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The Present Missionary Situation in China

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Mission, Southwest District*

Ever since Robert Morrison, the first Protestant missionary to China, landed in Canton in 1807, the progress of missions in that land has almost invariably been in the face of great difficulties and sometimes in violence. International wars, bitter civil strife, the depredations of large bands of brigands, and widespread anti-foreign and anti-Christian movements have all from time to time hindered the propagation of the Gospel. The latest and greatest hindrance was the eight years of war between China and Japan, but the defeat of the Japanese has not meant the end of obstacles to spiritual advance.

One year of peace finds large areas still devastated, with much church and mission property lying in ruins. Even where buildings were not actually destroyed, they were frequently occupied by Japanese and Chinese soldiers and civilians, who looted them thoroughly and tore out the woodwork for fuel. One of our missionaries, seeking to re-establish the Bible institute of which he was principal, mentioned 44 doors, 17 windows, and 14 partitions as a partial list of replacements necessary, and this at a time when materials are scarce and dear, and the cost of labor almost prohibitive. Christians who fled to the west are now returning to their homes, and some will find only ruins, surrounded by weed-grown or flood-covered fields. There is famine in many areas. A Presbyterian missionary, who recently returned to Anhwei Province, reported floods which threatened to be as vast and as damaging as those in the same area in 1931. Added to this was a great invasion of locusts, their marching columns darkening the roads as they moved from field to field.

A Chaotic Economy

The economic situation is chaotic, with the American dollar now exchanging for \$3350 in Chinese currency. This is a thousand times the rate ten years ago. The increase in exchange, however, has been accomplished by a much higher rise in the price of commodities. Thus the cost of living has soared, with no limit in sight. In Chungking, for example, average prices for food in June of this year were 1458 times those of 1937, while the price of building materials had increased 1203 times. In Shanghai, over the same period, food prices had increased 3899 times, and the cost of building materials 4225 times. Chinese Christian workers have been seriously affected, and the cost of missionary maintenance greatly increased. One mission, which used to quote a figure of \$500 as the amount needed to support a missionary for a year, has been compelled to raise the amount to \$1200.

These are only a few of the obstacles to missionary work, and the reader will understand their implications. It is to be hoped, however, that through wise government action and the operation of the laws of economics, they will, in the course of time, be modified. But the most serious threat to the work of the Lord is Communism. Varying reports come from the areas under Communist control, most of them indicating the strong anti-Christian policy of this movement. In one area in North China, Communist troops were out in the villages searching the homes of Christians for Bibles and hymn-books in order to burn them. Christians were unable to use their churches for services, as they were being used for political meetings every day. In one city a group of mis-

sionaries was invited to visit the Communist chief of police. He received them courteously, and told them that all missionaries who were "good people" would be welcomed to work in that area. But he emphasized that missionaries must not present Christianity as being superior to other religions or to Communism, and that their main work would be hospitals, orphanages, and helping the poor. Much prayer is needed that this antagonistic and restrictive movement may be overcome.

Causes for Rejoicing

The picture of spiritual conditions in China, however, is far from being one of unrelieved gloom. There is much to gladden Christian hearts. Missionaries returning to areas which were directly affected by the war, in many instances report spiritual progress. Two members of our mission recently completed a tour of our stations in Kiangsi Province. Everywhere they received a warm welcome and kind hospitality from the Christians. In one city the church building had been bombed, but a new one had already been completed. Five hundred people gathered for the special evening evangelistic meetings there. In another city Christians from several churches came eagerly to buy the Bibles, New Testaments, Scripture calendars and Gospel posters brought in by the missionaries, and which had been unobtainable for so many years. In a city in Honan Province, surrounded by flood waters, another of our missionaries found the Christians meeting three times daily for prayer, praise, testimony and Bible study. They had started a Christian school, with sixty pupils and three teachers, supported by the tithes from the meagre incomes they derived from selling their belongings. Instead of asking the missionary for financial help, they only requested, "Please send us a missionary to teach us the Bible."

The forced withdrawal of missionaries from many places during the war has often resulted in the assuming of heavier responsibilities by the local churches, and the development of self-support, self-government and self-propagation.

One of our Swedish associate missions, which has steadily striven for self-supporting churches for almost thirty years, found its goal realized in all of its churches at the end of the war. The recognition of the responsibility of witnessing by those churches was evidenced by 2000 baptisms in 1945. In visiting a station in Chekiang Province, long without missionary help, one of our women workers found that in a nearby area sixty-five whole families were worshipping God, and in another area, forty families. Since these new believers had no Bibles or hymnbooks, they had copied out Scripture passages and choruses for reference.

Awakenings Among Students

Perhaps the most unusual spiritual development due to the war is the turning to Christ of high school and college students. These young people were formerly anti-foreign, anti-religious, and among the foremost adversaries of the Gospel. Due to their privations in the war years, especially in their long journeys to Western China to carry on their studies, some experienced a change of heart. They were weary, sick, lonely, far from home, depressed because of Japanese military success, and longing for some kind of spiritual satisfaction. Evangelical missionaries have been able to take advantage of this altered attitude as an opportunity to present Christ. They have also capitalized upon the universal student desire to learn English by holding English Bible classes, and some have been saved through these classes. Other missionaries have taken teaching positions in government universities as a means of doing spiritual work, and have not been hindered in their witnessing. One of our young men missionaries teaches nine hours of English a week in a university of 4000 students in Szechwan Province. He lives on the campus, and has student visitors constantly coming to him about spiritual problems. One of our missionary couples went several years ago to Chengku, the educational center of Northwest China, and there taught in a government university. They also had Bible classes in

other colleges and high schools, and even evangelistic campaigns. When they first arrived, there was one struggling student Christian group. When they left, five and a half years later, there were eight such groups, with an aggregate membership of 300. In April of this year the husband baptized 56 students, some of whom had walked thirteen miles through rain and mud. The importance of this movement cannot be over-emphasized, for these students are the future leaders of China, and can exert a wide and powerful influence for Christ.

Thus these are days of opportunity in China, and an ever-increasing army of experienced and new missionaries must be sent out to take advantage of them. Those with gifts for the spiritual up-building of the churches are needed, so that the churches may be inspired and equipped to evangelize the areas where Christ is not named. There is still room for the pioneer missionary evangelist, however, for, with perhaps 600,000 Protestants in a population of almost five hundred million, our work seems scarcely to have begun. Then, apart from the Chinese, there are some fifty aboriginal tribes without the Gospel, three or four million Tibetans who have never heard of the Way, and ten million Mohammedans, with a handful of witnesses attempting to bring them the message of salvation. The political situation in China is such that some have expressed serious concern as to how long the door of missionary opportunity will remain open. Let us, then, take advantage of it now, through unceasing prayer, sacrificial giving, and courageous going.

—*Evangelize.*

COMMISSIONER FRICKE TO INDIA

Dr. Theodore P. Fricke, Commissioner of the Board of Foreign Missions of the American Lutheran Church, flew to India the latter part of November to make a scheduled inspection of the field, to bring greetings of the church to the South Andra Evangelical Lutheran Synod, the native church, and to study

DELUGE IN OUR INDIA MISSION FIELD

Word has just come from Dr. Fricke that our mission field in India was hit by the worst flood in 70 years. Full particulars are not known. Damage was extensive to many of our mission compounds. As far as known, no missionaries were lost.

NEW GUINEA LAUNCH LOST

A launch, powered by a 200 H.P. Marine Gray Diesel, carrying about three tons, hit a reef at night and sank. Cargo and crew were saved.

the development needs of the field and make a report to his board upon his return.

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KAMALA AND TALITHA GO TO OUR MISSION SCHOOL

MILDRED MONKE

Amid the swirls of dust kicked up by many little hoofs, Talitha and Kamala trudge back to the village, herding the sheep and goats before them. The day has been hot and dry and they are not sorry that it is evening and they can go home for supper. In the distance threads of smoke are rising from the cooking fires. See, smoke is coming from their house too. Mother and father are home.

The girls take the village sheep and goats to their owners and hurry home. With much laughing and talking, they set about the task of collecting the clay water pots to take to the well for water. Tonight there is rice for supper. Usually they eat *ragi*. It is a special occasion and the work must be done quickly. The catechist is coming tonight and all the Christians of the village will gather in their house to hear him.

Supper finished, the girls hasten to spread the grass mats in front of the house, for already people are arriving in preparation for the meeting. In the distance they see the catechist coming and run to tell mother and father, who hurry to greet him. The girls listen eagerly to the conversation. But what is this the catechist is saying? The girls should be sent to school. Can you imagine that? He says that Talitha, only eight years old, should be going to the Girls' School in that far-off village called Gudur. If she studies hard, she may become a teacher and return to her own little village and start a school. Kamala, who is 13 years old, is too old to enter the school in Gudur, but she can go to the Industrial School in Nayudupet where girls are taught to read and write, although beyond average school age. And she would learn to do fine embroidery besides other useful skills. The girls can hardly believe what they have heard, and their eyes are round with surprise.

All the guests have gone home and Talitha and Kamala are supposed to be asleep, but they hear mother and father

discussing whether or not to send their two little girls to school. They pinch each other, smile in the dark, and then fall asleep. The catechist has aroused father's interest, and he and mother discuss plans the rest of the night.

Early the next morning father reaches a decision. Today he is going to the village Nayudupet on business, and while he is there, he will talk to the missionary about sending his girls to school.

The day passes slowly for Talitha and Kamala. When father finally returns, they ply him with questions. Yes, he tells them, they may go to school, but he will first have to secure a poverty certificate from the village government *tasildar*, because he cannot afford to pay fees for his girls. With this certificate the schools can collect money from the government to help pay for their education and food. He will also have to ask the catechist to help him fill out an application form to present to the Boarding School committee (a commission of missionaries in charge of schools) when they go to Nayudupet to be interviewed as prospective students. Talitha and Kamala are almost too excited to talk.

The important day of their life dawns bright and clear. Father and the two girls quickly eat their meager breakfast, and mother ties up a small bundle containing their few possessions. The parting with mother is tearful, but they must be going so that they can walk the many miles to the village in the cool of the morning.

After a few hours they arrive at the mission compound in the big village, weary in body but still excited. They wait patiently with many other boys and girls and parents around the verandah of the bungalow where the committee is meeting. The application forms are collected, and one by one the children are called into the office. Talitha and Kamala hear their names and they are afraid, but father urges them on and soon they find themselves standing before the queer white people. A man writing at a table asks their names; they hesitate and father tells them not to be fright-

ened but to answer. The white man asks many questions, but he smiles in such a friendly way that they feel like smiling too. The white people talk to each other in a strange language, and when they have finished talking the man at the table tells them that Talitha may go to the school in Gudur and Kamala to the school in Nayudupet. They are dismissed and the frightening ordeal is over.

Father rejoices, but the girls realize that he will soon have to leave them and they will be left alone with strange people. Tears come to their eyes. The missionary lady in charge of the Girls' School in Gudur comes out of the bungalow with another Indian lady and tells Talitha that she must now say goodbye to father and sister and go with them to the station where they will take a train to Gudur. The girls weep but Talitha must go. Kamala is alone with her father undecided and frightened, but the lady in charge of the Industrial school comes along and takes her to the school, and Kamala bids a hasty farewell to her father.

Although Kamala whispers many times to herself through the next few days that she will run away and go home, the activities of the school become so interesting, that she becomes less and less homesick. She finds it interesting to live with seven other girls in one of the twelve neat little bungalows with tiled roofs instead of thatched roofs as at home. She learns to help with the sweeping and cooking of the food which they have three times a day. She wonders if Talitha is eating three meals a day too. She enjoys school where she is learning to read words and write on her slate and count numbers. At recess she plays such interesting games with the other girls. After dinner she goes to another class room where the teacher gives her a colored thread and some cloth, a needle and scissors, and begins to teach her how to make the beautiful embroidery she sees the other girls are making. In the afternoon there is an hour of Bible study and in the evening there are devotions and prayer. There

are so many things to do she hasn't time to be lonely. Before she closes her eyes to go to sleep at night, she looks forward to the day when she will go back to her village and show all her friends what she has learned, and read to them all the beautiful Bible stories that they so clamor to hear. God is so good to her.

It is the hope of your missionary that you have enjoyed this little visit with Kamala and Talitha, giving you a more intimate picture of the days preceding the mission school days of some of our Christian girls in India. There is particular rejoicing at the Industrial School when a girl like Kamala comes to seek admittance. There are still many girls who have reached advanced ages and are without the benefits of an education, even the most basic. We seek these girls and are very much encouraged by the Educational Department of India to be of help to the girls that ordinarily would remain illiterate throughout their life.

More important, however, is the aid that we pray we can give them in their spiritual life. Most of the girls that attend the Industrial school will some day marry and it is your desire and ours that they be firmly grounded in the true word of God that their influence radiate as a shining light in their homes and their community.

In the expansion program we have in mind we hope to one day include young widows and other unfortunate young women as members of our boarding family, giving them the assistance and help they need. Our plans are still only in the blue-print stage, but we pray and solicit your prayers that our Father in heaven may grant as He sees fit all things that will work together for the glory of His name and the extension of His kingdom in India.

HERE'S the secret of growth:

G-o

R-ight

O-on

W-orking

TOMORROW today will be yesterday.

SINGING IN THE NIGHT

REV. CARL DOERMANN, D.D.

The only sound on the air was the orchestra of cicadas—it was such a steady hummm—that one did not notice the noise until they all stopped, as if on a given signal by some insect director! Probably some spectre that only cicadas and our beloved Indians can see. It was a warm night—warmer than usual. When is that cool breeze going to arrive? Wonder how long it takes to come from the Bay of Bengal. Let's see—about 60 miles, and at the rate of — — Suddenly a rumbling noise coming nearer and nearer, then a crashing sound as the Bombay Mail crosses the bridge about a mile from the hospital. The rumble comes to a full stop just as the orchestra did—people are scrambling off in the eery darkness of a railroad station in India. How many of these passengers would soon trudge along the dusty road—out our way? Are some coming to the hospital for treatment? Where will we put them? There are some sleeping under mango trees now, because the wards are so crowded!

But even such depressing problems, the sounds and the heat cannot hold off sleep forever; turn the pillow over once more—this side is too wet with perspiration—and so to sleep.

Strange what pictures a song can paint on a sleeping mind! There had been a dream—and the song was part of it—and suddenly we were sitting upright in our beds—wide awake! What was that? — Just a patient strolling under the mango trees probably, singing. What time is it? 3:10. Never mind, he'll pass on and then more sleep.

But the song did not stop—it kept on and on. Now the words came through—yes, Christian words to a native lyric. Sounds like one they sing at night when drawing water from the wells. What was it the Telugu teacher told us about the vernacular? "Telugu is the Italian of India!" Of course he *would* say that, intensely loyal as he is. And let's see—were there any Tamil-speaking people standing around when he said it?

Well, that singer has kept it up about

fifteen minutes now—wonder where he is and what audience he has? I found the flash-light, and my sandals—then went down the bungalow steps, unbolted the wide double-doors onto the veranda—and there, gently rocking in the porch swing, was our entertainer! Seeing the light he jumped up and salaamed rapidly, as only an embarrassed villager can.

"Which is your native place, ay'-ah?"

"I am Sivadoss from Indlur, sah!" (Sahib, Sir.)

"SO-O-O! What moved you to make this long journey. Are you ill?"

"I have no pains yet—and I came to see my only son Ramdoss!"

"Ah—I see! You are the father who objected when the catechist brought Ramdoss to the hospital in the smoke-wagon (train), are you not? Someone told me you were angry."

"Yes, I—they told me you would do something to him and force him to become a Christian. And I did not know. How should I know? I saw him in the hospital last evening. He is better, by the grace of Rama (Hindu deity). I brought my mat—I wanted to sleep under the hospital bed of Ramdoss, but that loud-speaker there (he meant the nurse on night duty) would not permit it. So I came here! Forgive!"

"Very well. We will find a place for you in the morning. But now it is time to sleep; so please do not sing until tomorrow, yes?"

"Yes, sir, your will, sir. Forgive me 100 times. I'll not sing as much as a flicker of an eye-lash. I'll—well, I'll just—hum a little?"

I smiled and said: "But wait! You were singing Christian words to that tune. That's a church lyric. Where did you learn it?"

"Well, I knew the tune. But some words I heard at the Christian *japamnu* (prayer) and those words I do not remember I just substitute others—somehow—"

"Does that mean that—?"

"Yes, it does—! I opposed that religion. Ramdoss came home from school with stories and songs, and he could read—why, he even taught *me* to read—"

and I learned it all, but I would not admit its truth. I went to chapel to hear what was said, in order to have arguments against it. But the stories I heard about *prema* (*preyma*, compassion) are so different from the tales in our villages. This Ramdoss, he kept on telling me—and one dare not whip one's own son, dare one?—and he talked—and then he became ill. The catechist took him in an ox-cart to the railroad. Soon my anger broke up like sand and I came. He is well, Sir! Your doctor is very good, Sir. And Mr. Peter gave me a tract. Here it is! Want to hear me read?" I heard him read. He said: "That's why I am happy. Maybe, who can tell? I'll be baptized at the same time as Ramdoss. He said you refused to baptize him unless I come too?"

"That is right. The entire family should have the joy in believing this wonderful Savior. And we will wait until Ramdoss is entirely well and back in his village. Then your relatives can witness the service also. Now don't take Ramdoss home until he is entirely well—and please—do NOT give him chillies to eat—not yet!"

"Sir, you are my father now. I will do your word. Now I will lie down on this floor and—I won't sing, not a word—but, may I just hum a little?"

SUBBULU

MARGARET STAHL

It was just about a year ago that I first met her. She was ragged and dirty, her head was shaved, and she looked like a six-year-old. She looked up at me with a shy smile and pleading eyes. Rojammah, the boarding cook, brought her by the hand to me, saying, "I brought a new girl for our boarding." When I questioned her she said that this little girl was begging near the postoffice and one of the merchants had said that since no one seemed to look after her that Rojammah should take her over to the *missamma* and put her in the boarding. So I told her to take her to the boarding and give her food and that we would have to report the matter to the police.

After questioning, this is the story the little girl told. She said that her name was Subbulu, and that she had a father, mother, and a married sister; that they lived in a village some distance away but that she did not know the name or where it was. One night she and her sister were sleeping outside their hut and her mother and father were sleeping inside. During the night the hut burned down and both her parents were burned to death. The sister with Subbulu then came to Gudur by bus. They went to the bazaar and the sister went away leaving Subbulu sitting under a tree. She did not return for her. Later our cook found her there begging.

We reported the matter to the police and were told to keep her until her people inquired after her. So Subbulu started going to school. When we gave her a jacket and skirt she took it and thanked us shyly and then bounded off the verandah over to the boarding singing and calling out to all she met as though that cotton jacket and skirt were made of the finest silk.

When the girls went home in April she was afraid we would send her out of the boarding. But she soon smiled when she learned that she was to stay with the other orphans, who have no homes.

One day this last November she came running up with the usual smile and hanging her head she said, "I want my name changed, I want to be baptized." When I asked her what name she wanted she said in a very low voice: "Suseela Gnanamma." So on the first Sunday in December almost a year since she came to us she was baptized, her teachers acting as her sponsors.

IF I APPEAR to you to say anything true, assent to it; but, if not, oppose me with all your might, taking care that in my zeal I do not deceive both myself and you, and like a bee depart, leaving my sting behind.—*Socrates*.

IT IS WELL to let a little sunshine in; but don't forget to let a little out.

A GRUDGE is too heavy a load for anyone to bear. Drop it.

THE CONTRAST

THE REV. ROLAND BRANDT

In the months since my arrival in the inland of New Guinea, it has been interesting to reflect that there are many ordinary routine activities of an American Lutheran home that we need not concern ourselves about here. For instance, we never have to answer the telephone or the door-bell. Not that we don't have any callers, but native visitors wait out in front of the house; and, when, infrequently, we are favored with a visit by a white man, his coming is heralded so that we go out to see him.

We never have to go to the post office for the mail, nor to the door to see what the postman has brought.

We never have to have the family car serviced.

We never have to turn off the radio (but we do hope to enjoy this privilege soon).

We never have to spend a nickel for the daily newspaper, or a dime for the Sunday edition. (It's 15c in Iowa now, Roland. Ed.)

We never have to return a book to the public library.

We never have to shovel snow.

We never have to bank the fire in the furnace nor regulate the oil heater.

We never have to take a day off to go shopping with the family.

We never have to be bored or disgusted by a second or third rate movie.

We never have to spend time attending meetings of societies within the congregation.

These and other duties we are spared or denied. This list is sufficient to indicate the contrast. (At the coast, in Lae, for instance, conditions are not so strikingly in contrast. Industrialization has begun there; there are power plants, highways, jeeps, trucks, telephones and regular air line service.)

Striking as the contrast is yet I do not feel that my way of life has been altered radically. I still have the customary three meals a day, and quite good meals they are. I get eight hours or more of refreshing sleep every night.

I have a small and reasonably comfortable furnished house in which to live. I have a good supply of reading material. Periodicals arrive two months or more late, but I find them highly interesting. As soon as my records arrive (I am still waiting for some of my baggage) I shall be able to enjoy some "great moments in music." Occasionally we have a good laugh. Humor knows no geographical nor racial limitations. There are times here, just as anywhere else, when you do not feel like laughing. Every day we enjoy God's beautiful sunshine or refreshing rain, as the case may be. We feel His nearness here, too, and have the assurance of salvation through the redemptive work of His Son.

All this shows, I believe, that it is no hardship to live here. The thing we chafe at the most is the slowness of the mail service. But don't you at home often have to wait weeks for an answer to a letter from a friend who lives across just one or two state lines?

So you see, we are not necessarily objects of pity, but we do need your interest and your prayers. I am much more than half sure that one thing that makes life sweet and interesting here is the intercessory prayers of many friends of missions in the home congregations.

Happy as we are here, I must frankly admit that at times there is a certain nostalgia for what we have left behind. And, like the English, who live in colonial lands, and who have, perhaps, never seen England, yet call England "home," so America will always be home to us.

MISSIONARY RETURNS

Missionary Pastor Herbert Enser, who returned to New Guinea in January, 1946 leaving his wife and child behind until conditions on the field would permit their following, was not able to stay on the field and is back in our country. He had been in New Guinea only a short while when illness befell him and forced him to come home. An old physical trouble came back after lying dormant for about six years. His condition became so aggravating that he had to leave

the field already in June, arriving at San Francisco on July 25th.

He spent about three months at Milwaukee Hospital and is now in Rochester, Minnesota for additional treatment. His wife and child are with him. We have reason to expect his complete recovery in the near future.

Since he will not be able to return to mission work in the tropics, he is anxious to get back into the Lord's vineyard over here since it cannot be over there.

Missionary Enser had returned from the field in New Guinea because of illness once before. After spending several years in his home country, and after doctors proclaimed him cured and fit to return, he went back to New Guinea rejoicing and entered the work on the field anew with gladness. We do not understand God's plan in this, but together with Pastor and Mrs. Enser submit humbly to God's will.—R. T.

RESUMING MISSION WORK IN NEW GUINEA IS A SLOW PROCESS

REV. HERBERT HANNEMANN

Rev. Herbert Hannemann, stationed at Ega just before the war, returned to New Guinea and was designated to resume work in his old, pre-war field. However, temporarily he was stationed at Kerowagi with a new missionary, the Rev. Roland Brandt. This was necessary because there is a government restriction requiring that a new missionary shall not be left alone during his first six months on the field, and also because the new missionary needs help to learn the language and to become accustomed to the work.

Missionary Herbert Hannemann's wife is en route to New Guinea and at this time may have reached her destination. This is a moment toward which their two hearts have been yearning. It must have been rather comforting to see his station mate, Rev. Brandt, also yearning for the coming of his wife and daughter. However, according to a letter from Missionary Hannemann, Rev. Brandt's

yearning came to an end on October 28. His letter follows:

"Last night Brother Brandt received the news that his wife and young daughter were to be brought here this forenoon. And that was done. For Brandt it was a happy event. . . .

"The plane brought me some very welcome letters from my wife and son. I am happy to hear that my son seems to be happy and contented in his new home with my brother-in-law and family, and that my wife will perhaps be leaving for New Guinea early in November. That almost induces me to begin counting the weeks and days until her arrival!

"Because I was designated for Ega I am eager to go and begin working there. But Brandt is a new man and the officials require that he should not be left alone for the first five or six months. Therefore he and I have been together ever since June 28 when we came here first. We have made three visits to Ega to contact the natives there, to inspect the station and to make a start in building it up again, and to start making fields and gardens. On my next trip to Ega I expect to stay there. A Mr. Williams, an officer at Chimbu, promised that I might go to Ega about a month before my wife's arrival.

While here at Kerowagi, we have been making Sunday visits to various places among the Pagau, Dagl and Chiku-Kamanegu in order to attend services held by the natives. The natives around Kerowagi and Ega had built small houses for daily devotions and for Sunday gatherings even before we left for home in January of 1943. A few of these houses remained throughout the war and we have been told that they have been used too. Many natives neglected these things somewhat because they had to carry goods for the army and for the government almost continually. Many men also worked on the roads, and so it happened that many of the men were gone almost all of the time. But a number of months before Brandt and I arrived, they had again built quite a number of small churches or chapels at their own places

and had proceeded to use them diligently. Boys who had formerly attended our schools taught both their elders and their younger brothers and sisters. They taught the latter not only Bible stories, but also some of the Kate language, as well as some of the elementary arithmetic. These classes are being continued at present at their home places. These self-appointed teachers are not fully qualified to do such teaching, and they are also hindered by a lack of proper equipment. The idea is merely to somewhat prepare these children for entrance into our schools, as soon as we can see our way clear to open such schools. Here at Kerowagi, such boys who intend to enter school, have built twenty-three houses so far of their own accord to serve as their living quarters when school shall begin. Most of the tribes around here are represented. They have also begun to make their own fields. So far there are four hundred and ten such prospective pupils and more will come. I do not know how we shall accommodate them all. At Ega the situation is similar. There the boys were also building houses, and it seems that the number of boys that will want to go to school there will be even greater.

"The helpers told me yesterday that the small churches built by the natives around Kerowagi, at their own places, for the purpose of having daily devotions and Sunday services number forty-two at present. There are forty-seven such gathering places around Ega. Every place we have visited here on Sundays showed us a full house. These buildings hold from one hundred to one hundred and fifty.

"We still have only four helpers and teachers for both Kerowagi and Ega; we should have at least forty or more. We are impatiently waiting for more to arrive. It seems the coastal helpers are holding back, partly because they are dissatisfied with the severe restrictions that we labored under before the war are still in force and partly because of the gruelling experiences suffered during the time they were sent back to the coast from their inland stations.

Some lost their lives, some lost their children. Coastal congregations also are reluctant to send helpers into the inland because they feel they are needed at home. However, in spite of the fact that permission for them to live and work in heathen villages has not been granted, and in spite of all other drawbacks, some are ready to come inland and we hope others will show readiness as time goes by.

"There are hindrances that look more serious to us. The main hindrance is that it appears as though some of the government officials seem determined that the coastal Christians shall not be permitted to come here again. We hope this, too, can be overcome in time. And finally, there is the transportation bottleneck: transportation by boat from Finschhafen to Lae has been extremely scarce, and the airplanes between Lae and other points have only recently caught up with their overload of work. Considerable time will elapse before we can begin to work properly again.

"We have experienced a great deal of joy attending the Sunday services held by the natives. Not only former school boys, but other natives as well, lead in these services. The services consist of prayers in the local language, songs, review of the previous Sunday's lesson, presentation of the new lesson, a prayer, and a closing song. Often they also repeat the Ten Commandments. The songs have local melodies which everyone knows. The words have been specially composed. Every man, woman and child joins in, and it is a pleasure to listen.

"After most of these services we have been presented with gifts of food. Brandt and I often received bananas, beans, peas, tomatoes, cabbage, onions, potatoes, corn, peanuts, eggs, and live chickens. The helpers also received heaps of food, and sometimes a liberal amount of pork was given them as well. These gifts were to be a token of their thankfulness that we came back to them again. Many expressed the thought that when we left they were afraid that we would not return, but now that we did really return, they were very happy. A few Sundays

ago a native told me that before we missionaries came at first, they were continually fighting and therefore did not have enough food, but that since they had lived in peace, they had plenty of food.

"It would be a mistake to suppose that there were no opposition to the Gospel around here. Close to a small church we visited among the Dagl we saw the charred remains of their former church: it had been burned down by those who did not want to see the Gospel spread for fear they would have to give up their old way of living. The new church, beautifully decorated, was being dedicated that Sunday, with the firm confidence that such a thing would not happen again. We also hear reports of heathen opposition to the 'miti' (Gospel) at points farther away. Opposition is to be expected. We are happy, however, to say that we do not meet it often. Most of the natives seem eager to hear and learn more.

"Resuming mission work in New Guinea, you will see, is a slow process. With men and means, with God's blessing here and your prayers and gifts at home, the work will go forward to win New Guinea for Christ."

PREVAILING PRAYER— PERPETUAL POWER

This was a working slogan some years ago in a sister church, and may well be put to work in every congregation.

Power is needed in the church of today; not the power found in numbers, wealth, or influence, but the presence and power of God manifested in each congregation. The power that convicts both young and old as to the dread hold of sin and the inevitable punishment that will follow a life of sin; power to convict of the realities of sin and of Salvation, that will drive the unbelief out and make way for the grace of God in the life.

Power is needed that will aid the minister to fearlessly proclaim the Word—to set forth the way of life and of death. To make the way so plain that all will fear to offend God or to mislead

their fellowmen. Power that will convict of Christian duty and service, and will help church members to carry a burden for the lost and to work constantly for their salvation. Power that will through the Word, pierce the crust of self-satisfaction and worldly comfort, and lead saints to fall on their faces and pray mightily.

Power—the Holy Spirit—should be manifested in the church of today as well as in the church of one hundred years ago. Sin is the same; results of sin are as fearful as they used to be. But few feel it now as they rock themselves to sleep in the security of morality and clean living. Conviction is so often slight, and is easily thrown off. Definite, outstanding conversions are not so common as they should be. A baptism of power on the church will vitalize the saint and lead the sinner to the Lord. Perpetual power will mean an active vital church the whole year through.

Will prevailing prayer result in perpetual power? In theory we say yes. In reality how many will take this seriously and put it to the test? Are we willing to be shorn of our complacency and self-satisfaction and to bear a burden and to prevail in prayer until perpetual power comes upon the church? Who is on the Lord's side—who will prevail in prayer that there may be the sound of abundance of spiritual power for our Zion?

ALL WISH to possess knowledge; but few, comparatively speaking, are willing to pay the price.—*Juvenol.*

GOD BURIES His workmen but carries on His work.

THE BEST WAY to get rid of duties is to discharge them.

DON'T TRY the impossible: you just can't be neutral toward Christ.

HUNT FOR the good points in the other fellow; he has to do the same with you.

UNLESS Jesus Christ is Lord of all, He is not Lord at all.

PRAYER CORNER

The Christian who is "on his toes" spends much time on his knees. No work in life transcends in importance the proclamation, explanation and application of the Word of God to the lives of dying men, who, without God's Word, would be lost eternally. This our missionaries are doing in India and New Guinea. Their work is difficult, slow and often productive of small results. Maybe you have a plaque hanging in your home, "Prayer Changes Things." If you do have such a plaque, it is out of place unless you pray that things may be changed in our foreign fields: that the heathen will hearken to God's words, put off their pagan ways of life, and know Christ only as their Savior; that God would strengthen our missionaries in body and spirit, give them protection and guidance in their work; that God would call into His foreign mission service the sons and daughters of the men and women who are giving their lives upon the foreign field, but that He would not leave uncalled our own sons and daughters.

During February we suggest you make intercession for the missionary or missionary's wife or child whose name is listed for the day. It may be well to look up the person you are praying for in the list published at the end of this issue of *The Lutheran Missionary*; this will tell you whether it is a missionary, his wife, his child for whom you are praying.

DATE NAME AND FIELD OF SERVICE
Feb.

1. Dr. Carl Doermann, India.
2. Miss Zoe Banfield, New Guinea.
3. Rev. John E. Hafermann, New Guinea.
4. Miss Jean Kammuelier, New Guinea.
5. Rev. Wm. F. Fritz, India.
6. Miss Ella Walborn, New Guinea.
7. Mr. Andrew E. Mild, from New Guinea, on study furlough preparing for ordained missionary service.
8. Emilie Hannemann, from New Guinea, now studying at Wartburg College, Waverly, Iowa.

9. Philip Boerger, New Guinea.
10. Rev. Waldo Egbert, India.
11. John Kuder, Jr., from New Guinea, studying at Capital University.
12. Rev. Martin Helbig, New Guinea.
13. Mrs. H. W. Mayer, India.
14. Mrs. Emma Radke, New Guinea.
15. Rev. Sherwood A. Schroer, New Guinea.
16. David Rohrlach, New Guinea.
17. Mrs. Albert C. Frerichs, New Guinea.
18. Rev. Gerhard Reitz, New Guinea.
19. Mrs. Luther Heyde, India.
20. Mrs. Wm. Oberdorfer, India.
21. Frank Yetmar, New Guinea.
22. Louis Winter, New Guinea.
23. Mrs. Felix Doering, New Guinea.
24. Rev. C. W. Oberdorfer, India.
25. Mrs. Emil F. Hannemann, New Guinea.
26. Rev. Carl Schneuker, New Guinea.
27. Dr. Milton Schramm, India.
28. Rev. Wm. Weiss, from India, on furlough.

LUTHERAN FOREIGN MISSIONS
CONFERENCE

The Lutheran Foreign Missions Conference, embracing all Lutheran bodies in the United States except Missouri Synod, will meet, God willing, February 11 to 13 at Columbus, Ohio. We say "God willing," because last June 5 the meeting was "burned out" at the Hotel La Salle in Chicago and three of the delegates lost their lives and others were hospitalized.

At the Columbus meeting of the conference, two years' work will have to be done. Upon this gathering we ask God's protection and guidance, asking that its deliberations may result in fruitful action.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts up to November 15, 1946 for the following funds:

A. NEW GUINEA PRINTERY
AND LITERATURE FUND

Previous receipts \$9408.58. Trinity Sunday School, Monroeville, Ohio \$21.48. St. John's, Byron, Nebraska, Rev. Lentz \$50.00. Women's Missionary Guild, Wilton, Wisconsin \$10.00. Good Shepherd, San Diego, California \$10.00. Faith Sunday School, Dayton, Ohio \$25.00. Mrs.

F. Klawitter, Eau Claire, Wisconsin \$1.00. Sherwin Schmidt, Dubuque, Iowa \$10.00. St. Stephen's Missionary Society, Edgar, Wisconsin \$50.00. Mrs. F. H. Duerschner, Waverly, Iowa, Reconstruction \$1.00. Rev. Albert E. Gutzlaff, Correctionville, Iowa \$1.00. Rev. K. J. Reimer, Moose Jaw, Canada \$6.00. Good Shepherd, San Diego, California \$5.00. St. Paul's Women's Missionary Society, Sheldon, Iowa \$21.00. Trinity, Marysville, Ohio \$31.50. St. Peter's, Neustadt, Ontario, Canada \$91.92. Mrs. Henry Schuman, Detroit, Michigan \$5.00. St. Peter's Ladies' Aid, Pocahontas, Iowa, Rev. H. Foege \$36.00. Women of the Church, Eau Claire, Wisconsin \$25.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary memorial wreaths have been dedicated as follows:

In memory of Mrs. Albert Wegner, Zionsville, Texas by Mr. and Mrs. Wm. Koester, Brenham, Texas \$1.00. Mrs. John Geist, Hosmer, South Dakota by Mr. and Mrs. J. G. Walth \$3.00. Mr. and Mrs. Sam Pietz \$2.00. Mr. and Mrs. Albert Stabbe \$2.00. Mr. and Mrs. Christ Huber \$1.00. Mr. and Mrs. Gottfried Mehlhoff \$1.00, total of \$9.00. Charles Ringer, Eau Claire, Wisconsin by Carl J. Ringer \$10.00. Frieda Ruoff by Herman Bade and family, College Place, Washington \$3.00. Mrs. F. Keuck, Moville, Iowa by Frank Keuck, Moville, Iowa \$5.00. Fred C. Haack, Sheboygan, Wisconsin by St. Andrew's Mission Society \$3.00. Mr. and Mrs. Norman Wilbert \$2.00. Mr. and Mrs. Joe Born and Mr. and Mrs. H. Heyer \$5.00. G. Glaeser, Ida Haack, and Mr. and Mrs. H. Kuester \$3.00. Regina Sprenger and Mr. and Mrs. Fred Volker \$2.50. Mrs. Alvin Scherb, Kiestler, Minnesota by Herbert Ladwig and Viola Wichmann \$1.00. B. G. Scherb and family \$2.00. William Osburn by The Good-Will Committee of St. Paul, Cardington, Ohio \$3.00. Total in Funds A. and B. \$9814.48.

C. SPECIAL NEEDS FUND

For where most needed, emergency fund, scholarship fund, work of the Mission Auxiliary, sending account, native helpers, medical missions, etc.)

Mrs. M. M. Huebsch, Cedar Rapids, Iowa \$3.00. H. Ziegenhagen, Wauwatosa, Wisconsin \$30.00. Mr. and Mrs. O. T. Blaschke, Ingleside, Texas \$1.50. Scholarships numbers 243-215-252-219-253-254-243 \$189.50.

BOOK REVIEWS

REV. G. J. ZEILINGER

THE YEAR OF THE TIGER by John Bechtel, The Moody Press, Chicago, Illinois, Price \$1.50.

This is a story of China where the "year of the tiger," occurring every twelfth year, is a terror to about 400 million souls. During this year of the tiger Tsui-Sz-tong, a wealthy silk merchant, gambled away his mansion, his business and at last even his lovely one daughter. She became the slave of a swine merchant. In turn, this swine merchant lost everything and he and his family of concubines lived on a swine boat. When he intended to sell the little child of the silk merchant's daughter, she put it into a tub and sent it down-river. The little one was rescued while her mother was killed by the enraged husband, if you may call him that. The child was adopted by a Chinese family, attended a mission school and was married to a Chinese Christian. Separated by the war, the young missionaries were re-united during the next "year of the tiger."

This is a good story which contains all the elements of suspense until its happy ending. Anyone interested in missions to the Chinese ought to read this book. It will add fuel to the fire of missionary zeal.

SERMONS ON THE WAY OF LIFE by Chaplain Harry F. McGee, The Moody Press, Chicago, Illinois, Price \$1.50.

This is a highly interesting book for a preacher who has the missionary-evangelistic spirit. It contains real sermons preached to soldiers usually before entering into battle. It is deep

fervent love for souls which prompted this chaplain to preach in deadly earnestness to men of whom many would hear the Word of God for the last time. He never minces words. One wonders how he could speak of hell and damnation to soldiers about to meet their God. Only his burning zeal to win their souls before it was too late can explain such courage. Earnest though these sermons are, on the other hand, they exhibit traits which sober Christian thought cannot excuse. Why speak to men about to die about the Sacraments in a truly bigoted, intolerant way? Why speak of the Sacraments at all, if he doesn't know that baptism is the "washing of regeneration and the renewal of the Holy Ghost?" At the head of every sermon there is a personal note concerning the message which tells of the circumstances under which it was preached. These notes are interesting. The best sermon is the one on "Righteousness of God," Romans 1:16, 17.

THE VOICE OF THANKSGIVING, NUMBER FIVE, Compiled and Edited by the Moody Bible Institute of Chicago, The Moody Press, Chicago, Illinois, Price 85c.

With pleasure this reviewer leafed through this beautiful and good collection of songs. Music and song come next to theology to a true follower of Dr. Martin Luther. Interest in this book was doubly strong, because the reviewer was on the committee which published the American Lutheran Hymnal. And right from the beginning the hymns collected in this volume met with his approval. A few notes must suffice though the whole issue of *The Lutheran Missionary* might be filled with comment on this book.

We were pleased to see the tune Nicea (Holy, Holy, Holy) given in E-flat, which makes it much easier for a large congregation to sing. No. 5 is an old Lutheran favorite sung at all festive occasions. How our heart beat faster when we met "Ancient of Days, etc." Again "Laudes Domini" awakened fond memories of our last charge where the people sang this hymn with enthusiasm. Thus we could continue all through the book. We must mention with gratitude that "Be Still My Soul," with its beautiful tune by the composer of Finlandia, Sibelius, is in this collection. This hymnal surely is raising hymn singing in Protestant churches to the high level it deserves. The price is exceedingly cheap for so good and well-bound a book.

There are almost 400 hymns and chants in this hymnal and they are arranged under rubrics, a very good idea.

A CHRISTMAS PILGRIMAGE, a Christmas Service for Sunday Schools, The Wartburg Press, Columbus, Ohio, Price 10c per copy, 75c per dozen, \$5.00 per hundred. The best Christmas service ever put out by The Wartburg Press.

MISSION STAMPS

Received by Mission Stamps, Wartburg College, Waverly, Iowa, up to December 9, 1946:

NEW GUINEA, Madang, Miss Margaret Wong, c/o Civil Administrations, 1 package. Miss Wong was a pre-war pupil of our Lutheran Mission School Madang, under teacher, Mrs. Theo. Radke.

COLORADO: Otis, Junior Mission Band, Mrs. Adolph Lillich 3 packages. DISTRICT OF COLUMBIA: Washington, Mrs. Geo. H. Laughton 3 packages. ILLINOIS: Midlothian, Hope Lutheran Missionary Society 1 package; South Chicago, J. Miller 1 package; Streator, St. Paul Ladies' Aid, Mrs. Adolph Imm 1 box. IOWA: Des Moines, Zion Women's Missionary Society 1 package; Dubuque, St. Peter Junior Mission Band 1 package; Independence, Mrs. Will Gosse 1 package; Muscatine, Lutheran Homes 1 box; Waverly, Wartburg College 1 package. KANSAS: La Crosse, Regina Schmidt 1 package. MICHIGAN: Alpena, Mrs. Carl Beyer 1 package; Big Rapids, Helena Thornton 1 packet; Dearborn, St. Paul Lutheran, Mrs. T. Mazeka 1 package; St. Clair, Clara and Augusta Schroeder

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R. N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertruth Kettner 1-29-11/3-37, *Nayadupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayadupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, *Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-5-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

(NOTE: Address for all listed in this rubric is *Lutheran Mission, Lae, New Guinea.*)

Miss Zoe Banfield 9-14-17/10-46, Mr. L. Behrendorf dates not stated, Mr. R. Hess H. Boettcher 6-10-13/8-29-37, Rev. Roland Brandt 5-20-18/2-46, Mrs. Roland Brandt 8-24-18/10-46, Mary Esther Brandt 12-12-45, Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Theodore Braun 1-30-99/9-24-24, Rev. Felix Doering 10-12-08/11-10-35, Mrs. Felix Doering 9-17-16/10-23-37, Erika Doering 8-13-44, Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Albert C. Frerichs 10-19-16/10-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-46.

Rev. John E. Hafermann 7-14-12/9-23-39, Rev. Emil F. Hannemann 6-23-95/12-30-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-46, Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Miss Ruth Heber 2-1-18/7-16-46, Rev. Martin Heist 4-20-19/2-46, Mrs. Martin Heist 1-9-22/1-47, Philip Gregory Heist 5-22-46, Rev. E. P. Helbig, Rev. Martin Helbig, Mrs. Martin Helbig no dates given, Dr. Agnes Hoeger 6-16-10/11-10-35, Mr. Herbert Honebein 2-21-16/7-13-46, Mr. Christian B. Jaeschke 6-11-12/9-18-33, Miss Jean Kammueler 3-4-26/10-46, Rev. John H. Kuder 10-6-06/5-17-34, Mrs. John

Kuder 3-19-06/5-17-34, Mr. Johannes Lindner 9-22-88/7-5-22, Rev. John F. Mager 5-29-98/11-4-27, Mrs. John Mager 1-29-03/10-23-37, Rev. F. Edward Pietz 9-2-96/9-29-22, Mrs. Emma Radke 11-8-96/9-24-24, Rev. Gerhard Reitz 8-22-19/3-5-46, Mr. David Rohrlach, Mrs. David Rohrlach no dates given, Miss Helen Sanders 11-9-09/6-11-46, Mr. Russell Sherer 8-23-12/10-46, Mrs. Russell Sherer 4-28-17/10-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Fred A. Scherle 12-24-22/10-46, Rev. Carl Schnecker 8-23-20/2-26-46, Mrs. Carl Schnecker 11-5-24/10-46, Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Sherwood Schroer 11-6-23/1-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Mr. Edwin Tscharke, Mrs. Edwin Tscharke, Mr. Emil Wagner no dates given.

Miss Ella Walborn 5-28-11/7-16-46, Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-47, Mrs. Adele Weisch 9-20-90/8-10-22, Mrs. Annie Wenz 6-20-05/8-28-31.

II. AT HOME

From India:

Miss Mildred Monke 6-10-12/12-4-38, Regent, North Dakota; Rev. J. G. Schaefer, 4-16-94/21, Mrs. J. G. Schaefer—/21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio; Miss Margaret Stahl, 7-15-01/10-30, 2431 Morris Ave., New York 53, New York; Rev. Wm. Weiss 1-15-08/6-37, Mrs. Wm. Weiss 2-19-12/6-37, 6212 University Ave., Chicago, Illinois.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. Raymond A. Barber 8-19-14/6-15-38, c/o Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. R. Hess H. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Hess Boettcher 7-5-45, c/o Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. Lydia Fliehler 6-1-02/7-12-30, 3600 28th Ave. So., Minneapolis, Minnesota.

Mr. Andrew E. Mild 4-5-14/12-3-38, Mrs. Andrew E. Mild 4-1-15/10-22-36, Andrew Mild, Jr. 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, 2412½ East Main St., Columbus 9, Ohio.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, c/o Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Kenneth Fliehler 11-16-23, Julius Fliehler 10-18-30, Wheaton College, Wheaton, Illinois.

Emilie Hannemann 12-23-26, Wartburg College, Waverly, Iowa; Helene Hannemann 3-11-36, c/o Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, c/o Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, c/o Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann 6-16-37, c/o Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder 1-19-32, c/o Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-38, c/o Rev. Alter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, c/o Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address of the following is *Lutheran Mission, Lae, New Guinea.*)

Philip Russell Boerger 6-2-28/10-46, Arthur Fenske 2-4-28/10-46, Mr. Harvey Hildebrand 1-1-87/10-46, John G. Koontz 9-1-07/1-47, Rev. Arnold Maahs 5-6-09/7, Mrs. Arnold Maahs 4-27-10/7, Mildred Maahs 7-2-34/7, Charles Maahs 11-22-35/7, Katherine Maahs 11-9-45/7, Charles Pfarr 7-2-27/1-47, Leon Philippi 1-19-27/10-46, Herman Propp 8-8-95/10-46, Mrs. Herman Propp 12-18-96/10-46, Richard Propp 7-2-30/10-46, Paul Toops 3-18-28/10-46.

Harry Vorrath 2-18-29/10-46, Henry Voss 7-16-18/10-46, Clarence Wegenast 2-11-24/10-46, Louis Winter 5-9-22/10-46, Frank J. Yetmar 5-30-89/10-46, Mrs. Frank Yetmar 3-8-91/10-46.

IV. MISSIONARIES UNDER APPOINTMENT India:

Mr. Herbert Schaefer 8-22-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.; Mrs. Herbert Schaefer 7-9-27.

Rev. Leonard Schulz 2-12-21/11-19-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.

New Guinea:

Mr. Cyril Albert Brumm 5-4-23, Mrs. Brumm no dates given, 51 Abington St., Woolloongabba S-2, South Brisbane, Qld., Australia.

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 3-20-25, Wartburg Seminary, Dubuque, Iowa.

Rev. Ralph Goldhardt 12-11-19, Mrs. Goldhardt 2-6-21, Sunman, Indiana.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Ruth Rohde 7-25-16, Nursing Staff Women's Hospital, Brisbane, Qld., Australia.

Mr. Alwin G. Zimmermann, Taplan, South Australia, Australia.

(Continued from page 14)

der 1 package. **MINNESOTA:** St. Paul, Mrs. Marie Lehmann 1 packet. **NEBRASKA:** Johnson, Junior Mission Band, Wallis Moerer 1 package; **Omaha,** Immanuel Lutheran Junior Mission Band, Jeanne Lucht 1 package. **NEW YORK:** Buffalo, Trinity Old Lutheran Church Mission Group, Mrs. H. E. Wolter 1 box; **Niagara Falls,** St. Paul Ladies' Aid Mission Society, Mrs. Addie Heuer 1 package. **NORTH CAROLINA:** Hickory, St. Paul Junior Mission Band 1 package. **OHIO:** Akron, Mrs. F. Ellifritz 1 package; Blacklick, Mrs. Paul Helwig 1 packet; **Bloomville,** Mrs. W. L. Beach 1 package; **Canton,** Mrs. Muckley's Sunday School Class 1 package; **Columbus,** Clinton Heights Junior Mission Band, Mrs. Brevoort 2 packages; **Trinity Junior Mission Band,** Mrs. A. Halin 1 package; **Dayton,** St. Mark I. H. S. V. Society, Mrs. Ernest L. Owens 1 package; **Galion,** Junior Mission Band, Dora Burnet 1 package; **Leavittsburg,** L. H. Engler 1 package; **Napoleon,** St. Paul Women's Missionary Society 3 packages; **Salem,** Emanuel Junior Mission Band 1 package; **Willard,** Mrs. Orrin Vogel 1 box. **PENNSYLVANIA:** Houtsdale, Alice Wegner 2 packages; **Oil City,** H. A. Palmer 1 package; **Pittsburgh,** Bethany Lutheran Friendly Society 2 packages; **Zion Mis-**

sionary Society, Rev. E. Simmons 1 box. **SOUTH DAKOTA:** Ramona, St. John Lutheran Sunday School 1 package; **Roscoe,** David Leidholt 1 package. **TEXAS:** **Edinburg,** First American Lutheran Church Sunday School Stamp Club 1 packet; **Giddings,** Martin Luther Junior Mission Band 1 package; **Harper,** St. James Junior Mission Band 1 package; **Houston,** Zion Junior Lutheran Mission Band and Little Banders 1 box; **Kerrville,** Kerrville Junior Mission Band 1 package; **Paige,** Otto Schade 1 packet; **San Antonio,** St. John Lutheran Church 1 box; **Seguin,** E. A. Sagebiel 2 packets; **Victoria,** Anonymous 1 package. **WISCONSIN:** **Eau Claire,** St. John Evening Mission Society 4 packages; **St. John Women of the Church** 1 package; **Oshkosh,** Mrs. H. Japp 1 package; **Madison,** St. John Mission Society 1 package; **Sheboygan,** Mrs. Paul Fliehler, Mrs. Frederick Wendland and friends 1 package; **Wausau,** St. Stephen Junior Mission Band 2 packages.—**ROALD BRAULICK.**

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READY TO TAKE THE GANGPLANK FOR NEW GUINEA

Before the latest missionary party boarded the ship in San Francisco en route to Australia and New Guinea, their picture was snapped as they stood beside the gangplank. The group included nine adults and three children. Left to right: John Koontz, Mrs. Sherwood Schroer and son Billy, Charles Pfarr holding Tommy Schroer, Mrs. John Mager, Rev. John Mager, Mrs. H. R. Hannemann, Mrs. Martin Heist and son Gregory, Marion Garbisch, and Mrs. Theodore Radke.

(Story on Page 2)

Vol. XXVII

FEBRUARY, 1947

No. 2

PUBLISHED MONTHLY BY

The Mission Auxiliary of the  *American Lutheran Church*

LEFT FOR NEW GUINEA

The latest group of missionaries sailing from San Francisco for our New Guinea mission field was featured by the presence of three very young travelers. At an age when most children have not ventured far from the country in which they were born, Gregory Heist and Billy Schroer, both less than a year old, and Billy's older brother Tommy, still in the toddling age, began the long journey on the Marine Phoenix December 13 for a new home half way around the world, where their fathers are already working on the mission field. For Gregory and Billy it will be the first meeting with their respective fathers.

Besides the children, the group included, of course, their mothers, Mrs. Martin Heist and Mrs. Sherwood Schroer; also Miss Marion Garbisch, Mrs. H. R. Hannemann, Mr. John Koontz, the Rev. and Mrs. John Mager, Mr. Charles Pfarr, and Mrs. Theodore Radke.

Miss Garbisch is the fiancée of the Rev. Alfred Walck and is to be united with him in the first New Guinea marriage among our missionaries since the war. Mrs. Hannemann goes to join her husband who sailed nearly a year ago. Pastor Mager will resume his teaching duties at our native seminary, and Mrs. Radke looks forward to teaching her mission school for Chinese children as she did before the war. Mr. Koontz, a veteran of many years at our Wartburg Press, will set up machinery for the native-language printing press, and will train Mr. Pfarr for the work of New Guinea printer.

Sailing gifts of candy and fruit were presented to the missionaries by the ladies' societies of Faith Lutheran Church, Oakland, and the Lutheran Church of the Good Shepherd, San Francisco. On the eve of the sailing, the missionaries were guests at an informal reception at the Church of the Good Shepherd. A short devotional service was held invoking God's protection on the journey and His blessings in their work.

—R. B. WIEDERANDERS.

NOTE: A cablegram received January

4 indicates that the above group reached Australia safely.

WHERE DOES THE AMERICAN LUTHERAN CHURCH STAND IN FOREIGN MISSION GIVING?

We would rather not answer this question. It gives us pain to admit that we stand nearly at the bottom of the list. There is only one denomination reporting to the United Stewardship Council which is lower than we are. We give 40 cents per year per member for foreign missions!

A sinner's first move, when confronted with proof of his sins, is to find an excuse. Thus, we might seek to excuse ourselves by pointing out that the financial system of our church, which loses the inspiration of natural appeal arising from foreign missions by hiding foreign missions and all other phases of church work under a blanket called "budget," is not conducive to the best interests of the foreign mission cause. We could say that the hand that wields the knife over the "budget pie" cut too small a slice for foreign missions, but that still is not an excuse which will justify our 40 cents per member per year contribution to foreign missions. We could bake a bigger "budget pie," and in turn, the foreign mission slice would be larger.

The following table will bear careful study.

Religious Body	Gifts per Member per Year	
	Foreign Mission	Giving for All Purposes
Friends, Ohio (Damascus).....	\$14.12	\$62.15
Nazarene	4.50	75.53
Presbyterian, United	3.66	38.76
Reformed in America	2.50	39.23
Presbyterian, U. S.	2.19	36.03
Methodist	1.72	13.33
Brethren Church	1.59	20.41
Presbyterian, U.S.A.	1.38	30.93
Lutheran, Augustana	1.09	24.39
Brethren, Church of	1.08	24.22
Baptist, Northern	.94	22.08
Evangelical and Reformed	.84	20.71
Episcopal, Protestant	.82	28.51
Disciples of Christ	.74	17.25
Brethren, United	.68	22.68
Lutheran, United	.66	20.77
Congregational Christian	.65	20.66
Baptist, Southern	.60	16.78
Lutheran, American	.40	25.16
Baptist, National	.02	1.90

BLUNT words have sharp edges.

REPORT FROM INDIA—No. 1

COMMISSIONER THEODORE P. FRICKE

Flying the Atlantic by Constellation

India is at our door! Only 43 flying hours from New York to Bombay by Trans World Airline!

November 26, 5:30 P. M. Our trim Constellation is paused on one of the concrete ribbons which web the vast La Guardia airport. A low ceiling hovers over the field delaying our immediate departure. A break in the cloud and "Connie" with four motors roaring darts for it.

A late November night has settled upon the city. Skyscrapers appear as matchboxes piled one upon another with New York's several rivers threading their way among them. The gay white-way is gray in the partial dim-out necessitated by the coal strike. Yet street lights in the narrower canyons of the city are sparkling like strings of diamonds with red and green neon signs interspersed adding a Christmassy touch. In a moment the scene is shut from view as we drive out over the ocean. Our last glimpse of the good old U. S. A. for the next eight months.

It's pitch-black out there as we race along the skyways with only wing-tip lights blinking. Soon they are extinguished as we leave the cross-traffic lanes and follow our charted course thousands of feet above the rolling, wintry Atlantic toward Newfoundland.

There are only ten passengers, the remaining 32 seats are heaped with priority mail which has piled up because of the recent pilots' strike. The genial hostess provides a generous supply of gum with the assurance that it will take the "stops" out of our ears, caused by the altitude pressure. A "chewing match" is on which breaks the atmosphere of formality and fellow travellers are getting acquainted.

As we settle down in reclining chairs for our all night hop over the ocean, the ceiling lights are dimmed but the chair lights are spotted on little red covered books which have been placed in our hands, bearing the significant title "Safety at Sea."

You are doubtless familiar with the life-boat drills required of passengers who travel by ship. No such drills are required in overwater flight. Nevertheless it is essential that you be similarly prepared to abandon plane safely in the off-chance of a landing at sea. The plane is fitted with the most modern emergency equipment available to provide as much safety and comfort as possible should it become necessary to take to the sea. The crew is thoroughly trained in the most effective methods of helping and protecting you. The Flight Service Officer demonstrates the correct procedure for putting on your life-vest and how the life raft will be released.

The location of the plane's emergency equipment is pointed out as well as the three emergency exits in addition to the passenger door. In the front cabin there is a life raft and emergency exit for the crew. The three life rafts which are inflated upon hitting the water are equipped with radio, rations and medical aids.

A description of the plane will be of interest for this may be the future means of travel for missionaries to and from their fields. Many are using air transport now. Some missions have their own plans for international travel. In fact our New Guinea missionaries are making the 2000-mile hop from Australia to the island by plane, saving at least ten days of travel time. This time-saving factor is important. By ship the trip to India requires about five weeks. By plane the trip can be made in five days and less, counting the several stops for refuelling, actually 43 hours of elapsed flying time. In this way the missionary will save more than two months of his round-trip furlough period. Considering this and also the saving of additional expenditures incurred by sea travel, the cost is little more, that is, if the baggage can be limited to the 66 pounds allowed. It would permit the missionary to remain at his work at least two months longer inasmuch as the furlough period is one year plus travel time.

The Constellation is completely new

in transport service. This has been true since TWA put the first "Connie" into commercial service in December, 1945. Unlike other four engine aircraft, it is not merely an enlarged, refitted military plane. It is an entirely new kind of plane from its tail to its prop tips, designed and constructed specifically to span the continents and oceans of the world at higher speed and with more comfort. As you approach this plane on the field you see evidences of its basic differences in the lines—perfect circle, torpedo-like fuselage with trim wings projecting from mid-section and a triple tail.

Its cruising speed is 300 miles per hour, using only 60 per cent of its power—five miles a minute—the fastest cruising speed of any commercial plane. It has set more than 35 speed records. It has more power than most modern locomotives—four 2200 horse-power engines and a 3000-mile range with an eight-ton pay load. The over-all length is 95 feet—longer than a pullman car. I saw a picture with a row of 60 people standing beneath its wings.

So this is the plane which is rushing me over the ocean of the air in time to attend the India Conference scheduled to meet the first part of December. That's the reason for the rush!

At 9:30 P. M. our plane landed at Gander Field, Newfoundland, a former Army strip familiar to many of our ex-GI's. A distance of 1200 miles from New York reached in less than four hours at a speed of 300 miles per hour. An hour stop for refuelling and then off into the night for the big hop to Ireland.

November 27. Two thousand miles to Shannon and the weather is a bit rough. Our pressurized cabin makes possible a flight at 19,000 feet—that's almost four miles up. The temperature registers 30 degrees below zero outside. One of the heaters ceases to function in mid-Atlantic. An overcoat and three blankets do not prevent a thorough chilling. The captain had been confident of another speed record, but the cold compels him to drop to a lower altitude slowing our speed from 340 miles per hour to 300.

Day has dawned on the Irish coast. Its bold headlands are sprayed with white billows of the Atlantic fretting against its carved and caved cliffs. The broad green farmlands which sweep from the indented coastline spread like a huge shamrock beneath us. Beyond are the valleys quietly lying between granite-domed hills where sheep and cattle are grazing. As the plane lowers one notices the peat bogs from which the turf has been cut for fuel. Ruins of old Norman castles, monasteries and abbeys dot the landscape. Gaunt towers and rustic houses are set at all angles.

Breakfast was waiting at Shannon. Two hours later we heard the departure of our plane announced in English and Gaelic. We are over the Irish Sea headed for Portugal. Severe weather forces an overnight stop at Lisbon.

November 28. At daybreak we are driven from hotel to airport through

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the heart of this city, beautiful with its parks, plazas and wide boulevards. One is surprised at the extent of new building which is under way in this metropolis of a million people. But more impressive are the old structures with their wrought-iron balconies and latticed windows, with white walls enclosing each gardened residence. The prominent Arabic architecture is a reminder that this country was ruled by the Arabians some centuries ago.

On to Madrid—only an hour's flight—over famed olive groves, hill-side vineyards and cork forests. A brief stop for fuel and then the 200-mile flight across the green-blue waters of the Mediterranean to Algiers. A brief stop made possible a short visit with a group of American soldiers who comprise the Graves Registration unit which is in charge of the 7000 graves of American boys who fell on this North African coast. Bomb craters dot the entire coast reminding one of the terrible campaign which took place here.

On to Cairo—2000 miles! The plane practically follows the road over which Rommel beat his retreat through vast desert areas with their fertile oases, the Sahara stretching beyond the rugged hills which form a brow all along the coast. The plane stopped briefly at Tunis and Tripoli.

November 29. Night is creeping back as we descend on Cairo and its million people are already on the move. The capital of Egypt, the city of a thousand minarets, the principal center of Islam.

One day is not enough in Cairo, if one is on a sightseeing tour. But my twenty-four hours between planes permitted a hasty visit to the Pyramids and a brief stop at the famed Egyptian Museum. Within the vicinity of Cairo there are three great Pyramids and six small ones. Crossing the Nile one comes first to the Pyramid of Cheops which was built about 3733 B. C. It is composed of about 2,300,000 blocks of stone, each of which contains 40 cubic feet and weighs at an average of about 2½ tons. It required, according to Herodotus, 100,000 men to build it.

These slaves worked for twenty long years to accomplish this great task. This Pyramid once contained the body of the great Pharaoh Cheops who built it to be his last resting abode on earth. It is 450 feet high. It covers an area of about 13 acres and contains about 92,000,000 cubic feet of stone. It is estimated that to build it now by the latest mechanical and architectural methods it would cost close to \$200,000,000, employing 3000 men for ten years. The other Pyramids are equally imposing and not less impressive is the Sphinx which crouches in their midst upon the desert sands like a giant guardian of the royal tombs to Egypt.

The Museum contains the best monuments of Egyptian and Greek antiquity. Time permitted merely a hurried visit through the chamber which holds the treasures recovered from King Tut's Tomb.

Tomorrow—on to Iraq via Palestine.

REPORT FROM INDIA—No. 2

En route to India

JERUSALEM, DECEMBER 3, 1946

Travelling by Constellation from New York to Shannon, we were transferred to a C-54 and arrived in Cairo on Friday morning, having left La Guardia Field the previous Tuesday evening. Having covered this tremendous distance in so short a time, we were disappointed to learn at Cairo that we were unable to proceed to India until the following Wednesday. The flight would be made by British flying-boat from the Dead Sea. The next morning we proceeded to Palestine in order to pick up our seaplane at Kalia, near the mouth of the Jordan.

You get to Palestine by Egyptian airline in an eight-passenger Beachcraft plane piloted by two Arabs. The trip requires two hours. The flight over the desert may be dry and dull if one is not fascinated by the Biblical history which lies behind this wild and lonely part of the world.

In the middle of the yellow rippling floor is the Suez Canal which you cannot see until you are nearly over it.

Port Said is distinguishable in the distance where it lies at the mouth of the canal where it drinks its waters from the Mediterranean.

When the yellow carpet beneath you changes to green you know that you are over Palestine and you understand why so many people are eager to acquire it. It is perhaps the big reason why so many refugees are trying to enter this fertile coastal strip. People are not interested in sterile deserts and much of Palestine is rich in farmland.

You land at Lydda, a small town with a big war-time airfield about 30 miles from Jerusalem to which you are driven by the airline's car.

There are two Jerusalems—the old and the new. You enter the one which is intensely modern with its white rectangular buildings and its up-to-date stores crammed with the latest post-war goods. The shops also contain considerable merchandise, especially furniture, which had been confiscated from the German estates when their owners were sent to internment camps, many of whom have been repatriated and others still behind the wire.

Jerusalem is at this moment a highly explosive place. As someone has put it, "The desirability of Palestine seems to be its undoing." The Arabs want to retain it and the Jews are passionately coveting it as their homeland. The British seem to be fearful of leaving it without being guilty of abandoning it to an inevitable massacre. So it remains a militarized area, completely policed as in the days of the Roman Legions. The spirit of Him Who lived and died here is entirely absent.

The tension is terrific as more and more ships of desperate refugees anchor off shore awaiting their internment on Cyprus. The population of the city lives in constant dread of the next strike of the terrorists who are said to be young destructive Jews who have recently arrived from German concentration camps and whose sufferings have made them indifferent to death—their own as well as others.

All the public buildings are hedged

by thickets of barbed wire in front of which stand tall Arab police. Machine gunners nestle behind sand bags at the main intersections and armored cars are strategically located on every main street. Heavily guarded is the ill-fated King David Hotel whose bombing a few months ago resulted in the death of more than a hundred persons among whom were some sixty British officers. Nearly every block has a building whose front has been blown out in recent weeks.

An acquaintance, an instructor at the Hebrew University, assured me that I need have no fears of a bombing on this day for it was the Jewish Sabbath and furthermore the Jewish Agency had warned the terrorists to cease their fanatical destructiveness. I had no sooner returned to my hotel that evening than hand grenades burst at the Damascus gate and a terrible blast went off a block away. For forty-five minutes the British Tommies raked the streets with machine gun fire. When the sniping began from buildings across the street, I deserted my ring-side seat at the window and made for cover. The next day the newspapers reported few casualties. It was rumored that the military fired into the air to prevent the killing of thousands who had thronged the streets at this early evening hour. During the next two days two jeeps were blown up by land-mines killing four British soldiers. Just so, day after day, an army of terrorists moves against the forces of law and order in an attempt to force open the doors of Palestine to hoards of refugees who are seeking illegal entry.

Now a glance at old Jerusalem. The more you see of the walled city with its historic spots crowded with unholy shrines and commercialized religious institutions the more you feel that the spirit of Christ lives elsewhere—somewhere beyond the Judean hills. Filthy shops, dirty narrow streets, gaudy incensed churches, defiant minarets and mosques! All this is not conducive to a deepening of your religious feelings. It is only with a stretch of imagination

that your mind will reach down through layers of stones and rubble to the road on which Christ must have walked.

Really the most significant thing is the Jewish Wailing Wall beside which long bearded Jews are still lamenting the destruction of their temple. I too felt like weeping there at the disturbing sight of the Holy City, defiled with sacrilege, squalor, hate and bloodshed. I have little desire to attempt a description of the many monuments which seem to have been based on embellished tradition rather than historical fact.

Perhaps I have become too resentful of religion's attempt to commercialize the spiritual, to find great pleasure in the things which I have seen in this once holy city. Even in Bethlehem one hungered for the simplicity of things as they originally were, especially as one moved through the immense competitive monasteries which crowded the little spot where supposedly the Savior was first laid.

The thing that impressed me in this town was Bethlehem Lutheran Church beautifully situated on an elevation overlooking the surrounding valley which stretches toward the Judean hills. The church was constructed of light limestone. The blue ceiling studded with gold stars was most appropriately decorated for this town of the nativity. The windows bearing German inscriptions were memorials to the Lutherans in Germany who had made this church possible. Here we witnessed the impressive wedding of a Syrian girl and an Arab boy who were united in marriage by the Lutheran Arab pastor, Rev. Daoud Haddad, who concluded the typically Lutheran ceremony with the presentation of a Bible to the newlyweds. We were invited to the reception which followed in a nearby residence.

It was a mutually pleasant surprise when Dr. Edwin Moll and I met at this wedding. Dr. Moll, a secretary of the Board of Foreign Missions of the United Lutheran Church in America, is representing the Lutheran World Federation in the interests of German orphaned missions in Palestine. The German Lu-

therans had large real estate holdings and extensive missionary projects. They were interned during the war. Some have been repatriated and others are still behind the wire awaiting deportation. Dr. Moll is endeavoring to rescue the properties and preserve the mission work which is in jeopardy. The Lutheran properties are worth at least twenty million dollars. Five different German organizations were at work here before the war having the following projects:

1. The Syrian Orphanage was founded by the Schneller Family over a hundred years ago and has become one of the outstanding institutions in the Near East. Its industries include printing, shoe-making, brick-making, machine shop, pottery, blacksmithing and instruction in weaving for the blind. Five hundred students attended this school before the war. The military occupied the twenty or more buildings and only about 50 Orphanage workers were permitted on the compound to continue the industries. The Army is expected to evacuate during the coming year when the orphanage will be reopened to its former enrollment, provided funds can be secured in America to continue the work. The assets of this institution are not less than five million dollars—in land, buildings and equipment, including a million dollar orange grove.

2. The Jerusalem Verein has a very beautiful church in the heart of old Jerusalem. Kaiser Wilhelm attended its dedication. It served the German colony before the war. The military took it over temporarily and Methodist services are being conducted by an Army chaplain. The Lutheran Arabs are holding their services in the parish hall of this large church plant. The Verein is also responsible for the church at Bethlehem and another at Haifa.

3. Kaiserswert Diaconate Verein has an immense hospital in the new part of the city, considered one of the best in Palestine, now occupied by the military, also a huge hostel which provided accommodations for pilgrims from Germany.

4. Talitha Cumi School for girls was closed by the administration and the girls were transferred to a Franciscan school.

5. The Carmel Mission, also Lutheran, has been orphaned through the war and needs immediate assistance if this work is not to disintegrate.

Now more than ever the Lutherans of the world must unite their prayers and resources to rescue and resume orphaned missions lest the sacrificial labors of years be lost.

REPORT FROM INDIA—No. 3

TIRUPATI, DECEMBER 12, 1946

At sunrise on Wednesday, December 4, our flying-boat exerted itself to the full as it lifted its keel from the thick salty waters of the Jordan to India's coral strands. An overnight stop was made at Basra, Iraq, and a refueling at Bahrein, Arabia. Crossing the Arabian Sea, we skipped into the sheltered harbor of Karachi at midnight, a large seaport town on the northwest tip of India. The Gateway to India, a huge stone portal stands on the shore of Bombay so we felt that we had entered by a side door.

The next morning we made the 400-mile flight by India Airways to Bombay and proceeded by the same plane 800 miles on the following day to Madras with a brief stop at Hyderabad. It would have been better to have come by flying-boat than landplane. A seaplane could have landed anywhere for Madras was almost entirely under water. The winter monsoon had hit the east coast of South India with a fury unequalled in 70 years. The people were experiencing one of the worst catastrophes in their history.

The succession of rains had given the city 26 inches of rain in November and 40 inches so far in December which exceeds the normal fall for the two-month period by 12 inches and 24 inches respectively. Some areas were under water to a depth of four feet. Thousands of huts in the Madras area were either wholly or partially sub-

merged. Entire villages were wiped out. The loss of life is not great considering the dangers of the flood. At least 12,000 people in and about the city are homeless. The damage is just as great in the outlying areas, according to news reports.

The heavy weather had ceased the day before my arrival and the waters were rapidly receding to river beds. People were moving from the high levels to which they had fled back to their dwellings in the lowlands, looking for the things which they had left behind and improvising some sort of shelter out of their wrecked huts.

Breaches on the main railroads had cut transportation and telegraphic service had been interrupted. After waiting four days for resumption of train service and becoming anxious about our mission stations in the flood areas, I altered my plans which were intended to take me to Gudur and proceeded by a round-about route to Tirupati, a 100-mile trip which required 12 hours over a road-bed which had been reinforced with sand-bags and over bridges which had been temporarily repaired. The lowlands adjoining the road-bed were large lakes with telegraph poles and roofs of stray huts peeping out of the water. People were sleeping along the tracks where they had taken refuge. Railroad stations were thronged with the homeless sleeping on the pavement.

As my creaking narrow-gauge train rumbled into Tirupati, the local missionaries were there to greet me with a warm welcome. It was good to clasp the hands of Rev. and Mrs. Carl Schwan, Rev. and Mrs. Henry Mayer and their two sons, Donald and Robert. As our car (pre-depression vintage) chugged into the mission compound, a large group of Indian Christians sang hymns in Telugu and English. A garland of beautiful flowers was placed around my neck. The Indian pastor read appropriate Scripture and offered a heart-warming prayer which was followed by an address of genuine welcome in English. My response included the greetings of the American Lutheran Church

which were received with deep appreciation.

We were happy to find that the mission properties at Tirupati suffered only minor damage. A detailed statement on conditions throughout our field is impossible at this time inasmuch as complete reports have not yet reached Rev. Schwan, president of the conference. Although many lives were swept away by the flood waters and others were crushed by falling walls which had been undermined by the swift currents, yet we thank God that all of our missionaries are safe and all of our Christian communities are without loss of life as far as we know.

Most of the mission bungalows have been damaged slightly by the driving rains which filtered through the walls and seeped through the ceilings. In some instances the ground floors were covered with water. Some compound walls are down and some outbuildings, including workers' quarters, have fallen. Gardens have been covered with sand.

Miss Ruth Meyer writes from Gudur, "You surely are seeing India in somewhat of a mess. Have you been here long enough to be wiping mould from everything? This year certainly has the record. Last Saturday I finally got to Venkatagiri. The compound is a mess, the gardener's house is down except one wall, one wall and roof on one room of the pastor's house is down and another wall is questionable. Much of the compound wall is down. The whole place is terribly washed. They had a little over three feet of water so it came into the bungalow and the five families and three Bible women sought refuge in them. They lost a few personal belongings. One teacher lost Rs. 25 in cash. It came suddenly and they are still quite shaken up about it. A three-foot hole washed at the base of the church tower and the stone steps are all misplaced but we feel the foundation was not damaged. The gardener's house had just been repaired. Although there is much material loss it is a marvel that no lives have been lost as far as we can ascertain." This is typical of

other reports which we have received. Our nurse, Miss Eberle, and Miss Ruth Meyer went into the flooded villages and gave 832 inoculations against cholera.

I visited our mission hospital at Renigunta, eight miles from Tirupati. The damage is considerable. Sand and silt have completely covered the compound grounds, destroying the gardens. The road which links the buildings has been washed out to a depth of a foot or more. The doctor's and nurses' bungalows are undamaged. The back wall of the Indian nurses' quarters is completely down, the concrete having broken when the foundation was undermined to a depth of three feet. The cook houses and guest huts had collapsed. The main hospital building with its sixty beds is undamaged, although the foundation has been laid bare by the flood of water which over-ran the banks of the canals which flank the compound. Water had risen to three inches in the wards before receding, causing the bed-fast patients considerable uneasiness. Some of the medical supplies secured from the Army were soaked. The flood had come so rapidly when huge reservoirs broke, that their removal was impossible.

Dr. Muthaiya, his two medical assistants and nurses were carrying on nobly, not only ministering to the distressed patients but also directing groups of laborers in opening ditches and cleaning up the grounds.

What about famine? You will recall the famine which threatened India a few months ago when the early monsoons failed. That threat is over. American wheat—and imports from other countries—has alleviated the situation. Procurement of rice from Burma and other areas has been fairly satisfactory and increased imports give promise that the lean months of rice supply are about over.

The recent flood, however, has damaged between 10-20 per cent of the food crops in Madras Presidency where our mission is located. I have seen acres of rice fields washed out. Yet, in other

areas of higher elevation the rain has been a blessing and a good harvest is assured.

A few months ago our missionaries cabled the American Lutheran Church to stand ready with \$25,000 for famine relief. This will not be needed for this purpose and the appeal will not be made to the folks at home. It may be necessary to call for funds in order to assist our Christian communities in relief and rehabilitation because of the flood. However, our missionaries are endeavoring to secure assistance from other sources in view of the many financial campaigns which have been recently conducted in the home church. They are especially concerned about a successful conclusion to our Foreign Mission Reconstruction and Development Appeal which is in its closing days. Brethren, we dare not fall short of the \$750,000 goal. Now—more than ever—New Guinea and India need this sum to reconstruct and strengthen the fields which have become damaged and deteriorated by war, weakened by near famine and flood. Now is the time of greatest opportunity to demonstrate our Christian love to our needy brethren in the faith. Let's do our utmost to reach the goal of the Foreign Mission Appeal—NOW.

DEVELOPMENT?

NAY, RECONSTRUCTION

When Dr. Fricke arrived at Madras on December 7 there was no one there to meet him and soon he learned why. The worst typhoon which that whole area, including our mission field, has experienced during the last 70 years. "All communications were out including railroads," reports Commissioner Fricke. In Madras city 12,000 people were rendered homeless by the flood. Our mission properties suffered thousands of dollars worth of damage—including the hospital. Reservoirs and dams broke, flooding the whole hospital compound—considerable damage had been done to the wall. Dr. Fricke heard that the ground floor was completely

flooded. He writes, "The hospital is a sore sight. Fortunately the main hospital building is intact although the earth has been washed away exposing the foundations. The torrential rains caused the roofs to leak, doing some damage to the walls. The European Doctor's and Nurses' bungalows are undamaged as is the dispensary. The Indian nurses' residence was damaged considerably, the entire rear wall has caved in. Some of the huts used for Indian patients and visitors as well as the kitchens were either washed away or are in total collapse. The compound roads have been completely washed out and sand covers the entire compound grounds."

Detailed reports were yet missing, but Dr. Fricke feels that while famine had been averted in that area of India, it may face a food shortage later because the rice fields have been washed out and crops swept away. He reports that a number of people were drowned or killed by falling walls of buildings which had been undermined. From the train he saw thousands of homeless people sleeping along the elevated railroad bed where they had erected thatched coverings. Bridges were washed out and nearly all railroads breached.

A special carrier from Missionary-Secretary Oberdorfer brought the news that his mission compound had suffered considerable damage.

As far as was known all of our missionaries are safe although nearly all compounds have been flooded. The India Christians likewise escaped injury although they suffered considerable damage to their houses and gardens. Many of their homes were swept away.

Miss Ruth Meyer had sent word that "Vinkatagiri compound is in a mess with several walls down. They had three feet of water over there and about three inches of water came into the bungalow. A three-foot hole was washed at the base of the church tower and the stone steps are all misplaced."

Gudur was hit very hard. Sularpet did not suffer too severely, neither did

St. Paul field. Tirupati is in good shape although all roofs leaked.

Hardly had we read the letters bringing us such disturbing news from India when we learned that our New Guinea mission had experienced a material loss that it felt very keenly, especially at this time of reconstruction: our motor launch which had been stationed at Nagada plantation and was in charge of Missionary Jaeschke has been lost. On a recent trip to Wasu approximately three tons of cargo was carried for Missionary Heist. On the return trip the launch was wrecked on a reef off shore in the neighborhood of Biliau at about 2 o'clock at night. Brother Jaeschke and his boat's crew escaped in the dinghy, but the launch appears to be a total loss. Two hours after the launch struck the reef it was filled with water and all hope of salvaging the vessel was given up. Burns Philip Shipping Co. offered the service of their hundred-foot vessel in attempting to salvage the stranded launch. Latest reports indicate that it was not possible to salvage the boat.

The lost launch had been purchased in Madang through the Commonwealth Disposal Service for £700. The hull was made of plywood and covered with copper plating. It was powered with a Gray marine diesel 200 H. P. The vessel carried fully loaded approximately three tons. The launch has given the mission valuable service and afforded our mission's only contact with Karkar, Bunaban Coast, Rai Coast, Bogadjim, and Ulap (Wasu). Although we deplore exceedingly this loss to our mission, we are thankful to God that no life was lost.

Great are the losses in India because of the floods and great is this loss in the water. Let us be confident in the thought that Jesus who can make wine out of water has no less miraculous power today to convert all our setbacks into blessings, and make our losses into gain.

FOREIGN missions are a crusade, not to take a sepulchre, but to take a world.

A BRAND SAVED FROM THE BURNING

REV. J. G. SCHAEFER

In a village surrounded by swaying palms lived Marthamma, a happy and beautiful child, the joy of her parents. When she was of age she was sent to the mission school where she learned the Catechism, Bible stories, reading and writing. She grew up to be a beautiful, obedient and good child and entered the Boarding School for girls at Gudur. A happy and bright future seemed to be in store for her. However, when she became of marriageable age, the tempter, who is ever lurking to lead astray, appeared in the person of a heathen who tempted her, and together they ran away. Nothing was heard of them for a long time.

One day, when in the young couple's lives everything seemed to be rosy, her husband fell ill and died. For two years she continued to reside in Madras, the city in which they had chosen to live, eking out a miserable existence for herself and for her two boys. She omitted church attendance and failed to use God's Word. Suddenly, she also fell ill. Feeling that her end was near, she wrote her brother, a teacher at Kodur, to come to get her. Wrecked in body and in spirit she was brought to the teacher's house where he taught her the way to repentance and to faith. When she had repented she sent for me to give her Lord's Supper.

When her message reached me I started the 15-mile trip from Sulturpeta to Kodur at once. It had taken the man with her message three hours to reach me. Waiting so long, she became impatient and asked, "Is the missionary not coming? Is he not coming at all? Oh, I wish he would come."

As soon as she heard the noise of the approaching motor car, she became quiet and composed. As I entered the house where she was, she greeted me and immediately told me her life's story, confessing her sins and unloading the burden which was upon her soul. After she had finished her confession she was absolved of her sin,

readmitted to the church and was given Lord's Supper. About an hour later she passed away with a happy smile upon her face, a brand saved from the burning.

"OUR VILLAGE HAS CHANGED SINCE CHRIST CAME HERE"

REV. J. G. SCHAEFER

"Our village has changed since Christ came here," said a boy of eleven as I entered the village in which he lived. "How has it changed?" I inquired. He replied, "Oh, formerly, in our village, we had a temple in which we had a stone image of a false God, but now that temple is in ruins and a temple of the true God stands in our village. Formerly we were ignorant and superstitious; in order to drive away the evil spirits we used to celebrate festivals during the night, making great noise, keeping the whole town from sleeping. In the cover of darkness hideous sins were committed. Now, however, we celebrate the festivals of the true God during the day so that all people may see what we do, for we are not ashamed of our deeds. We are learning what we ought to do and what we must not do. This causes us great joy."

Speaking words of commendation and encouragement, I observed, "I certainly am glad that you are happy and that you are appreciating all that is done for you and for your village. I hope your village may be a blessing not only to those who live in it, but that it may also be a blessing to the surrounding villages."

"Oh, yes," assured the lad, "we are trying to have our relatives become Christians too."

Thus, one after another is drawn into the Kingdom of Christ. His Kingdom is growing and its boundaries are being extended also here in India. May God hasten the day when all may say, "India has changed since Christ came here."

It is the Church's mission to give the whole Gospel to the whole world.

THE GUDUR GIRLS' SCHOOL

MARGARET STAHL

The Gudur Girls' School was started in 1869 by Rev. Thomas Peterson. In 1904 it became a recognized Lower Elementary School (first to fifth grade). In 1905 the present hostel buildings were erected. During World War I, because the missionaries were evacuated, the school was moved to Kodur under the management of Mrs. Scriba. In 1921, with the coming of the Ohio Synod missionaries, the school was moved back to Gudur, and Miss Laura Nicholson became manager. The school grew and soon became a recognized Higher Elementary School. In 1942 it was changed to a Middle School. On September 14, 1943, the present new building was dedicated and the name was changed to Sheatsley Memorial Girls' School. That same year fourth form was added; the next, fifth form, and then also sixth form, the last year of high school.

It has been the writer's privilege to work in this school, to lead and to guide these girls, daughters of our Indian Christians. The past few years have been rich and happy ones. There have been very busy days, days of rejoicing, and days of sorrow, but through it all our Heavenly Father has been with us.

Our work is that of supervision, teaching, advising, and being a mother to the almost 250 girls in boarding.

We have 18 teachers who teach in the school from nursery through the forms. Only three of the teachers are men. Eleven of the women teachers are our own girls, graduates of our own school; two are from our sister mission of the United Lutheran Church.

We have a matron, three cooks, and a registered nurse to look after the girls in the hostel. It is the matron's duty to buy food, plan the meals, and to see that the girls do their part in making the hostel run smoothly. The nurse has been worth her weight in gold over and over again. She has nursed many a girl from serious illness to health and strength. And how the girls love her! Each month she must weigh every girl in the school and a record is kept. If

any girl has lost weight the nurse investigates. That girl is then given a special diet of milk and eggs, or shark liver oil.

Our teachers help, not only in the hostel, but also in the congregation. Each teacher has a Sunday school class. They also take turns in teaching the lesson at the Women's Society which meets once a month. These teachers must be the leaders as few members of the society can read or write. Every Sunday afternoon they go to the caste village and have Sunday school for the caste children. The teachers enjoy this very much.

What of the future for our Indian girls? We feel that if we want a strong Christian Church in India we must have strong Christian families. The foundation for these Christian families is being laid when we give our girls the best we can.

NEW GUINEA COMMISSARY DEPARTMENT

Now that the New Year has rolled around we are getting ready for another shipment of Christmas Cheer for Lutheran Mission in New Guinea. This time the boxes are to leave in May. All packages to go into these are to be in the hands of the manager of the sending station in *April*.

Our leaflets which give all the information you will need for the making of those things to be packed in these boxes can be had on request from the undersigned. In them you will find the name and address of the lady who cuts the patterns; she will be glad to send a packet of these to you at any time.

You will remember that we made a special shipment of these boxes in the fall of 1946. Of all the articles in readiness for the Commissary Department forty-four boxes could be filled and shipped and from reports of the firm handling the transportation for us are now on their way to New Guinea.

Eighteen of these boxes came from Dubuque; 14 from Pittsburgh; 9 from Los Angeles and 3 from Meriden, Minn.

We want to thank all of you who helped to make this last shipment the success it was most sincerely. You can

be assured that all of the things now on the way are most welcome and eagerly awaited. Since our missionaries are back and have started their regular work so much in the way of medical and school supplies will be needed; other things included which they will find in the boxes coming to them.

The sending stations which took such good charge of the packing and sending of the shipment mentioned above are ready to serve you again. In due time kindly send your gifts to the one nearest to your home. For your convenience we list them here; kindly note the **new** address of the manager in Pittsburgh.

Mrs. L. E. Kupferschmidt, 725 Hennepin St., Dubuque, Iowa.

Mrs. C. Edw. Hartung, 331 Bausman St., Pittsburgh 10, Penna.

Mrs. C. G. Larson, 6203 Garvanza Ave., Los Angeles 42, Calif.

Rev. M. Ackermann, Box 93, Meriden, Minn.

Please do not send any packages to my address. Your nearest sending station will take care of them; if they come to Columbus they have to be sent on to some other place to be packed. This holds true of packages sent to the pattern cutter as well as any coming to the chairman of Special Needs. So **please** direct your package to one of the four sending stations you find listed here.

If any further information is desired please write to MRS. R. TAEUBER, 4683 E. Broad St., Apt. B, Columbus 9, Ohio.

DECLARATION OF THE SOCIETY FOR HOME AND FOREIGN MIS- SIONS IN ACCORDANCE WITH THE TENETS OF THE LUTHERAN CHURCH

Resolved at the plenary session of its combined committees at Neuendettelsau, Bavaria, October 22, 1946.

Translated from the German by

REV. G. J. ZEILINGER

The Society for Home and Foreign Missions in accordance with the tenets of the Lutheran Church recognizes its

special obligation in the endeavor to strive ever and again for the true harmony of pure doctrine and holy living. It accepts the testimony of its spiritual father, Wm. Loehe, and subscribes to it to this day, viz., that only in this way the church of Jesus Christ will remain obedient to her Lord who builds, gathers and keeps His church through the Word and the sacraments. This obedience means that all speaking and administering of sacraments in the Evangelical Lutheran Church is bound to Holy Scriptures and the confessions which are founded solely upon God's Word. Only in this way is it possible to achieve and to preserve true unity in the Christian Church, which unity, according to the Augsburg Confession, Article 7, consists in "agreeing concerning the doctrine of the Gospel and the administration of the sacraments" (more explicitly in German, "dass da einträchtiglich nach reinem Verstand das Evangelium gepredigt und die Sakramente dem goettlichen Worte gemaess gereicht werden.")

In view of the many attacks on the Christian Church in Germany, and in all the world, the Society, on account of its standing obligation to serve, makes the following declaration:

1. A Lutheran pastor can perform the duties of his office in accordance with his ordination vows only if he prayerfully lives in daily communion with Holy Scripture, and if he pays unlimited attention to the directions of the confessions of the Evangelical Lutheran Church. Thus, as pastor, as liturgist, and as pastoral advisor (Seelsorger), he will diligently and faithfully proclaim the Word of God as divided into Law and Gospel, he will testify to the congregation concerning the wonder of Holy Baptism, he will awaken the desire for absolution and will gather the congregation about the Sacrament of the Altar and thus ground it in the certainty of salvation through its use as a means of grace.

2. The Lutheran congregation may know that the Lord Jesus is actively present in its midst as the head and Savior of His body and it must also

know that serving one another must necessarily follow membership in the body of Christ. To such service belongs the praise offering of confessing one's faith, especially in holiness of living and in instructing the baptized youth, in the offerings of charity, particularly toward the dispossessed and homeless of our people and the offering of body, soul and spirit into the discipline of our whole life.

3. The Lutheran Church must express clearly in her constitution that the living Christ is her only Lord and King. The purpose of all ecclesiastical regulations, therefore, is to guarantee the confessional administration of the sacred office and the gathering of believers through the Word and the sacraments. Therefore it is necessary that pastors, congregations and church councils are equally bound to the confessions of the Lutheran Church. Because in this governing position of our confessions the Kingdom of Christ is finding expression, every form of unionism is incompatible with a genuinely ecclesiastical regulation. For, the office of the pastor as well as the life of the congregation are in deadly danger as soon as different confessions are allowed to be of equal authority, or the church government is not bound anymore to one definite confession. The inevitable consequence of any setting aside of the Confession out of its commanding position means the delivery of the church to the incidentally ruling powers of the world.

4. The common responsibility of the Lutheran Church of Germany for the scriptural proclamation of the Gospel and the administration of the holy sacraments in accordance with their divine institution leads to the surmounting of all territorial bounds which have always hindered the expression of its true unity. Therefore, her union into a United Evangelical Lutheran Church in Germany is to be appreciated as a true churchly act in obedience to our Lord Jesus Christ. This union, however, would be misunderstood and misinterpreted everywhere it is taken only as a measure promulgated by the church government. It rather necessitates unabated praying for the

revival of the Church by the Holy Spirit who will lead her into all truth and preserve her in the one true faith in Jesus Christ.

5. The common contest of the Lutheran Churches in Germany for their Confessions and for their liberty can only be waged in the clear recognition of the guilt of the Church contracted when in many decisions she herself became unfaithful to her Confession and failed to confess her faith. The Confession is violated by all attempts to effect the union of the various Evangelical Churches in Germany under the misleading name of an "Evangelical Church," a name which even in itself makes it impossible for the Lutheran Free Churches to unite with the Lutheran State Churches. If, however, this union were contracted with the name of a "Federation of Evangelical Churches in Germany," it would further a fraternal union of the Confessional Churches, which, in the struggle since 1933, have contended and suffered in common.

6. The ecumenical responsibility of the Lutheran Church obligates the churches of the unaltered Augsburg Confession in all the world anew to be in earnest about the Confession in its uniting and dividing significance. The Lutheran Church must answer the demand for unity as it is voiced especially in mission fields, with the statement which expresses her Confessional unity at home and abroad. With this contribution toward the union of Churches the Lutheran Church testifies at the same time to the abiding demand of the Lutheran Confessions that the demand for pure doctrine is binding for all Christendom on earth.

DURING 1946 310 Lutheran missionaries left from North America for foreign mission fields. Of this number 70 were sent out by the American Lutheran Church to India and to New Guinea.

INSCRIBED on John Wesley's monument is found the saying, "God buries the worker but the work goes on."

BRANDT AT KEROWAGI, NEW GUINEA

It is now a little over a year since I sailed from San Francisco.

I have been at Kerowagi since June 28, 1946. I came with Rev. H. R. Hanne-mann. He had worked among these people for eight and a half years before he had to leave New Guinea in January, 1943. He is introducing me to the work here. Very soon, however, he will be leaving to take charge of Ega station, which is about 20 miles southeast of here. The people certainly were glad to see him return. For a few days after we arrived large delegations came frequently to welcome us formally. The welcomes usually consisted of hymns, a brief address, a prayer of thanksgiving, and handshaking. One day we shook hands with more than 600 natives. (I counted them.) A thought frequently expressed in these talks was that with the Gospel the missionaries had kindled a flame in their hearts. Then came the war like a cold rain. Their missionaries had to leave and the fire went out. But now there is a little spark again. They expressed the hope that this little spark would be fanned into a mighty flame. Rev. Hannemann says they like to use such imagery frequently. They have a good imagination and it makes their speech vivid and picturesque. In one of the Sunday meetings, when the lesson about the Fall was being discussed, the leader compared sin to a rotten egg, which if it is broken and spattered all over a person is very filthy, and also very hard to wash off. On another Sunday a boy was telling the story of the Flood. He forgot how Noah had found out that the ground was dry by sending out a dove, so he improvised and said that Noah made a hole in the roof of the ark and threw out a stone. Then by the sound he could tell whether the stone struck water or dry ground.

These Sunday meetings are an indication that these people are quite humble and modest in confessing that they allowed the Gospel fire to go out. The work did suffer a setback, but it really is remarkable what these people did

during the absence of their missionaries. The large station church here at Kerowagi was torn down during the army occupation, so they could not continue to meet here. Anyway that would not have been very safe, for there was the possibility that bombing raids would be made. So the people began to build small meeting houses throughout this area, where they gathered each Sunday. Boys who had attended the station school were the leaders of these meetings. They had just a few books—"How to Preach to the Heathen" and the Old and New Testament Bible stories. Thus equipped they began to teach their people.

Almost immediately after we arrived the natives began telling Rev. Hanne-mann about this development. It was very gratifying to him to know that the work had not come to a complete standstill. Nearly every Sunday we have visited one or the other of these groups, and we have not visited nearly all of them yet. We have been told that 42 of these meeting houses have been built in the Kerowagi area. The average size group seems to be about 150-200 persons. These houses are all within about two hours' walking distance of the station. That will give some idea of the density of population here.

From Rev. Hannemann's explanation of the way these meetings are conducted I would compare them to the Sunday schools for children at home. Of necessity the instruction must be very simple and elementary, for these people are only a few steps from the crudest paganism. The work was not begun here until 1934, and it took several years to make any progress at all. But now the attentiveness, and eagerness to learn, and very evident sincerity of these people is remarkable. The field here is very white unto the harvest.

Now to write a little about the station itself. Kerowagi is located in the beautiful inland grass country about 80 miles (by air) southwest of Madang. There are some beautiful trees, but nothing to remind one of the dense tropical forests at the coast. There are no coconut palms here either. And at night it is usually

very cool. So it's hard to believe we are only about five degrees from the equator. The altitude is about 5000 feet, which explains why the climate is so agreeable.

Unlike many of our mission stations, Kerowagi did not suffer a great deal from the war. We found the house in a very liveable condition. Before I write any further, I want to mention that my days of enforced bachelorhood are now happily ended. Amee and Mary Esther arrived on Monday, October 28th. Great was the excitement and joy here on that day. It was with hearts full of gratitude to our Father in heaven that we found ourselves a united family at last. The arrival of Amee and Mary Esther created quite a sensation. There were hundreds of natives gathered on our fine landing field. As we walked to the house they cheered and shouted much like a crowd at an exciting football game. Mary was not frightened at all, though. We all three think we have a very nice home here. Mary seems very contented, and we feel confident she will thrive here.

The local natives appear to be quite healthy and strong. They are quite average in stature. The older men wear beards, but many of the younger ones like to shave, so razor blades are much in demand. Their clothing is very scanty, for the men a wide bark belt from which a long, narrow sort of apron is suspended in front, and in back a bunch of leaves. The women's aprons are somewhat shorter. They are made of strings fastened to a narrow band worn around the waist. What they lack in clothing they certainly make up in ornamentation. Large mother-of-pearl shells, suspended about the neck, are the most prized ornament. They also like beads, small shells, feather head-dresses, woven wrist bands and ankle bands. Many men have the septum of their nose pierced, and wear a narrow, crescent shaped bit of pearl shell, perhaps six or eight inches long, in their noses.

The people are gardeners by occupation. The main crop is sweet potatoes. Since the coming of the missionaries

many new vegetables have been introduced. Their gardens produce abundantly, so they have plenty of vegetables to sell to us. We pay for them with salt, razor blades and knives.

So we think we are very fortunate to be stationed here. The isolation is somewhat of a disadvantage, but we are getting used to it.

HEIST AT ULAP, NEW GUINEA

In August Dr. Braun and Supt. Kuder paid us a surprise visit at Biliau, bringing the news that I was to leave for Ulap at once. They said it seemed best to place a missionary among these people regardless of his inexperience. A hasty trip to Madang followed and numerous purchases were made in food, station equipment, boys' supplies and trade goods. Fearing that the sea would not permit transportation of more supplies to Ulap for six months, rather careful planning was necessary. But as we loaded, we found the pinnacle too small and a portion of the cargo was left behind.

Of the half dozen ocean voyages I've taken since leaving the States, this was the first one on which I wasn't bothered by seasickness. Perhaps because of my great anticipation in viewing Ulap for the first time. After looking forward to this trip for six months, I was still pretty much in the dark as to what I'd find at the station. Some reports had it that the house was in fair shape; others that it was past repair. Some missionaries told me that the house had been built too near the edge of the mountain and a good earthquake (we've had a couple so far) would send it tumbling. They suggested I build a bush house for Florence and Greg. So as we neared the beach at Wasu, thoughts were racing through my mind a mile a minute. What would I really find at Ulap?

Before we pulled up at the sandy shore one of the natives got my attention and pointed at something far up in the mountains. What looked like a long silver streak turned out to be the galvanized iron roof of our home. A

quick trip to the station, three hours up and two hours down, was followed by a week's camping on the mosquito-ridden beach. Quite a contrast to this place, where you rarely see the little insects. The natives hadn't heard of our coming so weren't able to get the cargo right away, but came at the rate of about fifty a day. Three hundred and fifty men, women and children helped with the carrying, each receiving approximately thirty-two cents worth of tobacco.

What about the house? A ten-minute observation proved many stories erroneous. Despite a few bullet holes in the roof and walls, caused by one American plane, the house was in excellent shape. It is far enough from the edge of the cliff to be relatively free from danger, but near enough to provide the most gorgeous sight I've seen yet in New Guinea, trees and ferns of every size and description, a large Quila forest near the coast, a large variety of colorful flowers, the blue ocean waters breaking on the reefs, and low-hanging clouds that come and go, leaving plenty of rain behind. It's truly like what I always imagined a millionaire's summer home in America must be like.

Along the line of edible foods in the station I've found coconuts, papayas, lemons, oranges, mangels, mulis, breadfruit, coffee and red raspberries. The people of my area grow an abundance of food and have been coming to me with everything imaginable. Most of this food is purchased with salt. The nearby bush, aside from being very scenic, also is full of many pigeons, bush fowl, horn bills, many other birds, and numerous pigs. Once we have a few guns around the place we'll try them out for taste. I feel quite guilty and selfish remaining here, knowing how millions are starving in many parts of the world. It's difficult to make these people realize how well off they are. They think the whites have everything desirable and that they have nothing.

During the war our home served as the residence of a high ranking Japa-

nese officer, Tilimoto by name. The fact that he was a Christian seems to account for the good shape in which he left the house. He encouraged the natives in their worship and even preached sermonettes at their Sunday services. The natives hereabouts tried to be impartial to all forces during the war. Whether Americans, Australians or Japanese made an appearance, they fed them and urged them to move on so that the natives wouldn't suffer from starvation. Many Japs who stayed for a while were surprised at the kind treatment they received, and said they saw now that there really was something to the Christian religion. They gave indications of now becoming Christians themselves—mission work in Japan via New Guinea.

Upon arriving here I was assured by Akickepe, the Ulap Area pastor, and Lefi, head teacher of the Ulap school, that the Ulaps never ceased praying for the return of a missionary. They remembered how American Lutherans helped them after the first war when German support was cut off. So when their German missionary was taken away in 1940, they felt certain the Americans would come to their aid again. They described their war-time prayers as spear-thrusts, attempts to spear an American missionary. When they heard of Kuder and Fricke's arrival last year, they knew their prayers had been answered.

This area has three large sections, Komba, Silipit and Timbe. I was able to make a two-week trip through Komba and Silipit, thus meeting many of my people, but a trek through Timbe will have to wait until next spring when the rainy season is over. Presently the rocky mountain paths are considered too dangerous to travel. I also have the Sio congregation to look after, which runs along the coast for about thirty miles. The larger portion of the Sios live in two villages by that name. Formerly they lived on nearby Sio Island, but came ashore during the fighting, and now their former home lies more devastated than Hiroshima and Nagasaki. My total area, formerly served by

two missionaries, numbers around thirty-five thousand.

While most of our native evangelists lived in their home villages during the war, they returned to their fields of labor in 1945. During the first nine months of this year, Akickepe has been traveling back and forth between the mountains and the beach, baptizing many children and adults. Recently I accompanied him to Kiari on the beach for baptismal services. On the Saturday before the service I witnessed the examination of the candidates to be baptized. These people had been instructed during the past year by a Sio evangelist. I was deeply touched by the thoroughness of the examination and by the prompt replies. This village is now completely baptized and shortly will send some of its young men to our station school, to eventually work in new heathen territory—and so the work of the Lord is carried on from one village to the next.

The mail service hereabouts has been terribly slow, but when it rains, it pours. Up to a week ago I had received no mail from America in four months. About a week ago I was awakened from a nice slumber by two native police boys. The district officer from Finschhafen had arrived at Sio and wanted me to come early the next morning for a general discussion. Knowing that he was supposed to have mail for me I made haste. Left early and arrived about noon to find some three dozen letters and as many newspapers and magazines awaiting me—it was well worth the trip. After we leave Wasu we must hike along the rocky coast four hours before reaching Sio. Along the way three rivers must be dealt with, which are too deep to wade through and about fifty feet across—swimming is the alternative, but cargo presents a problem. Two of the rivers have a reputation for being crocodile inhabited, two natives having lost their lives in this way. So we never swim them without first throwing in a few stones. Guess this is supposed to scare them away. We managed to swim the waters without being molested by the crocs but the earthly possessions I had

along went for a nice bath at each river. The police boy wasn't quite able to carry my rucksack above the water in one hand and swim with the other. Thus my white trousers came out with blotches of black and red all over them. And I was intending to make a good impression upon my first meeting with the powers that be. Yes, I met the officer, but in muddy boots and pants and without a shirt on my back. Mr. Keenan was a hospitable chap in a casual sort of way, so in spite of my embarrassment we had a most profitable afternoon. "The best laid plans of mice and men gang aft aglee," or something like that was the way Mr. Burns expressed it. Guess it does us good on occasion to see our plans go amiss—tends toward humility.

A MISSIONARY WITH A MOTTO—MARCH 4TH

REV. SHERWOOD SCHROER

New Guinea would be a wonderful place for fatigued business men and weary professors. In America a man talks about taking time to do this or that. In New Guinea time is not that kind of a commodity. Here time takes the man, and after a while he stops struggling; that's when he begins to feel as if he's accomplishing something. One day last week I forgot to wind my watch. The next day, for the first time in my life, I realized that to work until you are tired and to eat when you are hungry is a far better routine than quitting when the clock tells you to and eating when it is time to be hungry. The chief thing to be concerned about here is what time of the year it is, and a ten-cent calendar is more reliable than a ten-dollar watch.

Recently I've made two short overland trips which were more or less preparatory to my settlement in the inland. They were both made along the coast, the first from Lae to Salamaua and the other from Finschhafen back to Lae, and they were made chiefly to visit our village congregations along the way. The first march was only half over when this newcomer realized that New Guinea was

going to live up to its reputation and he was not. I used to think that a day's walk was just good exercise, but 35 miles a day under a hot sun, through sand and mud, swimming a couple rivers and getting skin punctures on rocks and thorns is a little different from a stroll through Central Park. Missionary Pietz was my companion and guide on both trips. He's a veteran of 25 years' service on the field. But at the end of the first day he admitted he was a bit tired. Maybe he just said that to comfort me. It didn't help much. At any rate, when the going was at its worst, I kept saying to myself, "Remember your birthday; it's the only day in the year that gives the command to move forward—March fourth." That helped some, but a couple sand-flies on the back of my neck usually put an end to that kind of idealism.

But don't be tempted to feel sorry for me. On the march from Finschhafen to Lae I wouldn't have traded places with the President of the Synod. To all the villagers along the way we were the first to come into their midst since the Germans were evacuated in 1939. The receptions they gave us were so royal that I was usually too self-conscious to fully appreciate them. Each village was entered through a specially prepared arch of palms and bamboo. Behind the arch the people would be lined on either side to form a long aisle, teachers and elders first, then the adults and at the end the school children and all the infants who could stand up. Our passing under the arch was always a signal for the hymn to begin, and if you've never heard New Guinea people sing, you've missed a kind of inspiration that can't be matched. Then when the singing began, the elders solemnly shook our hands and we would proceed up the aisle, and before each step was taken little branches full of red and yellow leaves were dropped in front of us. At the end of the aisle the singing stopped, a round of quietly spoken prayers were made, brief words of greeting, and then two chairs draped with bright colors were set at a table covered with white, two big coconuts were offered full of their natural water, and, if it was mealtime, some fried

chicken or roast pork was set in front of us.

That is also a little different from a stroll in Central Park. And their brilliant skirts and the flowers in their hair added more splendor to the drama than any downtown Easter parade I've seen. We of course had on the typical clerical vestment that is so popular with missionaries — sweat-stained khaki and helmets drooping over the ears. But in the varied realms of Christian society there are few experiences to provide the thrill of one like that. And it happened to us many times along that march. Now do you feel sorry for us?

Yet, after the shouting and the tumult dies, there is that sad fall back into harsh reality. Each reception closed with a sober discussion, they asking questions that we couldn't answer. What of the future? When we say "Goodbye" to you when will we see a missionary again? When will we have more than two or three Bibles and hymnals in each village, when will we get paper and pencils so our children can learn, and when medicine to heal our sores? There was always that depressing conclusion to every wonderful welcome.

KARKAR, NEW GUINEA

REV. GERHARD O. REITZ

There is a war going on here on the Island of Karkar. Whether we like it or not, the fact remains that we as Christians have not been promised a life of ease and security. Christ said: "I am come to send fire on the earth." For when He died on the cross, He was God's burnt offering for our sins. By the sacrifice of love for us Christ would also kindle a fire within our hearts. Now this fire causes division and not peace, for God, though He loves the sinner, yet He hates sin with a consuming wrath. Therefore it is not strange to observe the war the message of the Cross brings among a people bound for generations in the coldness of death. Here sin is sin. And to avoid the conflict with sin would be forsaking of duty.

Karkar has been the battleground between faith and unbelief now for almost

fifty years. And still that war is undiminished in fervor. There are some who have become tired of the battle because they have cut themselves off from supplies of heavenly strength. There are others who have been placed in positions of sharper conflict. They are singing "Tibud inadkabong gegaun"—(God is our refuge unshakeable).

As an inexperienced missionary spending much time in language study it has been my privilege to observe the struggle going on much in the same way that a newly hatched chick watches the happenings from the sheltering feathers of its mother. But the time has already come when active participation is a necessity. And although my words are weak and stumbling in this strange language, yet I pray the Holy Spirit may speed them to convict the proud heathen of the fact that the "Wages of sin is death," and on the other hand "to comfort" all those that "mourn." If you could hear the wailing of those who without faith stand in the presence of death you would come to understand the depth of grief that grips heathendom.

During this festival season when you again meditate on the message of the angels of the birth in the "city of David a Savior" Who is "a light to lighten the Gentiles," I would ask you to pray for your brown brethren here in New Guinea. They are faced with temptations and difficulties which you do not have to face. Imagine the conflict that is caused in the mind of a so-called primitive native when he is confronted with the dazzling twentieth-century culture that is full of contradictions when compared to the Christian ideal. God however "has chosen the weak things of the world to confound the things which are mighty," and "(He) is nigh unto all them that call upon Him, to all that call upon Him in truth."

The other day an Australian government officer paid me a very welcome visit. It may interest you to know that all of his assistants were trained mission boys. The one police boy came from the Laewumbas, a former much feared war-like tribe in the Markham valley. While here he asked for a guide for

daily devotions. The other police boy came from Amele, the home of our former hospital. The cook boy was from Baged, the area in which martyred missionary Dott labored before the war. To complete the list, the boy who served as medical assistant, recording all the names of the afflicted, was a boy from Narer village, trained in our middle school. "Give unto the Lord the glory due unto His name."

THEY COME FROM AFAR

REV. CARL DOERMANN, D. D.

"Ayoh! ayoh! Tandree—ayo-o-h!"

This wailing sound did not come from the patient lying on the bamboo stretcher, but from the mother walking behind it. Four friends were carrying the light bamboo poles to which the four corners of the stretcher had been tied. I thought of the friends who brought the man sick of the palsy to Jesus—it must have looked just like this!

We were in the dispensary building now, waiting for Dr. Muthaiya who was busy with another patient. Many people were pressing around us, for all wanted to hear the details of this case. The young man had been gored by a water buffalo—his abdomen had been ripped open—and he had been carried from his village near Puttur, a distance of about 12 miles.

* * *

The patient was in his hospital bed—as comfortable as a man could be who had never before slept in a bed like this. Sometimes the patients crawl out of bed and lie on the stone floor, because they say it is more comfortable there! But surely not after a major operation? Subbaya smiled and said the pain was not so bad now. His mother is squatting on the floor near the bed and asks, "Can he return to his fields soon?" The caste farmer who hires him would not like it if he remained away too long. "And we need the coolie (money given for labor), and he is our only support; I am too old to work in the fields, and the other boys are small. One boy is going to school—he must learn to tell what those black

marks on paper mean—and the other boy is a rascal; I send him out to watch the goats, and his name is Kuppasami" (a name of derision, literally, lord of the dung heap).

"Yes," said Subbaya, "the older boy goes to mission school. I paid little attention to the Jesus stories he learned in school. Our people frown on changing our gods. But the catechist here has been kind to me. He is telling me that Jesus heals the heart, and that healing the heart is just as important as healing the body. These are new words to me. You see, *ayyah* (sir), we belong to a low caste and there is no hope for us. My mother and I believe that our poverty is the will of the gods. We do not try to change it, for that would be wrong. I don't know what to think. I am hoping now, but my mind cannot understand it all. Will the Christian teacher in our village tell me more when I return?"

* * *

The day came when he could leave our hospital "on his own power." He was standing on the steps of the mission bungalow, and as he salaamed, he smiled. He could pay no fees for the food and care he had received. But his smile showed that he had an appreciation of the help received that included more than the material things. I thought I saw the dawning of a new hope—the look of a person who now was beginning to think of himself as a "person" and beginning to live. I wish you could have seen that smile. Medical mission work needs no defense as long as it continues to recognize the priority of the soul's welfare. Our ministry of mercy to all who are ill is the expression of our love, and love's explanation is unnecessary. By all means that love means to save souls for Christ; our part is simply the telling of the profound story of our Savior's love for us.

BEWARE of paddling in the ocean of God's truth when you should be out swimming.

WHEN ARGUING with a fool, be sure he isn't similarly employed.

March Prayer Corner

DATE NAME AND FIELD OF SERVICE

MARCH

- 1 Mrs. Carl Doermann, India.
- 2 Rev. Felix Doering, New Guinea.
- 3 Rev. Paul Freyberg, New Guinea.
- 4 Arthur Fenske, New Guinea.
- 5 Rev. Arnold Maahs, New Guinea.
- 6 Paul Doermann, from India, studying at Capital University, Columbus, Ohio.
- 7 Mrs. Roland Brandt, New Guinea.
- 8 Dr. T. G. Braun, New Guinea.
- 9 Mrs. Martin Heist, New Guinea.
- 10 Mrs. F. Edward Pietz, at home from New Guinea, Parkston, S. D.
- 11 Edwin Tscharke, New Guinea.
- 12 Emil Wagner, New Guinea.
- 13 Mrs. Erwin Chell, India.
- 14 Ruth Eberle, R. N., India.
- 15 Rev. Emil F. Hannemann, New Guinea.
- 16 Mrs. Martin Helbig, New Guinea.
- 17 Rev. E. P. Helbig, New Guinea.
- 18 Mrs. Lydia Fliehler, from New Guinea, at home in Minneapolis, Minnesota.
- 19 Mrs. David Rohrlach, New Guinea.
- 20 Dr. T. P. Fricke, Commissioner of Foreign Missions, American Lutheran Church, inspecting India field.
- 21 Raymond Barber, on furlough from New Guinea, Australia.
- 22 Mrs. Wm. Fritz, India.
- 23 Theodore Fritz, 17 year old son of Rev. and Mrs. Fritz, India.
- 24 Julia Fritz, 15 year old daughter of Rev. and Mrs. Fritz, India.
- 25 C. B. Jaeschke, New Guinea.
- 26 Dr. Agnes Hoeger, New Guinea.
- 27 Mrs. Sherwood Schroer, New Guinea.
- 28 Rev. Alfred Walck, New Guinea.
- 29 Mrs. Annie Wenz, New Guinea.
- 30 Rev. Fred Adam Scherle, New Guinea.
- 31 Helen Sanders, R. N., New Guinea.

Book Reviews

REV. G. J. ZEILINGER

Evangelism in Sermon and Song, by E. O. Sellers, the Moody Press, Chicago, Illinois, price \$1.25.

It's only a small book of 95 pages, but it is full of inspiration for a friend of missions. Through this treatise the reader will make the acquaintance of some of the outstanding evangelists and Gospel singers of our age. Moody, Torrey, Chapman, Sunday, Sankey, Alexander, Townner, Gabriel, Stebbins appear on the pages of this book and we have to admire the restraint with which the author deals with these men keeping in mind that it was the grace of God which used them to convert sinners and revive drooping Christians.

Redeeming grace these men proclaimed,
Saw sinners saved and lives reclaimed;
Entrenched sin helped overthrow,
Telling His love to men below.

Have You Considered Him? by Wilbur M. Smith, The Moody Press, Chicago, Illinois, 15c each, \$1.50 per dozen.

This is a tract of 40 pages on the question Jesus once asked near Caesarea Philippi, "Who say ye that I am?" This reviewer never read a more satisfactory tract. It deals with the essential questions of the life of Christ in a thorough, scholarly, accurate, intelligible manner. There is material, well authenticated, too, in this treatise which might well be used for addresses to students, for baccalaureate sermons, etc. As a conclusion it offers a statement by Sir James Young Simpson, the great Scotch physician, to whom the world owes the discovery of anesthetics, and a fine testimony by the Hon. William E. Gladstone, the greatest statesman England has known in 100 years.

This tract ought to be recommended most highly.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts to December 31, 1946, as follows:

A. NEW GUINEA PRINTERY AND LITERATURE FUND

Mrs. M. M. Huebsch, Cedar Rapids, Iowa, Thanksgiving Offering \$3.00. Albert Luetzow, Rogers City, Michigan \$5.00. Misses Therese and Agnes Fikenscher, Muscatine, Iowa \$10.00. Mr. and Mrs. Louis C. Flinspach, Oil City, Pennsylvania (Reconstruction) \$40.00. Ladies' Aid and Missionary Society of Old St. Paul's, Newton, North Carolina \$17.10. Mrs. Ella Steingass, Medina, Ohio (School Supplies) \$5.00. St. Peter's Women's Missionary Society, Armour, South Dakota \$15.70. Otto Wiederanders, Rock Springs, Wyoming (Reconstruction) \$25.00. St. Peter's Ladies' Aid, Eldorado, Iowa \$5.00. Miss Martha Wietzke, Muscatine, Iowa \$5.00. Women's Missionary Society, Parma, Ohio \$25.00. Mrs. J. Haefner, Waverly, Iowa \$4.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows and credited to the New Guinea Printery and Literature Fund:

In memory of Mrs. Michael Schatz, Eldorado, Iowa by Henry Mittelstedt and family, West Union, Iowa; Fritz Gross and family, West Union, Iowa \$5.00 and \$2.50 respectively. Mrs. Oliver Lauer, Eldorado, Iowa by Harry Reichert and family, West Union, Iowa \$5.00; Mrs. Anna Saboe, West Union, Iowa \$1.00;

(Continued on page 24)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R. N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertrud Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, *Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-5-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

(NOTE: Address for all listed in this rubric is *Lutheran Mission, Lae, New Guinea.*)

Miss Zoe Banfield 9-14-17/10-46, Mr. L. Behrendorf dates not stated, Mr. R. Hess H. Boettcher 6-10-13-29-37, Rev. Roland Brandt 5-20-18/2-46, Mrs. Roland Brandt 8-24-18/10-46, Mary Esther Brandt 12-12-45, Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Theodore Braun 1-30-99/9-24-24, Rev. Felix Doering 10-12-08/11-10-35, Mrs. Felix Doering 9-17-16/10-23-37, Erika Doering 8-13-44, Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Albert C. Frerichs 10-19-16/10-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-46.

Rev. John E. Hafemann 7-14-12/9-23-39, Rev. Emil F. Hannemann 6-23-95/12-30-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-46, Rev. Herbert R. Hannemann 8-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Miss Ruth Heber 2-1-18/7-16-46, Rev. Martin Heist 4-20-19/2-46, Mrs. Martin Heist 1-9-22/1-47, Philip Gregory Heist 5-22-46, Rev. E. P. Helbig, Rev. Martin Helbig, Mrs. Martin Helbig no dates given, Dr. Agnes Hoeger 6-16-10/11-10-35, Mr. Herbert Honebein 2-21-16/7-13-46, Mr. Christian B. Jaeschke 6-11-12/9-18-33.

Miss Jean Kammueler 3-4-26/10-46, Rev. John H. Kuder 10-6-06/5-17-34, Mrs. John

Kuder 3-19-06/5-17-34, Mr. Johannes Lindner 9-22-88/7-5-22, Rev. John F. Mager 5-29-98/11-4-27, Mrs. John Mager 1-29-03/10-23-87, Rev. F. Edward Pietz 9-2-96/9-29-22, Mrs. Emma Radke 11-8-96/9-24-24, Rev. Gerhard Reitz 8-22-19/3-5-46, Mr. David Rohrlach, Mrs. David Rohrlach no dates given, Miss Helen Sanders 11-9-09/6-11-46, Mr. Russell Sherer 8-23-12/10-46, Mrs. Russell Sherer 4-28-17/10-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Fred A. Scherle 12-24-22/10-46, Rev. Carl Schneuker 8-23-20/2-26-46, Mrs. Carl Schneuker 11-5-24/10-46, Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Sherwood Schroer 11-6-23/1-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Mr. Edwin Tschärke, Mrs. Edwin Tschärke, Mr. Emil Wagner no dates given.

Miss Ella Walborn 5-28-11/7-16-46, Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-47, Mrs. Adele Welsch 9-20-90/8-10-22, Mrs. Annie Wenz 6-20-05/8-28-31.

II. AT HOME

From India:

Miss Mildred Monke 6-10-12/12-4-38, Regent, North Dakota; Rev. J. G. Schaefer, 4-16-94/21, Mrs. J. G. Schaefer—/21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio; Miss Margaret Stahl, 7-15-01/10-30, 2431 Morris Ave., New York 53, New York; Rev. Wm. Weiss 1-15-08/6-37, Mrs. Wm. Weiss 2-19-12/6-37, 6212 University Ave., Chicago, Illinois.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. Raymond A. Barber 8-19-14/6-15-38, c/o Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. R. Hess H. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Boettcher 7-5-46, c/o Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. Lydia Fliehler 6-1-02/7-12-30, 3600 28th Ave. So., Minneapolis, Minnesota.

Mr. Andrew E. Mild 4-5-14/12-3-38, Mrs. Andrew E. Mild 4-1-15/10-22-36, Andrew Mild, Jr. 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, 2412½ East Main St., Columbus 9, Ohio.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, c/o Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Kenneth Fliehler 11-16-23, Julius Fliehler 10-18-30, Wheaton College, Wheaton, Illinois.

Emilie Hannemann 12-23-26, Wartburg College, Waverly, Iowa; Helene Hannemann 3-11-36, c/o Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, c/o Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, c/o Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann 6-16-37, c/o Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder 1-19-32, c/o Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, c/o Rev. Alter Williams, R. R. No. 8, Defiance, Ohio; James Kuder 12-28-39, c/o Rev. Walter Williams, R. R. No. 8, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES

(For Reconstruction Work)

(NOTE: Address of the following is *Lutheran Mission, Lae, New Guinea.*)

Philip Russell Boerger 6-2-28/10-46, Arthur Fenske 2-4-28/10-46, Mr. Harvey Hildebrand 1-1-87/10-46, John G. Koontz 9-1-07/1-47, Rev. Arnold Maahs 5-6-09/?, Mrs. Arnold Maahs 4-27-10/?, Mildred Maahs 7-2-34/?, Charles Maahs 11-22-35/?, Katherine Maahs 11-9-45/?, Charles Pfarr 7-2-27/1-47, Leon Philippi 1-19-27/10-46, Herman Propp 8-8-95/10-46, Mrs. Herman Propp 12-18-96/10-46, Richard Propp 7-2-30/10-46, Paul Toops 3-18-28/10-46.
Harry Vorrath 2-18-29/10-46, Henry Voss 7-16-18/10-46, Clarence Wegenast 2-11-24/10-46, Louis Winter 5-9-22/10-46, Frank J. Yetmar 5-30-89/10-46, Mrs. Frank Yetmar 3-8-91/10-46.

IV. MISSIONARIES UNDER APPOINTMENT

India:

Mr. Herbert Schaefer 8-22-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.; Mrs. Herbert Schaefer 7-9-27.

Rev. Leonard Schulz 2-12-21/11-19-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.

New Guinea:

Mr. Cyril Albert Brumm 5-4-23, Mrs. Brumm no dates given, 51 Abington St., Woodloongabba S-2, South Brisbane, Qld., Australia.

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 3-20-25, Wartburg Seminary, Dubuque, Iowa.

Rev. Ralph Goldhardt 12-11-19, Mrs. Goldhardt 2-6-21, Sunman, Indiana.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Ruth Rohde 7-25-16, Nursing Staff Women's Hospital, Brisbane, Qld., Australia.

Mr. Alwin G. Zimmermann, Taplan, South Australia, Australia.

(Continued from page 22)

Arnold Saboe and family, West Union, Iowa \$1.00; Mr. Lloyd Saboe, West Union, Iowa \$1.00; Reuben Koester and family, West Union, Iowa \$2.50; Henry Mittelstedt and family \$2.00.

Mr. Herman Repp, Eldorado, Iowa by Chas. Koester and family, West Union, Iowa \$1.00; Jacob Spies and family, West Union, Iowa \$1.00; Arthur Koester and family, West Union, Iowa \$1.00; Arthur Trapp and family, Eldorado, Iowa \$1.00; Lawrence Vagts and family, Eldorado, Iowa \$1.00. Mr. Fred C. Haack, Sr., Sheboygan, Wisconsin by Mrs. Fred C. Haack, Sheboygan, Wisconsin \$5.00; Mrs. Emma Wendland, Sheboygan, Wisconsin \$5.00; Herman Haack, Sheboygan, Wisconsin \$5.00; Fred Haack, Jr., Sheboygan, Wisconsin \$5.00; Otto Schildbach, Sheboygan, Wisconsin \$2.00; Ernst Schildbach, Sheboygan, Wisconsin \$2.00; Arthur Schildbach, Sheboygan, Wisconsin \$2.00. Mrs. Bertha Gabriel, Herron, Michigan by Alex A. Domke, Herron, Michigan \$3.00. Mrs. F. Schedtler, Waverly, Iowa by Mrs. F. H. Duerschner, Waverly, Iowa \$1.00; W. P. Lauer and family, Eldorado, Iowa \$1.00; Lawrence Vagts and family, Eldorado, Iowa \$2.00; Fritz Vagts and family, Eldorado, Iowa \$1.00; Mrs. Sabina Grosz and Verna, Eldorado, Iowa \$1.00; Phillip Koes-

ter, Eldorado, Iowa \$1.00; Mrs. Rosina Vagts, Eldorado, Iowa \$1.00; St. Peter's Congregation, Eldorado, Iowa \$10.00. Mr. Frank Sachs, St. Paul, Minnesota by D. G. Braun and family, St. Paul, Minnesota \$2.00. Mrs. Flora Schollemmer, Fredericksburg, Texas by Albert Ahrens and family, Fredericksburg, Texas \$1.00. Previous Receipts \$9,814.48. Total in Funds A and B \$10,049.28.

C. SPECIAL NEEDS FUND (For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

Previous Receipts \$805.67. A Friend, St. Paul, Minnesota \$20.00. Tobias Winter, Harvey, North Dakota \$15.00. Mr. and Mrs. Hans Ehm, Fontanelle, Iowa \$5.00. Wm. Imbrock, Deshler, Ohio \$10.00. Dr. R. Taeuber, for *Lutheran Missionary* sent to India (25 copies) \$9.50, to New Guinea (50 copies) \$18.00. Total \$883.17.

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WE PLOUGH THE FIELDS.

WE PLOUGH THE FIELDS AND SCATTER
THE GOOD SEED O'ER THE LAND;
BUT IT IS FED AND WATERED
BY GOD'S ALMIGHTY HAND
HE SENDS THE SNOW IN WINTER,
THE WARMTH TO SWELL THE GRAIN
THE BREEZES AND THE SUNSHINE
AND SWEET, REFRESHING RAIN.



Vol. XXVII

MARCH, 1947

No. 3

PUBLISHED MONTHLY BY

The Mission Auxiliary of the



American Lutheran Church

MISSION BOAT WRECKED ON CORAL REEF

This is the story of a man and a boat. The man's name was Bert, and the boat's name was — well, she didn't have a name. That is, she wasn't christened like other boats with a name fit for her work or for the times. After she got into her duties we just didn't try to think of another name, but went right on calling her F S. That was the designation given her by the Australian Army, and F S meant what it stood for—Fast Supply. It was a homely name, but when we said F S, we said it with a certain amount of respect and affection for she was, by the work she did for us, a first class boat!

We first heard of this launch from the skipper of a trawler which was to take us to Karakar Island for a mission trip. This was just after we had worked in vain for three weeks on the Victor hoping that it would supply our mission needs for the present. But without any spare parts, or even the right tools, we decided to quit waiting and go by any means at hand. Naturally we were happy to hear of this boat, and the skipper answered our machine-gun questions: 'Halvorsen in Sydney made it' Gray Marine Diesel from Detroit, 225 hp double five-ply hull, and in very good shape. Thirty-eight feet long and able to carry up to 3 tons of cargo. Oh, about 11 knots an hour. You might get it for £300, but the engine alone is worth £2000 in Australia. Surely, you may go aboard—it's at this dock over here." And what we heard and saw showed us that this was the boat for our needs. Yes, it was a powerful motor—too much so, perhaps—but then it could tow the Victor and that would take power. Too small? But the need was there, and when there is only one boat to choose—well, we prayed that if it was God's will this boat might be used by us to serve Him in New Guinea.

We made application to the Commonwealth Disposals Commission and waited. In the meantime Bert had the Victor running and we again hitchhiked to Bunabun on a trawler, expecting Bert to pick us up in a week. You guessed it, the Victor broke down and we walked the fifty miles back to Nagada.

Though there were others interested in this F S she finally became the property of Lutheran Mission for £750, and we brought her to Nagada on June 6. Of course, we were pretty thrilled over this launch and we handled it like a boy and his new bike. It seemed like every few hours we were on her exploring the equipment, looking at the controls and motor, or cleaning her, inside and out. And it wasn't long before the AM2413 and the drab green hull of Australian Army days were covered with coats of white and grass green. With that she was the "purtiest boat in Madang waters," and we were all thankful and happy. Bert was as happy as the rest of us together, I think, for he loves the sea, and now was the time to put his pre-war experience with Capt. Radke to use in the service of the King.

Of course, the F S was put to work immediately in hauling supplies and wrecked lumber from Madang. It had its greater and more difficult work also, and this work she did faithfully with few complaints. First came the 40 mile trip to Karakar Island for the purpose of establishing Reitz on his station. We loaded and loaded, and loaded, until the F S and the Victor were full almost to overflowing. There were building supplies, books, food supplies, and trunks; and all this was delivered safely at Kinim Harbor, the F S towing the Victor. Then came the trips to the Rai Coast, 60 miles in the other direction, to bring Freyberg and Heist there with materials enough for a house besides their food and trunks. Again the F S towed the Victor and did a magnificent job! After that came the conference at Belia near Madang, and there were trips to Karakar and the Rai Coast again. Always it seemed that the F S was reliable, and though there was the fuel filter to be cleaned every 5 hours, and the regular oil changes to be made, there was no major difficulty. In fact, the only time she refused to start was when we wanted to warn a newcomer to Madang of the reefs around Nagada, and her batteries were too weak. It was that same afternoon that Rev. Kuder and Dr. Braun, on seeing her for the first time asked a bit pessimistically and from ex-

perience with army equipment, "Will it run?" We proudly replied, "You bet it will!", but we were a little embarrassed when she wouldn't start.

Within several weeks Bert became a master at caring for her. The Southeast season had come and the winds blew strong into Nagada Harbor. Bert slept aboard every night and often had to get up at night and re-anchor the boat. Incidentally at conference time and other times when all of us were at Nagada taking all the available beds in the station bush house, the F S served as dormitory for several of us—and she had about the most comfortable beds on the station. I well remember the weekend that Bert wanted to anchor in the fresh water of a river's mouth to kill any seaworms that might have been in her hull. I went along that weekend with about six plantation boys. We all "camped" aboard the FS, having services aboard on Sunday morning. That afternoon we tried a bit of fishing—yes, the biggest ones got away with the hooks.

In September came the long trip to Wasu, to bring Heist to Ulap. With the distance involved, the trips to Wasu would be few, so Heist wanted to take supplies enough for several months besides his own belongings. When the time came for loading, it seemed that the stack of supplies was as big as the boat, but we put them all in, and I'm sure she creaked as she ploughed through those waves. They arrived safely at Wasu, and another missionary was on his station.

Then came the trips in connection with the school: Karakar, Bunabun and Bagabag; Biliau and Mindiri—first to get the workers to plant gardens, and then to get the students. Again, as always before, the F S was on the job, strong, reliable, and steady.

The Northwest season was on us, and the trips around here would be more hazardous because there were few anchorages in the Madang area that were sheltered from the Northwest. Bert was to take another load of supplies to Heist at Wasu, leaving Saturday, and on the way back was to pick up some school boys at Biliau, be back at Nagada on Tuesday, and call for some more boys at Bogadjim

on Thursday. This was a heavy schedule for both man and boat, but we were confident that both could do it.

On Tuesday at Nobonob I kept an eye on the Dallman passage into Madang, to see whether I could pick up the wake of our F S—from that distance it was hard to see the boat. Evening came but I hadn't seen the F S. After dark I listened for the hum of her powerful motor but I heard nothing that night. Wednesday and Thursday came and passed but the F S hadn't come home. I thought that either she had motor trouble or that a strong Northwest kept her in Biliau Harbor. On Friday I went to Madang to get the mail and to inquire about Bert and the F S, and found an urgent letter which Bert had addressed to Burns Philip Co. in Madang. This is what I read. "Dear Sirs: I would like to report what to me is a major catastrophe . . . Travelling at night . . . upon a reef at Biliau . . . hole . . . filled with water. Please send a boat with a strong winch to save the engine." And it was only from the accompanying letter from Missionary Freyberg that we knew that Bert himself was badly cut in trying to get the launch off the reef.

A Government launch had gone out that morning to get Bert so we waited in Madang. At 6 P.M. the boat returned. Bert was able to walk so he came to Nagada where we got the story. There had been trouble with the propeller near Malalamai, four hours from Biliau. That he fixed by running up on a sandy beach and diving with a wrench. That was soon repaired but darkness came before they reached Biliau. He was unable to distinguish the landmarks there and ran past the passage, cruising in the vicinity for six hours. About two in the morning he saw fires on the shore so he came in close, shut off the engine, and shouted to the natives on shore, asking his location. From them he got his bearings and started out again. In ten minutes, as he was nearing the approach to the passage, he suddenly smelled seaweed. The next instant, as he was trying to reverse the boat, he was on the reef. Immediately he jumped onto the coral to try to push her off. The sharp coral soon tore his

shoes in shreds and then the battle was waged on bare feet. The swells were lifting the launch a bit only to drop it back on the reef, so Bert took two bags of coffee beans and several tarpaulins to cushion the boat to keep the hull from chafing—but no avail. He and the boys worked till daylight. Then, with legs and feet bleeding from coral scratches, they limped to the station house. He was exhausted and sobbing, he told the Freybergs how his boat was lost. Immediately they wrote the letters to Madang, sending them by native carriers who made the trip in record time of just under two days. Later the station boys tried to save some equipment from the launch, and the next day Bert himself went down to salvage what he could. On Friday he came back to Nagada. His cuts are healing now—very slowly—but by the time you read this, we trust that he will have recovered completely.

Did you say that this was a waste of good mission funds, or a result of carelessness? Perhaps, in a small degree, but think of this, Bert is doing the work of business manager, plantation manager, and boat skipper here in the Madang area, the work of three men in normal times. The week before the trip he was up till midnight every night with business reports. He was trying to keep on schedule to pick up some schoolboys on Thursday, otherwise he would have stayed at Malalamai. And in his care to avoid the reefs around Biliau, he went out too far from the coast—the Freybergs saw his light, but thought it was another vessel because it was too far out.

It's natural to ask, "Why?" The F S gave us valuable service but the job here is not yet ended. We thought she would serve for years, but right in the midst of important work she was taken away. God alone knows why, but I think He would have us all—all of us—give more of ourselves, of men, money, time and effort to this labor—NOW! You see, we are on the King's business, and His work can't wait!

WE CANNOT serve God and mammon, but we can serve God with mammon.

OFFICIAL NEWS NOTES FROM THE BOARD OF FOREIGN MISSIONS

A cablegram has been received from India at the office of the Board of Foreign Missions reporting that the Rev. and Mrs. William Oberdorfer arrived safely in India on January 31.

*

Likewise a cablegram was received from New Guinea reporting that Rev. and Mrs. John Mager, Mrs. Theodore Radke, Mrs. H. R. Hannemann, Mrs. Martin Heist and child, Mrs. Sherwood Schroer and two children, Miss Marion Garbisch, Mr. John Koontz and Mr. Charles Pfarr arrived safely in New Guinea on February 2. These missionaries sailed for Australia from San Francisco on December 13.

*

On January 31 another party of missionaries sailed from San Francisco en-

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route to our New Guinea mission field, by way of Australia. Those included in this missionary party are the Rev. and Mrs. Paul Schulz, Mr. Douglas Daechsel and Mrs. Harvey Hildebrand.

Commissioning services were held for the Rev. Schulz on Sunday, January 5, at Brandywine, West Virginia, Dr. R. Taeuber, executive secretary of the Board of Foreign Missions, preached the sermon and served as commissioner. The Rev. H. D. Schulz, father of the missionary, assisted in the commissioning.

On Sunday, January 19, Mr. Douglas Daechsel was commissioned as lay missionary to New Guinea by Dr. H. Kroeger, President of the Canada District of the American Lutheran Church, assisted by Mr. Daechsel's father, the Rev. C. J. Daechsel, of Duval, Sask., Canada.

*

Herbert George Schaefer was ordained as pastor of the American Lutheran Church at Ashton, Illinois, St. John's Lutheran Church on Sunday, February 2, by the candidate's father, Rev. J. G. Schaefer, assisted by the Rev. F. W. Henke and the Rev. M. W. Brueckner. Rev. Herbert Schaefer has been called by the Board of Foreign Missions of the American Lutheran Church to serve as missionary in India. He and his wife plan to sail for India in the near future.

On Sunday, February 16, Rev. Herbert Schaefer was commissioned as missionary to India. Dr. C. G. Wolf, pastor of Grace Lutheran Church, Baltimore, Md., served as commissioner, and was assisted by the candidate's father, the Rev. J. G. Schaefer, missionary to India, now home on furlough. The commissioning service was held at Grace Lutheran Church in Baltimore, Maryland.

RESULT OF RECONSTRUCTION FUND NOT REACHING GOAL

Over in New Guinea your missionaries have heard that the Reconstruction Fund has not met its goal. What a let down! But they meet it with courage. *The Luthemis Staff Reporter*, a mimeographed bulletin issued to missionaries from the New Guinea mission office, tells the men who

are doing the work of three and four men to order less food imported and to eat more native foods, to exercise great care in station expenditures and to make what they buy last as long as possible.

We send our missionaries over to New Guinea to do mission work and then by our failure to put the Reconstruction Fund over the top we make them spend their energy pinching pennies, devising ways and means of living without eating food they've been used to since childhood. Why? Because they are determined that New Guinea missions must be reconstructed even if they have to do it themselves by denying themselves imported foods!

To you members of the American Lutheran Church: no one has asked you to live on yams, taro and cocoanuts; no one has asked you to deny yourselves any food, comfort or expense in order to put Reconstruction across—all you were asked to do was to contribute a minimum of \$1.75 per confirmed member that our missions in India and New Guinea might be rebuilt—and that was too much for many of you members of our American Lutheran Church!!! Or didn't you know that there was a Reconstruction Drive for our Missions? If you didn't, take this article to your pastor and show it to him and insist that your congregation do something now!

GIANT SNAILS IN NEW GUINEA

Introduced by Japs at Kavieng, Rabaul and Madang

In November, Mr. E. J. Wauchope, of Madang, arrived in Australia with the depressing news that the giant snails, released by the Japs in the various parts of the Mandated Territory as a potential foodstuff, had taken possession of an area on Hansa Bay, west of Madang . . .

This makes the third area of infestation in the Territory. The Japs released the snails at Kavieng (north end of New Ireland) and near Rabaul (eastern end of New Britain); and in each case the creatures have increased enormously, and are advancing across country en masse, destroying much of the most

valuable vegetation as they go. This was known months ago.

The appearance of the snails on the mainland of New Guinea was unexpected, and very alarming. There is nothing to stop the spread of the pest, and New Guinea, next to Greenland, is the largest island in the world.

Mr. Wauchope reported that the snails were in an area some two miles by two miles; that they were in incredible numbers, ranging from tiny crawlers to shellbacks eight and nine inches long; and that—like those in Kavieng and Rabaul—they were eating all vegetation in their path—showing a particular liking for young paw-paws and the kaukau (sweet potato) of the native gardens. They even eat the coarse creeping plants which grow just behind the beaches.

Japs may eat the snails; but they are scorned by the New Guinea natives, and even the natives' pigs—notorious scavengers—reject them. The Japs boiled the creatures in their shells, and then dug them out and ate them with vinegar.

The snails have no natural enemies in the Mandated Territory, and if the infestation is not checked, native agriculture—upon which the natives depend for a large proportion of their food—will be gravely affected. The Administration's Department of Agriculture is giving the matter urgent attention, but there is, as yet, no indication of what measures will be taken to check the plague.

It is reported that a firefly, found in Zanzibar, is a natural enemy of this snail, and that the Administration proposes to try this insect as a means of control.

—*Pacific Islands Monthly*.

THREE FROM AUSTRALIAN CHURCH JOIN NEW GUINEA STAFF

The United Evangelical Lutheran Church of Australia reports that three recruits have been called into New Guinea mission service. Mr. Cyril Brumm, a dental technician and sisters Myra Lehmann and Ruth Rohde have been added to the New Guinea mission staff.

NEW GUINEA COMMISSARY DEPARTMENT

Compiling the report of this department for the different district secretaries we find that 332 societies, 12 Junior Mission Bands, 40 individuals, 2 district groups, 4 Sunday Schools, one Christian Day School as well as four congregations helped the Commissary Department with gifts of materials as well as money to speed Christmas Cheer to our Lutheran Mission in New Guinea? Isn't this a fine record?

Our sending stations report that packages are still coming in and these shall, God willing, be packed in May and sent out across the Pacific.

May we repeat a request? It is that all packages have the return address of the donor on them. This was the case on most of the packages thus far received but in some cases we could not find out who the sender of a package was because only the name of the city was left on the parcel. Then some packages came with name of society but not name of church; if in a case like this there is but one church of the ALC in that city one can put things together but if there are several we have no way of putting the credit for this gift to where it is due.

Another thing to mention: word has just come from one of the sending station managers that dresses sent in are made with such narrow neck openings that even a small child could not get its head through. Please bear in mind, dear ladies, that although the natives of New Guinea are small, they are not that tiny. Size fourteen is about the correct size and with a dress of this kind which slips over the head the opening should be in proportion.

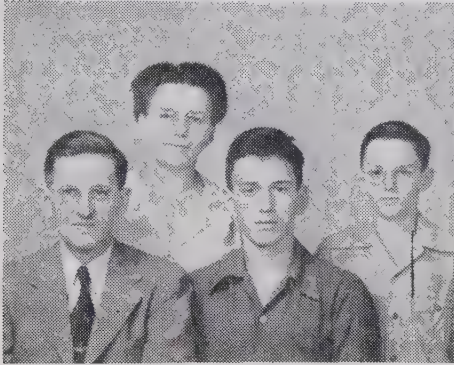
These cases are the exception for we know that our friends working on the sewing for Lutheran Missions do their very best to make things just as they should be made. — Mrs. R. Taeuber, 4683 E. Broad St., Apt. B, Columbus 9, Ohio.

THE CLOCK with the loudest tick isn't always the clock that keeps the best time.

THE CARL DOERMANN'S REACH INDIA; THE WM. OBERDORFERS EN ROUTE

Dr. Carl Doermann, wife and sons Ralph and Alfred sailed back to India, leaving New York on the *Queen Elizabeth* during December. A cablegram was received January 22 stating that they had arrived safely at Bombay on their way back to the field in the Madras Presidency of India. Dr. Doermann has a quarter century of missionary service to his credit.

Rev. William Oberdorfer, son of Missionary Carl W. Oberdorfer, and Mrs. Oberdorfer sailed from San Francisco during December. It is ideal when missionaries' sons return to the field of their fathers: it is home to them and they do not have to spend long, troublesome months and years getting used to the people, the new language and customs.



Dr. and Mrs. Carl Doermann and sons Ralph and Alfred appear in the picture to the left; Rev. and Mrs. Wm. Oberdorfer in the picture to the right

NEARER, MY GOD, TO THEE

Shortly after arriving in Lae, New Guinea, Miss Jean Kammueler, seated in an office room taking time out to realize that she was actually in New Guinea, heard a native singing at his work. The words were not familiar, but the tune was. It was, "Nearer, My God, To Thee."

A thought-provoking question entered her mind. "Is this brown-skinned native nearer to God than I am?" In our nearness to God we were one—this brown-skinned native and I.

"NEVER BEFORE have I seen such enthusiasm for the Gospel among the natives of New Guinea. Every week new pupils want to be admitted to our school. As one sees the Holy Spirit working among the people, one looks forward to each new day and to the privilege of working with that Spirit."

—A. C. Frerichs.

WHAT CAN WE DO?

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller could sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

An artist can take a 50 cent piece of canvas, paint a picture on it and make it worth \$1,000,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that is salvation.

—Selected.

THERE'S ALWAYS TIME to do the things you really want to do.

O ANUTU

SYLVIA FRERICHS

"O Anutu—" (Native word for God.)

It was the end of my first day in New Guinea. We were at Lae and it was Sunday, but we three women and two children who had arrived by plane from Sydney at noon had had no opportunity to worship in church that morning. Only deep within us had we called on His Name as we took off and landed at each drome, as we flew over the beautiful Coral Sea and the inviting, yet menacing, mountains of New Guinea, as we looked forward to meeting our long-separated husbands and joining them in His work here. "O Anutu, watch over us and over those we love. Give us strength and courage and vision in the days ahead."

But this was different. We were idling over our fruit, speaking of many things in the quiet dusk, when, unexpectedly, we became aware of movement and of voices outside the unfinished house. Grass torches, brown faces, here and there a red loincloth, and then suddenly, a song. The tune was a part of me, of my past, of my heritage: the words were strange, but that didn't matter. I knew my words. And then a prayer came from one of those brown faces. "O Anutu . . ." After the prayer a portion of Paul's Letter to the Romans was read by torchlight, there was another song and then an exchange of speeches by the leaders of the welcoming party and by us. It didn't matter that we couldn't understand each other. Rev. F. Edward Pietz was there to interpret our speeches. Superintendent John Kuder couldn't refrain from commenting that two of us had sprung from Norse antecedents in contrast to the remainder of the group who claim German forefathers, but that we were all members of the Church Universal. The native leader was not dismayed. "Now you are one of us," came as his answer. And then they were gone as quietly as they had come.

"O Anutu . . ." It was two days later and my husband and our children, David and Catherine and I had flown inland the hundred plus miles to our station, Raipinka. At the airstrip we were met

by our thoughtful government officer and his wife in their jeep; they took us to their home and served us a welcome lunch there. Then we were on our way again, over the Ramu River and up a long series of hills, each higher than the last. My husband focused his attention on the object of this half-way-around-the-world trip we were completing—Raipinka. And there it was again, "O Anutu . . ." The jeep jolted to a stop. The road was crowded with perhaps five hundred natives, some in full dance regalia, paint, headdress, shells, drums and all. But their heads were bowed. Came the long, low rumble of the Amen—*Jambomac*—and as the jeep moved forward into the throng, the hasty tearing down of a woven grass gate, trimmed with tropical flowers, meant to symbolize that the way had now been opened for us to make our home here after all these years. Then the crowd started to sing, and the dancers began dancing backwards up the lane to the tantalizing rhythm of their drums, leading us to our house. That song had nothing to do with my past in a music-loving parsonage in Minnesota, but it was right at home here, welling up from these brown throats, and it had been composed in honor of our arrival. They were praising God, these untamed children of nature, for letting me come into their midst to work with my husband. There were speeches again and Helupe, that venerable teacher from Finschhafen, who has spent twenty years here in the inland as a native missionary, shook my hand and gave me a little blue bagful of New Guinea shillings, each with a hole in the middle so it may be carried on a string and worn as a necklace. I had been welcomed to my home—and with a prayer.

Once more, "O Anutu . . ." Two weeks later I had established myself as an old Territorian. I could manage to make my house boys understand my peculiar brand of pidgin. I had ridden hoseback over a couple or three hills to a neighboring village for a church dedication and the children had sat on a canvas stretcher carried on poles by four husky natives, and I was beginning to recognize various

types of those famous bananas. This particular noon I was hanging out the last of the laundry with the silent help of a lovely Christian native, Helupe's daughter-in-law. As we worked we watched a group of perhaps twenty heathen approach the station, men in the lead, women following, laughing and chattering, heavy loads of food balanced on their heads, and their thick, short skirts swinging exaggeratedly at each step. When they saw us they became quiet, dropped their loads to the ground, and, unexpectedly, "O Anutu . . ." came from one of the men. We bowed our heads, impressed and humbled. I knew they were heathen by their dress and because there are no local natives who are baptized Christians. But they were praying, and by praying reaching out, yearning, opening up their hearts for something greater than they were. "O Anutu . . ." With the mumbled *Jambomac* came an echoed Amen in my heart. "Yea, yea, Lord: So let it be."

"WE ASKED PAPA"

REV. ALFRED W. WALCK

During the evening a native missionary and I had talked about his return to mission work in the inland. He smiled as he told of his pre-war work there, and he was happy to think that he could soon return. There was a slight pause and he grew serious. He asked, "Are there any more missionaries of ours in Finschhafen?" I knew he was thinking of us six missionaries in the Madang area and was comparing that the Roman Catholic mission ten miles away had sixty or more white missionaries. Fortunately, I knew that the hospital staff and construction crew had arrived and were in New Guinea. When I told him that there would be a lot of workers at Madang soon, the twinkle came back into his eyes as he said, "Yes, we asked papa (the heavenly Father) to send some men to help you here."

RIVERS become crooked by following the line of least resistance; in the same fashion do men grow crooked.

REPORT FROM INDIA—No. 4

DR. THEODORE P. FRICKE

Gudur, December 27, 1946.

Christmas in India is beautiful, that is, in the Christian communities where only it is celebrated. Church bells ring joyfully, cheery carols rend the air. A succession of festival services gives testimony to the Christian faith. Alms and gifts to the poor and to the widows give evidence of Christian love. The season's greetings exchanged in solemnity and sincerity speak loudly of Christmas joy and Christian fellowship.

India simply cannot be the same after a Christmas celebration in this land of heathen temples, pagan idols and satanic superstitions. There is glow in this sacred festival which unconsciously penetrates its seemingly indifferent surroundings like the sun permeating the earth with its benignant rays.

The eight million Christians in a non-Christian population of nearly four hundred million are like a solitary but brilliant star shining in a land of utter darkness. The unbelieving multitudes simply cannot go untouched and unmoved by the warmth and light of Christmas as it is celebrated by these few faithful followers of the Babe of Bethlehem.

The festive week at Gudur began on Monday evening with a party for orphans in the spacious bungalow of Miss Ruth Meyer. In a corner of the large, high-ceilinged living room stood a graceful casuarina tree with its lacy branches hanging heavy with tinsel and colored ornaments. Piled high at its base were neatly wrapped gifts for all of the guests. The orphans, wards of our mission boarding home, presented a program secretly prepared under the patient direction of the matron and nurse. There were recitations and carols by the children, and a playlet presenting the birth of Christ given by the girls of Sheatsley Memorial High School who had no homes to go to during the holidays as did the more fortunate who had already left on vacation. The wax candles burned brightly and seemed to dance merrily along the outstretched arms of the lovely tree as the children sang softly, "Silent Night, Holy Night"

—which sounds as beautiful in Telugu as in English. I am sure the Lord smiled upon the scene as little dark hands eagerly received their gifts and tiny voices sang His birthday praises.

The other bungalow on the Gudur compound was also a hub of pre-Christian activity. While Mrs. Oberdorfer attended the many duties of a large mission household which was involved in holiday preparation, Missionary Oberdorfer was confined to his office barely taking time out for a meal. The large staff of mission workers including the teachers of the village schools had to be paid their salaries as they departed to their distant-homes for the holidays. The two office rooms which are adjoining the bungalow had become storerooms with stacks of blankets and cotton goods which were being distributed to flood victims and also to the needy widows of the mission who are remembered each Christmas.

A full course of festival services gave the spiritual emphasis to the occasion—Christmas Eve, three services Christmas Day and one on Second Christmas Day. A similar schedule was followed in the villages as well as in the compound.

Darkness and the cool of evening had settled over the mission station as the bell in the spired tower called the worshipper to the Christmas Eve service. The Gothic-arched interior of the German-built church was beautiful in its simple adornment. Glossy, velvety mango leaves wreathed the pillars which were joined by connecting strands of yellow dwarf chrysanthemums. To the side of the chancel stood a tall casuarina tree with its long needled branches decked with candles and tinsel. The spirit of Christmas was evident as the large Telugu congregation sang the easily recognized hymn, "Come Hither Ye Faithful" which was accompanied by the playing of the Indian pastor, Zachariah, who was seated at the reed organ. Missionary Oberdorfer in white robe with stole officiated before the candle-lit altar and later preached the sermon in the vernacular.

While the candles on the tree were

being lighted, the congregation sang a group of carols. An eloquent catechist then told the story of the Christmas tree to the beaming children who were seated on straw mats in the fore-part of the church. The adults occupying pews to the rear, men on the left and women on the right of the aisle, also listened with rapt attention.

The climax of the service was reached in the reading of the Word—without human interpretation. The congregation sat mute and motionless as it listened to the catechists read responsively with special dignity and solemnity the prophecies and their fulfillment, which was crowned by the Christmas Gospel read by the Missionary. The service immediately concluded with the pronouncement of the Benediction upon a group of worshippers who appeared humbly grateful for the blessing. One could sense that Christ was present to bless.

Two hours of Christmas Eve still remained as we walked lantern in hand, beneath a clear star-lit sky—skies have a way of being unusually beautiful in the Orient—to a little village a half mile away. We found them sitting on the ground amid thatched huts, before their Christmas tree, a blossoming thorn-bush trimmed with colored candles and scripture picture cards. Pastor Zachariah conducted a brief service and the people sang a round of hymns adapted chiefly from the German carols. The music of drums and stringed instruments added an Oriental touch to these sacred songs. It was approaching midnight when Christmas greetings were exchanged and the guests refreshed with fruit, coffee and betelnut.

Christmas morn came in with a burst of sunshine and song. A bright sun peaked over the rail of our sleeping porch as a group of young men stood below singing Christmas carols. It was also the signal for the Oberdorfer children to make for their modest pile of gifts which were stacked beneath their Christmas tree. Greetings and gifts were exchanged by the whole household and the servants were not forgotten in this family celebration.

At 9 A.M. a preparatory service was held for those intending to participate in the Lord's Supper. The festival service began at ten o'clock and concluded after twelve. It seems that the Indian Christians are not satisfied with a service of shorter duration. They like sermons, not sermonettes. The congregation was picturesque—the dark-skinned men in flowing white garments—the women in pastel colored sarees and with black braided hair graced with yellow flowers. The children seemed to have an unusual "shine" and more than their usual number of silver anklets, glass bracelets and gold earrings.

Pastor Zachariah appeared filled with the spirit as he delivered the Christmas message to his congregation which numbers 700 members. Infants were baptized and Holy Communion was celebrated.

Outside the church Hindu beggars were waiting with bowls and cups ready to capitalize on the Christmas spirit which pervades the Christian community. These professionals view their begging as a service rendered to those who wish to achieve merit by their gifts—quite in keeping with their Hindu philosophy.

The afternoon service was conducted in Telugu by the local pastor. The evening worship hour was in English specially designed for the missionaries of nearby stations who come to Gudur for occasional services and fellowship. Present were Rev. and Mrs. Waldo Egbert, Rev. and Mrs. Wm. Fritz and children, Rev. and Mrs. Carl Oberdorfer and sons, Miss Ruth Eberle and Miss Lillian Lange. Other members of the mission family were too distantly located to come. About fifty Indian pastors, catechists and teachers, who understand English, were also in attendance. It was my privilege to preach the sermon. As I looked into the faces of the mixed audience united in worship, there came to mind the words, "East is East and West is West, and never the twain shall meet." But they do meet in Christ!

The visiting missionaries and their families enjoyed the warm hospitality of the Oberdorfer home. A duck dinner with all the trimmings was a real treat. The

latest news from America was eagerly sought. The Foreign Mission Reconstruction and Development Appeal was a topic of great concern. The good old days spent on the campus of Alma Mater were fondly recalled. A concert of Christmas music was played on an ancient phonograph until Christmas tree candles burned out. It was a wonderful, happy Christmas for our little mission family.

The Christmas celebration was carried into the second day. Although worship was held in the compound church, Missionary Oberdorfer was eager to have me witness a service in the country. Travelling in the old mission car, Rev. Oberdorfer and son Donald, Miss Lillian Lange and I drove eight miles over a bumpy road through green rice fields to Kammavaripalam Village. Just try to pronounce it! The village is much smaller than its name would indicate. Its population of 100 is 100 per cent Christian save for one obstinate Hindu family. During its seventy years of Christian history, this small community has produced 52 Christian workers including pastors, catechists and teachers. A remarkable record for an outcaste village, once heathen and illiterate.

Their hearts and homes were wide open to us. After a tour of inspection of these humble, but clean mud huts, several of which had melted in the recent floods, we approached their modest church which also serves as a school. The red-tiled brick structure was made possible by the generosity of the late Mary Troutman of Butler, Pa. On the front of it is an inscription, "Troutman Memorial School—1923." The interior was carefully swept, straw-matted floor, and decorated with garlands and an ornamented thorn-bush serving as a Christmas tree.

We were met at the door by the pastor and elders who offered prayer at the entrance and then ushered us to the only chairs in the building. The congregation sat on the floor for the entire service.

The Christmas dinner which had been specially prepared for their honored guests was served on plates made of banana leaves. As we sat cross-legged on the floor eating the tasty rice and

curry, they played Christmas hymns on an old phonograph which had been given to them years ago by a missionary as a parting gift. According to custom, the villagers did not eat until the guests had dined. Their hospitality was gracious and genuine. As we made our departure, the men, women and children lined the path repeating their customary farewell, "Salaam—Peace be to you."

The festivities came to a close that night when the Oberdorfers held open-house for the orphaned children who find a real Christian home in the mission compound—their only home. The children again presented their simple, touching program before the lighted tree and then received gifts from the warm-hearted missionaries whose devotion to those unfortunate waifs was a fitting close to a blessed Christmas celebration. Christmas is a happy day for some—some few in India.

"ALL THE WORLD"

I often have perplexing doubts,

When a call comes from across the sea,
If we should send both men and gold

To save men from their misery,
When there is such a constant need
For help in our own native land;

As if in answer, then, I hear

My Savior's voice . . . His Last Command

"GO YE INTO ALL THE WORLD."

He is the Captain, and He knows

What plan of action is the best,

So I must "Go" as He commands,

Obeys . . . and trust Him for the rest.

He wants all nations, every race,

To learn of His great power to save;

This is the order of the King,

The Great Commandment that He gave . . .

"GO YE INTO ALL THE WORLD!"

—OLIVE WEAVER RIDENOUR, 1947.

MUCH OF AMERICA'S difficulty lies in a faulty understanding of the Golden Rule: so many believe it means the Rule of Gold.

THE WORLD'S smallest package: a man wrapped up in himself.

OUR QUARTERS AND NICKELS AND DIMES

I do not think God is concerned so much
With the thousands we may have some
time,

But He does want us now to give an
account

Of each quarter and nickel and dime.

True, if we have thousands, then God
expects us

To give as we have been blessed,

But . . . much from the wealthy means
no more to Him

'Than the quarters and dimes from the
rest.

The widow of long ago gave ALL SHE
HAD,

Yet we say it was her "widow's mite;"

But if each one today would but do half
as much,

Every nation would soon know His
Light.

Yes . . . if each one today would but give
to the King

As we spend for things we do not
need,

The church's lean purse would be filled
till it burst,—

Spread to lands afar His Gospel Seed.

—OLIVE WEAVER RIDENOUR, 1947.

TO SENIOR DR. JOHN FLIERL

NOTE: The following letter addressed to Senior Dr. John Flierl, the "Old Man from New Guinea," now at Neudettelsau, Germany, was written by a native and translated by his Missionary, Rev. A. C. Frerichs. The letter was inspired by an article in the LUTHERAN MISSIONARY from the pen of Dr. Flierl, and referred to by the native.

Raipinka, December 4, 1946.

O John,

You read this letter and tell your father what it contains. (The writer of the letter learned from the LUTHERAN MISSIONARY that Dr. Flierl's vision had failed.) Our missionary read in the church periodical about his referring to God's work here and told Gapecnuoc and me about it. This is what happened to us of the Hazung and Gazut. During the war we returned to our home villages and spent two years there. But we were not idle. The leaders at the main station re-

turned to their villages, so congregational work slumped. Our leaders agreed that I should work among the Wemo, Wamola and Dedua.

While I was doing that our missionary returned. He asked if we wanted to go back to Raipinka. We replied that our hearts longed for the work there and therefore we should return. Thus we eight mission helpers from Wemo came back with our missionary. Hube, Mape, Dedua and some of the other villages didn't come.

We are doing the following work at Raipinka. There are three classes in school and one group is taking catechetical instruction. There is much enthusiasm for the Gospel. The Lord Himself is working miracles and the Holy Ghost is doing wonders in the hearts of men. This spirit is prevalent beginning with Karobe, Hazung, and ends at Hagen. We never before have seen anything like it among the people. It is the Lord working. Therefore we should all praise the Lord.

The Lord sustained you while you worked in our midst. This has borne fruit and will continue to bear fruit. Our prayers should continually rise to the Lord. The Lord abide with both of you!

AMEN.

THE BELL THAT CAME BACK

Dr. R. Tauber, executive secretary of the Board of Foreign Missions of the American Lutheran Church, sent us the following item reported by Missionary A. W. Walck of New Guinea, and in explanation writes, "During the war we heard that somewhere in California a bell was being shown that had been brought over here as a souvenir from New Guinea. We protested and suggested that the souvenir be returned to its owner, a native congregation in New Guinea. Could the bell referred to by Missionary Walck be the same one? We like to think that it is, that it has come back to peal out the message with its metal tongue, "Peace is back; come to worship the Prince of Peace."

The report of Missionary Walck states, "The bell came back. It finished its long

trip from America by ship, truck, jeep and native carrier. Home from the wars, it sang out once more, calling men to worship the Prince of Peace. As its tones went forth over mountain and valley, over plain and sea, all who heard them ceased activity and looked toward Nobonob hill. Some smiled, some bowed their heads; Nai, the congregation's aged elder, who was energetically pulling the vines which had been substituted for the rope of former years, watched it swing back and forth. His eyes laughed in tears, and his heart sang out in joy: for it was Christmastime, 1946, and the old church bell had come back to Nobonob."

APRIL PRAYER CORNER

Prayer is a privilege unaffected by the changing vicissitudes of life. Prayer is always possible, always profitable. When addressed to God's throne in behalf of others, it becomes an acceptable fulfillment of the Lord's command, "Love thy neighbor as thyself."

The following fellow-Christians serving in our foreign fields of India and New Guinea ask your intercessory prayers during April.

DATE	NAME AND FIELD
APRIL	

- 1 Rev. Luther Heyde, India
- 2 Rev. Roland Brandt, New Guinea
- 3 Rev. Albert C. Frerichs, New Guinea
- 4 Mrs. John Mager, New Guinea
- 5 Mrs. Milton Schramm, India
- 6 Joel Mayer, Rev. H. Mayer's son, studying at Capital University, Columbus, from India field
- 7 Harry Vorrath, New Guinea
- 8 Henry Voss, New Guinea
- 9 Clarence Wegenast, New Guinea
- 10 Herbert Schaefer, under appointment for the India field
- 11 Mrs. Herbert Schaefer, aims to go to India with husband
- 12 L. Behrendorff, in New Guinea, native of Australia
- 13 David Frerichs, infant son of Rev. and Mrs. A. C. Frerichs, New Guinea
- 14 Catherine Frerichs, infant daughter of Rev. and Mrs. A. C. Frerichs, New Guinea

- 15 Mrs. Paul Freyberg, New Guinea
- 16 Rev. Erwin Chell, India
- 17 Miss Lillian Lange, India
- 18 Richard Schramm, 13 year old son of Rev. and Mrs. Milton Schramm, D.D., India
- 19 Rev. John H. Kuder, Superintendent, Lutheran Missions, New Guinea
- 20 Mrs. John Kuder, New Guinea
- 21 James Kuder, 7 year old son of Supt. and Mrs. John Kuder, left in U.S.A. with Rev. Walter Williams, Defiance, Ohio
- 22 Maryanne Kuder, 15 year old daughter of Supt. and Mrs. John Kuder, left in U.S.A. with Miss Marie Schwenkbeck at Niagara Falls, New York
- 23 Rev. Herbert R. Hannemann, New Guinea
- 24 Mrs. Herbert R. Hannemann, New Guinea
- 25 Rev. Martin Heist, New Guinea
- 26 Mrs. Wm. Weiss, on furlough from India with husband, Rev. Wm. Weiss
- 27 Mr. Russell Scherer, New Guinea
- 28 Mrs. Russell Scherer, New Guinea
- 29 David Scherer, 5 year old son of Mr. and Mrs. Russell Scherer, New Guinea
- 30 Ruth Scherer, 2 year old daughter of Mr. and Mrs. Russell Scherer, New Guinea

BOOK REVIEWS

REV. G. J. ZEILINGER

NOT MY WILL, by Francena H. Arnold, *The Moody Press, Chicago, Illinois, price \$2.50.*

The author of this very fine novel is a young people's worker, the wife of an active layman and the mother of four children. The story keeps the reader fascinated to the end. In simple, expressive English, it shows how the wills of several self-willed, egotistical people are broken by God's providential leading until they surrender fully to their Lord. Incidentally, the reader will also learn how God in His wisdom and grace can use the preaching of a gifted man to convert selfish and self-willed people while the preacher himself is far from being humble and submissive. There is a fine paragraph on page 279. Says Eleanor, "He wasn't really naughty, though, Mother; he was just determined. He didn't particularly want to do bad things; he just wanted to have his own way." "And therein," remarked Mother Stewarz, "lies the essence of original sin. We all do that until God renews our hearts."

When one knows what trash is sold in book stores at the same price this good novel costs one would wish that Americans would rather buy and read a book like this. It cannot help but edify the reader besides entertaining him. "Not My Will" contains 334 pages.

A BOOK OF PROTESTANT SAINTS, by Ernest Gordon *The Moody Press, Chicago, Illinois, price \$2.50.*

Why didn't anybody think of publishing a book like this a long time ago? This certainly fills a gap in Protestant literature. Every Luther League, every Ladies' Aid, every Brotherhood ought to have this book in its library. You begin reading about Protestant saints, i. e., separated ones, and you will not stop until you've read the whole book of 376 pages.

It is a collection of 58 brief biographies. Among them are well known names, as, e.g., Hans Nielsen Hauge, whom every Scandinavian will recognize, the Swede Henrik Schartau, Dr. Abraham Kuypers, the pious Dutchman, Fr. von Bodelschwingh, Dr. Passavant, so well known in our circles, Paul Bettex with his apologetic nature studies, Charles Abel of Kwato whom all that are interested in missions of New Guinea ought to know, Cesar Malan, the author of "*Harre, meine Seele*," Fr. Godet, commentator, Riggenbach, Rappard of St. Chrischona, Joh. Chr. Blumhardt, the famous exorcist, and others.

It is a veritable galaxy of Protestant Saints that pass in review in this precious book. We hope many will read this book and be spiritually enriched thereby.

ALL OUT FOR GOD, by Walter R. Alexander, *The Moody Press, Chicago, Illinois, price \$1.50.*

This book contains the gripping story of a young pastor whose life was cut short while his ministry was at its height. John C. Cowell, Jr., was faithful to the end.

A B C'S OF SALVATION, by J. J. van Gorder, *The Moody Press, Chicago, Illinois, price \$1.50.*

An alphabetical exposition of some little known Bible passages, e.g., Ass's colt, Birds sent out by Noah, Christian Possessions. Actually sermons on peculiar texts. Seems to the reviewer a sort of sensational preaching. Interesting, however.

A PLACE OF SPRINGS, by Barbara C. Ryberg, *The Moody Press, Chicago, Illinois, price \$1.00.*

A beautifully bound little book of fine poems "setting forth the Christian experience of making 'a place of springs' while 'passing through the valley of weeping.'" What preacher does not like to quote poetry, and what layman is not uplifted by inspirational, devotional poetry!

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
432 Plum Street
Fort Collins, Colorado.

The Mission Auxiliary gratefully acknowledges receipts up to January 29, 1947, for the following funds:

A. NEW GUINEA PRINTERY AND LITERATURE FUND

Mrs. Henry Schumann, Garden City, Michigan, \$4.00. Mrs. Wilhelmine Suechting, Muscatine, Iowa, \$1.50. Jacob Schlepp, Vida, Montana, \$4.00. Mrs. M. M. Huebsch, Cedar Rapids, Iowa, \$3.00. Mrs. R. H. Schulze, Cedar Rapids, Iowa, \$5.00. Mrs. Ernst Gobba, Immanuel Lutheran Sunday School, Palmyra, Michigan, for *Totol II*, \$117.70. Rev. C. Deubler, Johnson, Nebraska, \$1.00. Hye J. Rademacher, Johnson, Nebraska, \$5.00. Louis J. Kieffer, Cleveland, Ohio, \$2.00. Trinity Lutheran Church, Crestline, Ohio, \$10.00. Sister Helen, Lutheran Children's Home, Toledo, Ohio, \$5.00. Mrs. A. G. Studier, Columbus, Ohio, for Reconstruction, \$25.00. Rev. F. T. Eigenmann, Milwaukee, Wisconsin, \$1.00. Mrs. Romilda Petermann, Harper, Texas, \$2.00. Trinity Lutheran Ladies' Aid, Sheldon, North Dakota, \$5.00. St. Paul's Ladies' Aid by Mrs. Carl Beyer, Alpena, Michigan, \$32.55. Rev. and Mrs. C. Taubert, Fort Collins, Colorado, for Reconstruction, \$25.00. Trinity Lutheran Church, Marysville, Ohio, \$22.50. Trinity Sunday School, Crestline, Ohio, \$25.00. St. John's Lutheran Church, Ramona, South Dakota, \$25.00. St. Matthew Lutheran Church, DeSmet, South Dakota, \$25.00. Trinity Lutheran Church, Monroeville, Ohio, \$2.00. Miss Elsie Milleville, Niagara Falls, New York, \$35.00. Mrs. Ella Steingass, Medina, Ohio, \$5.00.

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R. N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertruth Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, *Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-5-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

(NOTE: Address for all listed in this rubric is *Lutheran Mission, Lae, New Guinea.*)

Miss Zoe Banfield 9-14-17/10-46, Mr. L. Behrendorf dates not stated, Mr. R. H. Boettcher 6-10-13-8-29-37, Rev. Roland Brandt 5-20-18/2-46, Mrs. Roland Brandt 8-24-13/10-46, Mary Esther Brandt 12-12-45, Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Theodore Braun 1-30-99/9-24-24, Rev. Felix Doering 10-12-08/11-10-35, Mrs. Felix Doering 9-17-16/10-23-37, Erika Doering 8-13-44, Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Albert C. Frerichs 10-19-16/10-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-46.

Rev. John E. Hafermann 7-14-12/9-23-39, Rev. Emil F. Hannemann 6-23-95/12-30-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-46, Rev. Herbert R. Hannemann 3-23-04/6-27-84, Mrs. Herbert R. Hannemann 4-4-06/6-27-84, Miss Ruth Heber 2-1-18/7-16-46, Rev. Martin Heist 4-20-19/2-46, Mrs. Martin Heist 1-9-22/1-47, Philip Gregory Heist 5-22-46, Rev. E. P. Helbig, Rev. Martin Helbig, Mrs. Martin Helbig no dates given, Dr. Agnes Hoeger 6-16-10/11-10-35, Mr. Herbert Honebein 2-21-16/7-13-46, Mr. Christian B. Jaeschke 6-11-12/9-18-33.

Miss Jean Kammueller 3-4-26/10-46, Rev. John H. Kuder 10-6-06/5-17-34, Mrs. John

Kuder 3-19-06/5-17-34, Mr. Johannes Lindner 9-22-88/7-5-22, Rev. John F. Mager 5-29-98/11-4-27, Mrs. John Mager 1-29-03/10-23-37, Rev. F. Edward Pietz 9-2-96/9-29-22, Mrs. Emma Radke 11-8-96/9-24-24, Rev. Gerhard Reitz 8-22-19/3-5-46, Mr. David Rohrlach, Mrs. David Rohrlach no dates given, Miss Helen Sanders 11-9-09/6-11-46, Mr. Russell Sherer 8-23-12/10-46, Mrs. Russell Sherer 4-28-17/10-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Fred A. Scherle 12-24-22/10-46, Rev. Carl Schneuer 8-23-20/2-26-46, Mrs. Carl Schneuer 11-5-24/10-46, Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Sherwood Schroer 11-6-23/1-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Mr. Edwin Tschärke, Mrs. Edwin Tschärke, Mr. Emil Wagner no dates given.

Miss Ella Walborn 5-28-11/7-16-46, Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-47, Mrs. Adele Welsch 9-20-90/8-10-22, Mrs. Annie Wenz 6-20-05/8-28-81.

II. AT HOME

From India:

Miss Mildred Monke 6-10-12/12-4-38, Regent, North Dakota; Rev. J. G. Schaefer, 4-16-94/21, Mrs. J. G. Schaefer—/21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio; Miss Margaret Stahl, 7-15-01/10-30, 2431 Morris Ave., New York 53, New York; Rev. Wm. Weiss 1-15-08/6-37, Mrs. Wm. Weiss 2-19-12/6-37, 6212 University Ave., Chicago, Illinois.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. Raymond A. Barber 8-19-14/6-15-38, c/o Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. R. H. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Boettcher 7-5-45, c/o Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. Lydia Fliehler 6-1-02/7-12-30, 3600 28th Ave. So., Minneapolis, Minnesota.

Mr. Andrew E. Mild 4-5-14/12-3-38, Mrs. Andrew E. Mild 4-1-15/10-22-36, Andrew Mild, Jr. 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, 2412½ East Main St., Columbus 9, Ohio.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, c/o Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Kenneth Fliehler 11-16-23, Julius Fliehler 10-18-30, Wheaton College, Wheaton, Illinois.

Emilie Hannemann 12-23-26, Wartburg College, Waverly, Iowa; Helene Hannemann 3-11-36, c/o Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, c/o Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, c/o Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann 6-16-37, c/o Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder 1-19-32, c/o Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, c/o Rev. Alter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, c/o Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES

(For Reconstruction Work)

(NOTE: Address of the following is *Lutheran Mission, Lae, New Guinea.*)

Philip Russell Boerger 6-28-28/10-46, Arthur Fenske 2-4-28/10-46, Mr. Harvey Hildebrand 1-1-87/10-46, John G. Koontz 9-1-07/1-47, Rev. Arnold Maahs 5-6-09/?, Mrs. Arnold Maahs 4-27-10/?, Mildred Maahs 7-2-34/?, Charles Maahs 11-22-35/?, Katherine Maahs 11-9-45/?, Charles Pfarr 7-2-27/1-47, Leon Philippi 1-19-27/10-46, Herman Propp 8-8-95/10-46, Mrs. Herman Propp 12-18-96/10-46, Richard Propp 7-2-30/10-46, Paul Toops 3-18-28/10-46.

Harry Vorrath 2-18-29/10-46, Henry Voss 7-16-18/10-46, Clarence Wegenast 2-11-24/10-46, Louis Winter 5-9-22/10-46, Frank J. Yetmar 5-30-89/10-46, Mrs. Frank Yetmar 3-8-91/10-46.

IV. MISSIONARIES UNDER APPOINTMENT

India:

Mr. Herbert Schaefer 8-22-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.; Mrs. Herbert Schaefer 7-9-27.

Rev. Leonard Schulz 2-12-21/11-19-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.

New Guinea:

Mr. Cyril Albert Brumm 5-4-23, Mrs. Brumm no dates given, 51 Abington St., Woolloongabba S-2, South Brisbane, Qld., Australia.

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 3-20-25, Wartburg Seminary, Dubuque, Iowa. Rev. Ralph Goldhardt 12-11-19, Mrs. Goldhardt 2-6-21, Sunman, Indiana.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Ruth Rohde 7-25-16, Nursing Staff Women's Hospital, Brisbane, Qld., Australia.

Mr. Alwin G. Zimmermann, Taplan, South Australia, Australia.

(Continued from page 14)

B. MEMORIAL WREATH FUND

Missionary Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of *Mrs. Erna Luth* by relatives and friends, Mason City, Iowa, \$6.00. *Mrs. Carl Bauer* by Mr. LeRoy Bauer and family, Elvira, Iowa, \$5.00. *Anna Zink* by Dad Wenzel, Erna and Rudy, Emma and Ed, Ruth and Matt, Marie and Frank, Mr. Leo Wessinger and family of Alpena, Michigan, Mrs. Rudolph C. Wenzel, Rogers City, Michigan, Mrs. Leo Wessinger, Highland Park, Michigan, \$11.00. *Miss Emma Blumke* by Albert Raube and family, Brandon, Wisconsin, \$3.00. *Mrs. Katherine Novak* by Katherine Novak, Prairieview, Kansas, for Reconstruction, \$2.00. *Mrs. Leo Willman* by Mr. and Mrs. Pleggenkuhle, Hawkeye, Iowa, Mr. and Mrs. E. Gager, Mr. and Mrs. Geo. Niewoehner, Hawkeye, Iowa, Mrs. Emma Pleggenkuhle, Sumner, Iowa, Emil and Hulda Krause, Sumner, Iowa, Mr. and Mrs. Adelbert Ott, Hawkeye, Iowa, George Probst, Mr. and Mrs. Louis Boie, Hawkeye, Iowa, Mr. and Mrs. Leo Niemann, Sumner, Iowa, Mr. and Mrs. Arnold Schlatter, Sumner, Iowa, Emil and Pauline Hehmke, Sumner, Iowa, Mr. and Mrs. Geo. Tubbs, Alpha, Iowa, Mr. and Mrs. Glen Tubbs, Alpha, Iowa, \$7.00.

Otto Wagner by St. Paul's Sunday School Teachers' Association, Alpena, Michigan, \$5.00. *Anna Maas* by German Ladies Aid (\$3.50) and Ladies' Club (\$4.00), Sheboygan, Wisconsin, \$7.50. *Mrs. Henry Brammer, Sr.*, by The Cameron Missionary Society, Cameron, Idaho, \$4.00. *Mrs. Auguste Ryan* by Rev. and Mrs. Henry Staehling, Joliet, Illinois, \$2.00. Mr. and Mrs. Henry Schmid, Joliet, Illinois, \$5.00. *Mrs. Albert Schroeder* by Mr. and Mrs. Chris Horstman \$1.00, Mr. and Mrs. Roland Becker \$1.00, Mr. and Mrs. Henry Becker \$1.00, Mr. and Mrs. Geo. Meyer \$2.00, Conrad Kirchhoff \$5.00, Geo. Moehle \$1.00, Julius Tabat \$1.00, Will Witthot \$1.00, Edward Liekweg \$1.50, Albert Dittberner \$2.00, Henry Nicolet \$2.00, Fred Dittberner \$1.50, Herman Oelkers \$1.50, Arthur Dittberner \$1.00, Mr. and Mrs. Henry Jung \$2.00, Mr. and Mrs. Karl Ehlers \$1.50, G. H. Storck \$1.50, George Jung \$1.50, Rev. and Mrs. C. E. G. Voss and son \$2.00, Wm. Moehle and family \$5.00, Albert Liekweg and family \$1.50, Mrs. Lula O. Storck \$1.50, Mrs. Anna Horstmann and son \$1.00, Henry Moehle and sons \$1.00, St. John Sunday School \$1.50, St. John Ladies' Aid \$5.00, all of Sheffield, Iowa, and by Carl A. Freudenbery, Mason City, Iowa, \$1.50.

MISSION AUXILIARY PUBLICATIONS

32 page pamphlets

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Christ Conquers Cannibals

Rev. R. Inselmann

My God Is in India

Rev. Herbert G. Schaefer

Price 15¢ each, postpaid

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The Lutheran MISSIONARY

WE THANK THEE, CHRIST, OUR
PRECIOUS LORD

REV. G. SCHNAIDT, 1946

We thank Thee, Christ, our precious Lord
And raise our voice in one accord
For Thy great kingdom far and wide
Established by Thy power and might.

Increase the bond of Christian love
That ties all souls to Thee above.
May ever greater unity
Bind all who love and worship Thee.

Give us the zeal to do Thy will
And make Thy kingdom greater still
By moving us to bring in haste
Our help to lands by war laid waste.

To those, dear Lord, who need our aid,
Who in New Guinea unafraid
That Thou hadst left them when in need
Be we Thy servants, Lord, we plead.

Give us the heart and will to be
Whatever strengthens faith in Thee.
May we whom Thou hast shielded yet
Cause none who trust in Thee regret.

Restore through us Thy harvest field
That it to Thee its fruit may yield,
Of souls that with Thy precious blood
Thou hast, as us, so dearly bought.

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APRIL, 1947

No. 4

PUBLISHED MONTHLY BY

The Mission Auxiliary of the



American Lutheran Church

POST-WAR NEW GUINEA IS DIFFERENT

DR. AGNES HOEGER

I have been back in New Guinea for five months now. In many respects it is a different New Guinea. Even the means of travelling was different. From Sydney it took only one and a half days to reach our destination, Lae. In pre-war times it took almost three weeks by steamer. Once you have visited New Guinea ports you much prefer the plane trip.

On arrival at Lae we could see immediately that our beautiful pre-war New Guinea had been destroyed. It had been a beautiful tropically built and planned island town of some 300 Australians. Now it looks like a slum district. Temporarily the remains of army barracks buildings are being used. Most of them look as if they could not last much longer—the corrugated iron roofing is rusted; the screening is full of holes. Anything built of lumber just is not in existence. Besides most of the sections of the town are spread apart so far that in order to get from the postoffice to the two stores you must go by car because they are several miles apart. Building new houses, etc., has not gotten under way because of the limited shipping from Australia where they have suffered from many shipping strikes.

At once one notices the change in the white population. Men are stripped to the waist, their skins brown and perspiring, their khaki trousers dirty and greasy because now he does the work which was allotted to the natives previously. It is quite a different sight than when the white man was dressed in his clean and starched white shirt and trousers overseeing some 20 to 50 natives at work.

As you might expect army jeeps and trucks of various sizes are in evidence everywhere. Natives, too, in some sections have been able to purchase dilapidated trucks which somehow still are in operation. Although the roads which the Army built hold up reasonably well, the bridges are collapsing rapidly. Here in Finschhafen in 15 miles of road there are two good sized rivers whose bridges are

on the verge of falling in and they are dangerous to cross even with the lightest of jeeps. Since the Administration is only provisional nothing much has been done to keep up roads and bridges built during the war. The cars cannot be used for pleasure; by no means for taking a cool drive in the evening after the heat of the day because gasoline supplies are limited, shipping is poor. Besides gas is very expensive—from 40 to 60 cents a gallon.

Newcomers have a difficult time adjusting themselves. You do not develop a taste for taro and pawpaw even in a year's time. Dehydrated food isn't exactly appetizing. The heat gets you down with the result that most of our personnel have lost from 15 to 30 pounds in the short time they have been here. Then there is the ever present malaria. Newcomers do not realize that suppressive doses of atebirin or quinine must be regulated individually and often have to be increased markedly to prevent malaria. That too detracts from one's physical and mental wellbeing. Then there is the social adjustment. Either you are isolated on a station where you see no other white people or you are crowded with a group so that you are constantly bumping into each other's corners. Life in the tropics is not what the movies and story books make you believe it to be.

However, there is a note of joy in all this and that is the native of New Guinea. He is still your friend and on the whole has not changed a good deal. What a joy it is to greet old familiar faces! They too kept reminding you of the relief from suffering which you were able to give them. In many sections of New Guinea, the war has left the natives confused. The old idea that the white man is keeping his secret of producing material wealth was only substantiated during the war when they saw our many planes, and ships loaded with jeeps, trucks, food, etc. He is convinced that his ancestors are returning soon to bring him all the good things of the world. Many have gathered in camps where they build storehouses which will hold their cargo when it arrives. They have stopped making fields

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

and growing food because soon tons of rice and tins of bully beef will be theirs. These poor illusioned people! But what dare you expect when a stone-age people is suddenly thrust into the modern, mechanized 20th century?

On the whole our Christians have remained faithful even during all the trials of war. They have maintained schools and church services even when fleeing from the enemy from one section of the jungle to the other. Although the evangelists and teachers have developed leadership they welcome the missionary who can guide them and lead them to new spiritual levels. They welcome the mission for the aid it can give them in spreading the gospel. They need immediately new books for the children, hymnals, Bible stories and catechisms. Seminaries must be gotten into operation as soon as possible so as to train new teachers. They appreciate the medical assistance which was by no means adequate during the war and left them with scars of yaws. The natives of the New Guinea Highlands are welcoming the Gospel—the fields are white unto the harvest—but as always, where are the laborers?

This message, friends, has a pessimistic note. But that is New Guinea as we found it. We are happy to be back among the natives once more to try to guide them in this time of confusion and to show them that not the material things but the spiritual blessings through the Gospel of Christ are of importance during this temporal life. Comparing notes with missionaries from other parts of the world, New Guinea to me is still the best mission field.

NEW GUINEA MISSIONARY MILD ORDAINED

On Sunday evening, February 23, Missionary Andrew E. Mild was ordained into the ministry at the Woodland Avenue Lutheran Church, Youngstown, Ohio. The rite of ordination was performed by the Rev. Paul A. Adams, local pastor, assisted by the Rev. Martin C. H. Keller of Fairfield, Washington.

Following the ordination the congregation held a reception for the Milds and presented them with several gifts, including a typewriter and a liberal purse.

The Rev. Mild first went to New Guinea in 1938 where he served as a lay missionary until the war interfered. He was among that group of missionaries taken prisoner by the Japanese early in 1942. Upon his return to this country he pursued theological studies at Capital University Seminary and has now completed a theological course at that seminary.

It is expected that the Rev. and Mrs. Mild and three children together with the Rev. and Mrs. Ralph Goldhardt of Grove City, Ohio, will leave for New Guinea from San Francisco on the "Marine Phoenix" on March 20.

TOTAL II

A business man of Noumea, New Caledonia, offered for sale a ship he had constructed because he found that he needed a larger one. Mr. Dave Rohrlach, one of our lay missionaries who is qualified to judge ships, investigated and found that this ship was just about what our mission needed. The purchase was negotiated by him and by Rev. Arnold Maahs. The exact purchase price has not been announced, but it will be in excess of \$50,000.

The ship was brought to Brisbane from Noumea and was overhauled and fitted for mission use. The ship is quite a bit larger than the *Total I*. It was loaded at Brisbane with cargo and sailed for New Guinea February 17. The new boat has been christened the *Total II*.

MAY PRAYER CORNER

During May we ask your intercessory prayers for our India and New Guinea missionaries, their wives and children as indicated below.

NAME AND FIELD

DATE

MAY

- 1 Gertruth Kettner, India
- 2 Mildred Monke, India
- 3 Paul Fritz, India, 6 year old son of Rev. and Mrs. Wm. F. Fritz
- 4 Johannes Lindner, New Guinea
- 5 Rev. John Mager, New Guinea
- 6 Mrs. Fred A. Scherle, New Guinea
- 7 Rev. F. Edward Pietz, New Guinea
- 8 Mrs. Carl Schneuker, New Guinea
- 9 Mrs. Alfred Walck, New Guinea
- 10 Rev. Wm. Oberdorfer, India
- 11 Rev. Carl Schwan, India
- 12 Mrs. Carl Schwan, India
- 13 Robert Schramm, India, 15 year old son of Dr. and Mrs. M. Schramm. Incidentally, May 13 is Robert's birthday.
- 14 Ress H. Boettcher, New Guinea
- 15 Mrs. Theodore Braun, New Guinea
- 16 Mrs. C. W. Oberdorfer, India
- 17 Luther Oberdorfer, India
- 18 Ruth Meyer, India
- 19 Herbert Honebein, New Guinea
- 20 Ruth Heber, New Guinea
- 21 Mrs. Ress Boettcher, New Guinea, at home in Australia at present with children listed below:
- 22 Edith Boettcher
- 23 Anna Marie Boettcher
- 24 Wm. R. Boettcher
- 25 Mrs. Waldo Egbert, India
- 26 Janet Louise Chell, India, 4 year old daughter of Rev. and Mrs. Erwin Chell.
- 27 Dedor Lothar Pietz, from New Guinea, at home in Parkston, S. D., U. S. A., 11 year old son of Rev. and Mrs. F. Edward Pietz
- 28 Mrs. Arnold Maahs, New Guinea: The following are children with her and her husband in New Guinea:
- 29 Mildred Maahs
- 30 Charles Maahs
- 31 Katherine Maahs

MISSIONARIES NEW GUINEA
BOUND

On January 31, 1947, the Rev. and Mrs. Paul A. Schulz, Mr. Douglas Daechsel and Mrs. Harvey Hildebrand sailed from the harbor in San Francisco on board the "S.S. Marine Phoenix," bound for Australia and their future work in His vineyard in New Guinea.

Again the Board of Foreign Missions is most grateful to the Rev. Roland B. Wiederanders who has been so untiring in his efforts to assist the departing missionaries. Many details and arrangements for the comfort of our missionaries during their stay in San Francisco as well as for their journey are taken care of by the good friends in San Francisco. Gifts of candy and fruit were presented to the departing missionaries by the members of the Lutheran Church of the Good Shepherd of San Francisco, and Faith Lutheran Church, Oakland, as tokens of

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Elmer J. Braun, Dysart, Iowa

Subscription Manager: Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

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OFFICERS OF THE MISSION AUXILIARY

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Left to right: Rev. and Mrs. Paul A. Schulz, Mrs. Harvey Hildebrand, Mr. Douglas Daechsel

the Christian love and good wishes of these fine mission friends.

Pastor Schulz, son of the Rev. H. D. Schulz of Brandywine, West Virginia, served as pastor of Trinity Lutheran Church, Richmond, Michigan, since the time of his graduation from Capital University in 1944 until he was called into foreign mission service in New Guinea.

Mr. Douglas Daechsel is proceeding to New Guinea to serve as storeman on that field. He has had nine years of practical business experience which will prove of great value to him and the mission in his future work. Mr. Daechsel is the son of our pastor, the Rev. C. J. Daechsel, of Duval, Sask., Canada.

Mrs. Hildebrand has left for New Guinea at her own expense, anxious to join her husband in the gigantic task of rebuilding our war-destroyed mission field.

The three wives of our leading construction men, Messrs. Hildebrand, Yetmar and Propp, are going to manage the housekeeping for the whole construction crew in the camp, wherever that will be established temporarily, as the crew moves from one major project to another.

LET'S DOUBLE OUR SUBSCRIPTION LIST

If each reader of THE LUTHERAN MISSIONARY would get a friend to subscribe our subscription list would be

doubled. Our work would be twice as effective. The Lord's needs for His mission work in India and New Guinea would be told to twice as many people and we are optimistic enough to believe that support of foreign mission work would be doubled.

You may feel that just one subscription isn't enough to bother with. We don't agree with you, but if that's the way you feel, get four or five or more subscriptions. Unlike the *Lutheran Standard* and many other church publications which are subsidized in part or entirely by the church, THE LUTHERAN MISSIONARY must pay its own way. We are anxious to build up our subscription list so increased income will permit the use of more pictures in print, and will allow publication of a better mission magazine.

When you renew your subscription try to interest a few friends and send their subscriptions in at the same time. Let's try to double our mailing list!

NEW GUINEA COMMISSARY DEPARTMENT

April is the month in which the gifts for our Christmas Cheer should be sent on their way to the sending stations. We hope that there will be many of them so that our shipment of Cheer will be a nice big one.

If you are still in doubt as to what to send, order one of our leaflets which can

give you many suggestions. Address your request to the undersigned.

We hope to get this Christmas Cheer packed for its long trip to New Guinea in May.

Among the many items going in this shipment will also be 30,000 communion wafers, a gift of the Lutheran Deaconess Motherhouse, Milwaukee.

Please be sure to have all homemade bandages sterilized before packing them off to the sending station. It helps the station manager so much if this is done beforehand.

When your package is ready, send it to one of the places listed below:

Mrs. L. E. Kupferschmidt, 725 Hennepin St., Dubuque, Iowa.

Mrs. C. Edw. Hartung, 331 Bausman St., Pittsburgh 10, Pa.

Mrs. C. G. Larson, 6203 Garanza Ave., Los Angeles 42, Calif.

Rev. M. Ackermann, Meriden, Minn.

MRS. R. TAEUBER,
4683 E. Broad St., Apt. B,
Columbus 9, Ohio.

NEW GUINEA PRINTERY AND LITERATURE FUND OF \$10,000 IS COMPLETED

The Mission Auxiliary's second post-war project, the raising of \$10,000 for the New Guinea Printery and for New Guinea Literature, has been brought to a successful conclusion.

A check in the amount of \$10,000 was presented to Dr. Henry F. Schuh, treasurer of the Board of Foreign Missions, at the Board meeting in Columbus on February 14.

Dr. Schuh, treasurer, and Dr. P. H. Buehring, chairman of the Board expressed gratitude to the Mission Auxiliary members and to the many other friends of missions who helped in this reconstruction effort.

A new project suggested by the Board of Foreign Missions and adopted by the Mission Auxiliary executive committee is being announced in this issue of THE LUTHERAN MISSIONARY on pages 12 and 13.

MESSAGES FROM YOUR MISSIONARIES—1946

Mimeographed copies of letters from the missionaries of India and New Guinea have been made and stitched together like a book. They will be furnished at a nominal cost of 25c.

Order from

BOARD OF FOREIGN MISSIONS,
57 East Main Street,
Columbus 15, Ohio

REPORT FROM INDIA—NO. 5

DR. THEODORE P. FRICKE

GUDUR, JANUARY 7, 1947.

The New Year came to India without the noisy celebration which welcomes its arrival in America. We missed the shrill whistles, the screaming horns, the wild excitement of a pleasure-mad crowd. India was quiet, in fact almost indifferent to the passing of the old year and the entrance of the new.

Perhaps the only celebration of the event was the appropriate spiritual observance in the Christian communities. Here at Gudur the congregation assembled for worship in their little white steepled church which was still decorated with its Christmas trimmings. That which impressed me most in the service was not the large attendance of men, women and children, not the well-delivered sermon of Davidas, but the studied faces of the worshippers which seemed to speak of their complete trust in the abiding Word amidst a passing world. With the departure of the year "old" India will have gone and the "new" India will have come. With the march of the new year this ancient land will emerge triumphant in its long struggle for political freedom. What will be the fate of the small band of Christians whose destiny will be in the hands of Hindu and Muslim political leaders? God only knows. But they know that He knows and cares. Trusting in the sure promises of His Word, they greeted each other after the service with

"Happy New Year" and returned to their villages.

On New Year's day, a pre-breakfast visitor was Rao Sahib K. Lakohminarasiham, a local Hindu merchant, who was eager to be the first to extend greetings to the Oberdorfers and their American guest. After a lengthy and enthusiastic speech extolling the good work of the missionaries and speaking in praise of "Swami" Christ (who is given a place in the pantheon of Hindu gods), and also paying a tribute to America for her contributions to the welfare of India, he wreathed our necks with garlands of flowers and presented a large brass tray of tropical fruit. Mr. Lakohminarasiham is the merchant who supplies the food for our high school hostel and undoubtedly is looking toward a prosperous new year.

The New Year's day service was held at ten o'clock with a large crowd again filling the spacious church. The Christmas decorations had been replaced with green foliage. The festival spirit was also evidenced by the girls and women who wore yellow flowers neatly tucked into their long braided hair. Pastor Zachariah fervently called upon his congregation to face the uncertain future with a life completely dedicated to God as an evidence of discipleship and a convincing witness before the millions in this land who know Him not.

The first major event on the New Year calendar of the Kodur Parish was a wedding and the Commissioner was invited. The bride, a graduate of Sheatsley Memorial High School, felt highly honored in having a representative of the American Lutheran Church at her marriage. In fact, there are few events from baptisms to funerals to which I am not invited.

Weddings do not always go on schedule in India. The bride and groom seemed little disturbed by the fact that the preacher kept them waiting for several hours. The service was announced for 10:00 A. M. and was finally held at 4:00 P. M. When we arrived at a river seven miles up the road, we found it in flood. After a wait of three or four hours the waters had receded sufficiently for

a crossing—but not for our car. Fortunately a truck gave us a lift through the river and five miles beyond.

We left the road and walked a mile through the rice fields, passing through a caste village and then to a small community of outcastes where our Christian congregation is located. Most of our mission work is being done among the untouchables, 12,000 of whom form the baptized membership of our church in India.

A sign "Welcome Commissioner" met our eye as we approached the little mud-walled, thatch-roofed mission school which also serves as a church. In most of the villages a single mission structure serves this double purpose. How a hundred people packed themselves into this small room which was built to seat thirty pupils is beyond explanation. The congregation sat cross-legged on the mud floor awaiting the wedding procession.

A band of drummers and flutists led the groom and his relatives as they emerged from the village through a palm arch. The bride and her attendants followed, met 100 feet from the church and entered with the young couple not even casting a side-glance at each other. It must be a custom difficult to keep.

The bride and groom took their places on opposite ends of a bench which had been placed before the altar. Pastor Zachariah conducted the service which included considerable congregational singing. Missionary Oberdorfer gave the address and "tied the knot"—or was it the groom who tied the knot? The ring is not used in the Indian ceremony. The nervous groom tied a gold medal around the neck of the bride which she tucks inside her dress following the ceremony, and is not revealed again during her wedded life. There seems to be no explanation for the pastor's placing her little finger into the hand of the groom as he leads her from the church. The extreme shyness of the bride is obviously assumed for the ceremony inasmuch as it is discarded as soon as the bride returns with the groom to the home of her parents where they will reside for a few days before visiting with his parents

after which they establish their own home.

The wedding dinner is served in the home of the bride's parents who are usually plunged into debt because of this costly feast. The extent of the debt is determined by the number of friends and relatives who avail themselves of this opportunity for a free meal. Missionary Oberdorfer and I were reluctant to increase the size of the debt but to have declined the invitation would have been discourteous. The rice and curry was excellent. Of course, I extended the newlyweds the congratulations of the American Lutheran Church which was formally invited to the wedding through the invitation extended to its representative.

The evening shadows were gathering as we bade farewell to our Christian brethren and entered a bullock cart which the villagers had provided for our five mile trip to the river where our car was waiting. As we bumped along the road through the darkness I recalled the last thing which I saw as I left the village. A Hindu temple empty of its idol and in a state of disrepair—because Christian homes had been established in this community. The only hope of a happy new year in India is the establishment of the Christian home in the village which is the "Heart" of India.

Quite in contrast to the Christian New Year celebration is the Hindu festival which follows a few days later—the Pongol, a four day observance with fire and sacrifice. Nightly the skies are bright with the reflection of hundreds of fires and the beating of the drums can be heard until the early morning hours. At regular intervals expensive sky-rockets are shot into the air. One could not but think how much more destitute these impoverished people would be after their costly exhibition for their gods.

After the night of the fourth day, processions move out of towns and villages to places of sacrifices, each caste and outcaste group going to its own ceremonial ground. Near our mission compound is a little stream where the Dohbeys earn their living by washing

clothes. Headed by a musical band a procession came from the village leading a flower bedecked goat to the slaughter. The place of sacrifice had been prepared by the women. A small plot of ground bordered with flowers contained offerings of food for the clay gods which occupied the central place.

When the music reached its climax a large knife wielded by a tall white-turbaned Hindu fell with a mighty stroke and severed the head of the goat. The men quickly picked up the head and offered it to the idols and then ran to the stream and sprinkled the blood on the stones which are used daily for the washing of the clothing. The laundryman's sacrifice to his god who he hopes will grant his business a prosperous new year.

But there will be no true happiness for these poor creatures until they look beyond their blood sacrifices to Him who gave Himself a sacrifice once for all. To point them to the Lamb of Calvary, the Lord of Life, is the task of our missionaries.

REPORT FROM INDIA—NO. 6

DR. THEODORE P. FRICKE

GUDUR, JANUARY 24, 1947.

The official meeting of the India Conference which closed today was the recent American Lutheran Church Convention in miniature. Its work was as broad in scope covering administrative, educational, medical and other institutional reports. Its resolutions were as far-reaching, affecting an entire Church—the church in India. Its mood was the same sense of urgency which prevailed at the Appleton Convention and may likewise be called the "imperative" conference.

"Now-is-the-time-to-act" was the spirit of this meeting which was held at Gudur, January 14 to 23 with every missionary of the staff present. The unanimous conviction was expressed time after time that our mission faces the most critical period in its history. India is in the midst of her greatest crisis. Her age-old struggle for political independence is over with the British grant of complete self-

rule. The country is now passing through a transitional revolutionary period, frequently being stained with blood-shed, as the Muslim and Hindu parties contest for positions of prestige and power in the new government. Religious liberty appears to be one of the basic issues on the agenda of the Constituent Assembly. Conflicting views appearing in the daily press make it impossible to predict what official position will be taken on the rights of religious minorities. The future of the whole foreign mission enterprise hangs by a thread. The Indian Christian Church may face a dark hour!

Now is the time to strengthen the hands of our Indian Church in order that it may carry the burdens which it may soon be compelled to bear alone. The greatest weakness of the new-born Church, organized as South Andhra Lutheran Church one year ago, is a lack of trained leadership. Furthermore, within the next 15 years the Church will probably suffer a loss of 55 per cent of its pastors and catechists by death and retirement. A workable plan was evolved by which 40 young men will be selected from our middle schools and be trained by two missionaries to serve as catechists. The plan also includes an increase of candidates for full seminary training and also post-graduate work for theological students who possess the talents for producing literature in the vernacular.

Now is the time also to strengthen our mission structure that it may function with the highest efficiency possible during the brief period in which it may function with freedom of action. It is only with reluctance that missionaries long overdue on needed furloughs accept the mandate to return home for essential recuperation. New missionaries are pressing their language studies in order to get into the field of action as soon as possible. The temper of our missionaries is to work while it is day! All the plans of the conference centered around this imperative.

To operate at maximum efficiency housing and equipment is necessary for the mission personnel. The construction and development program which is be-

ing made possible by the Foreign Mission Appeal Fund had to be studied in the light of an uncertain future. As good stewards of these funds, the missionaries were confronted with the task of planning a wise spending in an hour of great uncertainty regarding the future role of our mission in India. The conference resolved to spend only such funds as are necessary to the on-going program and to defer material expansion until the future status of the missionary enterprise in this country becomes apparent.

The Building Committee presented a survey of needs which indicated that the mission as a whole is in a sad state of disrepair. The long lean years of war made it impossible to purchase materials or secure labor for the maintenance of our buildings. The recent floods added catastrophe to the situation when raging waters swept through mission compounds, flooding bungalows, washing out compound grounds, dissolving the mud-houses of compounders and mission workers in the villages.

To complicate matters, prices have become terrifically inflated and materials are exceedingly difficult to secure. Facing these facts—and our missionaries—it was difficult to report to them that our Foreign Mission Appeal had fallen short of its goal and that it may be necessary to postpone indefinitely some of the items which they were considering as immediate needs. Disheartened but not frustrated, they plunged into the task of revising plans to meet the most urgent needs (as if all were not urgent), still trusting that the Church at home will not finally fail to raise the \$750,000 so sorely needed in India and New Guinea.

If the Foreign Mission Appeal fails to reach its goal, it will mean that no more missionaries can be sent to India for funds will be lacking to construct the necessary houses and provide the needed equipment for additional personnel. Even now old bungalows which were vacated by German missionaries 25 years ago are being reclaimed and will be repaired to take care of the new missionaries who have arrived on the field during the past year. It is regrettable that these brethren will

be compelled to live under such conditions, but they will at least have a roof over their heads. The American Lutheran Church has not built a single missionary bungalow on this field since it acquired it a quarter of a century ago! It is imperative that the Foreign Mission Appeal succeed in order that immediate needs may be met.

Other committees reporting were the Executive, Language, Literature, Education, Bible Women, Theological, Medical and Pensions. Reading of all correspondence from the Home Board and station reports were also part of the business. Several days were devoted to a special agenda prepared by the Commissioner who also extended the official greetings of the American Lutheran Church and the Women's Missionary Federation.

The Medical Committee presented plans for the expansion of the mission hospital. The Women's Missionary Federation has presented a gift of \$50,000 for this purpose. The enlargement of this 60-bed hospital is apparent to any visitor who observes the number of patients who are compelled to sleep on the veranda. The expansion plan includes accommodations for 150 patients. India is a land of sickness and suffering. The Church has an unlimited opportunity to give hope and life to the millions who are dying because no medical help is available.

The report of the Education Committee indicates that pleas are coming from every quarter for the establishment of village schools. "Reach the village and you touch the heart of India." Eighty-eight per cent of India's population is illiterate. How can we hope to have a literate, Bible-reading Church if we neglect the education of our Indian children. A three day adult literacy campaign has also been planned for next month when our literate adults will be trained in Laubach Method.

Conference resolved to thank the Home Church for standing by with assistance during the famine threat. The crisis is past and it will not be necessary to call to America for help. The timely arrival of shipments of grain from abroad

and the prospect of a good rice harvest during the next few weeks have alleviated the situation.

Gratitude was expressed to the Home Church for granting the 1947 budget in full, the first time such a full allowance was made in the memory of the conference. A most encouraging experience at this time when living costs are still soaring!

Conference lasted for ten days—a record and an imperative. The wives of the missionaries were also present. Their attendance is prompted not only by a desire for fellowship with the rest of the mission family from whom they are isolated for the greater part of the year, but also by a keen interest in the work which they must carry on when their husbands are absent from their stations, touring the outposts of their respective fields.

The conference was opened with confessional and communion services. Morning devotions were conducted daily by President Schwan. An English service to which the Indian community was invited was held on Sunday evening with the Commissioner speaking on "Our New Guinea Mission Today." The long sessions which began at 8:30 A. M. and closed at 10 P. M., finally ended on the tenth day when tired but grateful voices sang a joyful doxology in praise of Him who had surely bestowed His benediction upon this critical meeting of the India Conference.

REPORT FROM INDIA NO. 7

DR. THEODORE P. FRICKE

GUDUR, JANUARY 29, 1947.

WELCOME

Rev. and Mrs. William Michael
Oberdorfer, M.A., B.D.

"Come in Thou blessed of the Lord"

These words printed on a candlelighted sign and placed above the gate of the mission compound by our Indian Christians met the eyes of Rev. and Mrs. Wm. Oberdorfer when they arrived at Gudur last Thursday evening.

It was a great event in the history of our mission. The first son of our mission family had returned to India as a missionary. Indeed a thrilling experience for his parents, Rev. and Mrs. C. W. Oberdorfer, pioneer missionaries in our field, who had the joy of seeing fulfilled the desire of their hearts which prompted them to dedicate their child to service in the Lord's Kingdom. They were bursting with pride and joy as they welcomed home their son who had been absent for almost eight years preparing himself in America for a missionary vocation.

It was a great day for our Indian Christians as they greeted their new missionary whom they claimed as a "son" having been born in their midst, played with their children, returned to labor with them in building their Church in the land which all may view as their own. The emotions of the most stoic could not be concealed as they welcomed him and his wife with a simple, sincere ceremony of song, scripture, prayer and garlands of beautiful chrysanthemums.

The formal, official reception was reserved for Sunday afternoon when the entire congregation and representatives from all the outlying centers of the Gudur Parish crowded the spacious church within the mission compound. Boyhood playmates came 75 miles from Madras for the occasion.

Escorted from the mission bungalow by the pastor and officers of the church council, the young missionaries were led to seats of honor in the crowded church which had been artistically decorated with green foliage. Even the old church-bell seemed to ring a bit more cheerfully.

The girls' chorus of Sheatsley Memorial High School sang two numbers in English which they had prepared especially for the occasion, the Latvian spiritual, "My God and I," and Christian-sen's "Beautiful Savior." Pastor Zachariah moved to the organ bench and accompanied the organist who took up his violin and presented a solo. They had received their musical training from the early German missionaries and thus derived considerable personal satisfaction from their contribution to this occasion

which marked another epoch in this mission, the beginning of a second generation of missionaries.

Following hymn-singing, Scripture-reading, prayer and bestowal of garlands of roses, the official greeting was read by Yesudas, Headmaster of mission schools in Gudur Parish. The response no doubt was the climax of the ceremony. The young missionary had not forgotten the Telugu learned in his childhood. He not only gave them a delightful surprise but touched their hearts deeply when he spoke in their language. You will be interested in the address of welcome which was printed and distributed to all persons present as souvenirs of this memorable occasion.

'Dear Missionaries:

"This is a happy and rare occasion; and we, the members and representatives of the various centers of the entire Gudur Parish, have assembled here today to give you a hearty welcome into our midst.

"Happy occasion, because your advent is an addition to the inadequate number of missionaries already on the field; rare occasion, because your dedication to God's service in India by your beloved father, Rev. C. W. Oberdorfer, who was consecrated for the same purpose by the late Mr. William Oberdorfer, is a revelation of love that is in store in the family of Oberdorfers for Christian brethren in India, and for the speedy promulgation of the Gospel in our land as well. To dedicate their first-born for His service is undoubtedly an exemplary method to be adopted by Christian families here.

"Hence to continue the hereditary practice already established by your fathers, may we request you never to hesitate to dedicate your eldest son for His work. God will ere long bless you with children.

"In this connection we cannot forget to thank the Home Board, and the parent church in America, for helping you to materialize your genuine ambition for missionary enterprise in India.

"It is with a deep sense of appreciation and pride that we have gathered here to welcome you, who not long ago as a care-free, blooming and cheering lad, were playing and chatting with us and our children without any distinction of colour and caste, and who now appears in the arena with your newly wedded wife, well equipped to launch upon the strenuous task of the Cross, especially at a time when political, social, economic and religious problems in India are in a melting pot of revolution.

"That your stay in India may be a source of inspiration for better cooperation and service in mutual reciprocity of pains and peans in His vineyard in accordance with the precedent already set by your dear father, our beloved missionary, is our humble but fervent prayer to God.

"May God bless you, your dear wife and beloved parents and family with health and happiness and be with you in your missionary endeavours.

We beg to remain,
Dear Missionaries,
Your Co-workers in Service
and
Members of Gudur Parish."

Gudur

January 26, 1947

A testimonial dinner was served by the congregation in the evening on the

(Continued on page 14)

MISSION BOAT WRECKED ON CORAL REEF

Dispatch from Biliau, New Guinea: An Australian Army Fast Supply boat, purchased by our mission, powered by a 225 h.p. Gray Marine Diesel, was wrecked off Biliau on a coral reef in the dead of night. The boat which was of plywood construction, built to carry a load of about three tons, was a complete loss. Fortunately, no lives were lost. The cargo carried at the time of the wreck was saved. Loss of this boat will slow down reconstruction and will delay delivery of foodstuffs and medical supplies to mission stations.

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Board of Foreign Missions asks

MISSION AUXILIARY

to raise funds for new boat

At its mid-winter meeting, the Board of Foreign Missions of the American Lutheran Church, recognizing the urgency of getting a new boat placed in service as soon as possible, asked the Mission Auxiliary to gather funds at once.

The Mission Auxiliary is happy to ask your help for so worthy a cause. Kindly fill out the remittance blank to the right and mail it with your contribution.

BOAT NEEDED

New Guinea Mission Field

AYS the Lutheran Mission of New Guinea kept three boats busy: "Totol," "Iowa," "Iowa." Powered boats are a MUST in New Guinea mission work. Accordingly, when returned to New Guinea after the war, they bought from the Australian army craft to serve until a better boat could be purchased. This boat, due largely to was wrecked when it touched upon a coral reef.

New Guinea must go on! The Sunday Schools of the American Lutheran Church is for a large boat, the "Totol II," but it is imperative that an additional boat be without delay. Even with two boats cargo service will not be as good as in pre-see boats were kept busy. At least \$5,000.00 will be needed for the new boat.

A new Boat is the "must" of the hour!

I am glad to help

SLIP A SHIP

into New Guinea mission waters

Enclosed please find my contribution of \$.....

Name

R. F. D. or St. No.

City State

Make remittances payable to

MISSION AUXILIARY

423 Plum Street

Fort Collins, Colorado

large veranda of the mission bungalow. Forty people including the local missionaries, Indian pastors, catechists and teachers from various parts of the parish were in attendance. The meal was served in Indian style. The guests were seated cross-legged on straw mats which were spread on the floor. A delicious meal of the favorite Pilau (chicken, mutton, rice) was heaped on individual banana-leaf plates. In the absence of silverware, we newcomers made the most of the situation with the forks which nature had provided. One can only appreciate this dinner of honor fully when he thinks of the sacrifice of the members of the congregation who generously provided the rice in these days of strict rationing. But nothing would stop them from thus honoring their "son" who had come home. As our Indian brethren passed into the darkness and made their way to their distant villages, I am sure that their hearts were singing as were ours, "Blest Be the Tie That Binds."

While I am on the subject of missionaries' children, let me acquaint you with the rest of the "second generation," many of whom will always think of India as home, the place of their birth and perhaps the land of their future labors.

In the Oberdorfer family there are also two married daughters who have made their homes in America, Ruth, living in Blue Island, Ill., and Margaret in Charlotte, N. C. Two sons, Luther and Donald are attending school at Kodaikanal. Luther will enroll at Capital University next fall and is seriously considering missionary work as his life's ambition.

The John Schaefer family is spending its furlough in Columbus, Ohio, where son, John, is preparing for missionary work at Capital University, and James is attending grade school. Eldest son, Herbert, has completed his missionary preparation and is awaiting the next ship to India to become the second son of a missionary to follow in the footsteps of his father.

When Rev. and Mrs. Carl Schwan depart in May for their furlough, they will

leave behind the grave of a daughter who died in infancy.

The Mayer family includes Joel, a student at Capital University preparing for missionary work; Donald and Robert, pupils at Kodaikanal; and David, who died at the age of eight and was buried in the church-yard at Tirupati.

The Carl Doermanns returned to India last week from America where they left daughters, Ellen and Grace, and also a son, Paul, who is entering training for medical missions in India. Ralph and Alfred will complete their high school education here.

Robert and Richard Schramm are separated from their parents by a distance of approximately 700 miles, attending high school at Kodaikanal.

Theodore and Julia Fritz are also high school students at Kodaikanal, while Paul remains with his parents on the plains at Nayudupet awaiting school age.

Rev. and Mrs. Ervin Chell are living at Puttur with their three youngsters, Janet, 3 years, Donald, 2 years, and Beverly, 6 months. All are cute little blue-eyed, blond "Indians" who were somewhat afraid of the "white" man who appeared at their home when I visited it recently.

In addition to these missionaries and their children, other members of our mission family are our three Bible Women, Ruth Meyer, Gertruth Kettner and Lillian Lange, all busy at their posts; Ruth Eberle, nurse, engaged in language study preparatory to being assigned to our hospital at Renigunta; Rev. and Mrs. Luther Heyde and Rev. and Mrs. Waldo Egbert who are in language study; Margaret Stahl, Mildred Monke and Rev. and Mrs. Wm. Weiss on furlough in America; Rev. and Mrs. Leonard Schulz completing studies in Kennedy School of Missions, Hartford, Conn., and planning to sail for India with Rev. and Mrs. Herbert Schaefer.

A formidable mission family! The largest in the history of our mission! And yet we need more missionaries if we are to meet our responsibilities and opportunities in India. The prospects for the distant future look bright with so many

of the missionaries' children preparing themselves for service here. Our immediate needs include a business manager; nurse, Bible Woman; builder who will supervise the large construction program which is being made possible by funds from the Foreign Mission Reconstruction and Development Appeal. Persons interested in lifetime Christian service as members of our mission family in India should write immediately to the Board of Foreign Missions, 57 E. Main Street, Columbus, Ohio.

Lest we forget! Another critical need which must be met immediately in order to maintain our mission family in India is MORE contributors to our Foreign Mission Appeal. If these missionaries and their children are to be properly housed and equipped, the goal of \$750,000 must be reached. They serve here in your stead. Please, please give them your prayerful support.

REPORT FROM INDIA—NO. 8

DR. THEODORE P. FRICKE

GUDUR, FEBRUARY 8, 1947.

Two hundred miles north of our American Lutheran Mission begins the vast field of our sister mission of the United Lutheran Church. At the invitation of its officials and by request of our own Board of Foreign Missions, I visited this field for a week, viewing its work and extending the greetings of the American Lutheran Church.

This field which stretches along the Bay of Bengal is one of the largest Christian areas in India with its strong force of 4,000 missionaries, pastors, evangelists, doctors, nurses, Bible women, matrons, and other workers. Forty hostels are connected with its institutions together with 1,187 Sunday schools which are nurseries of Christian training for thousands of young folks in both villages and towns. Six hospitals, one sanatorium and many dispensaries are ministering to the physical and spiritual needs of thousands who come daily seeking mercy. More than 200,000 baptized Christians comprise the membership of the Indian church which was organized as an autonomous body in

1927. American support of the work totals approximately \$400,000 with an equal amount being raised in India annually. Benevolences of the Indian Christians totals \$35,000 annually.

If "an institution is the lengthened shadow of a man," then these words may be applied as a tribute to "Father" Heyer, founder of the mission, whose restless pioneer spirit not only brought the mission into existence but kept it alive during its turbulent early history. After a journey of five months from America, he landed in India on March 23, 1842, as the first Lutheran missionary from America. Settling at Guntur, he began his work on Sunday, July 31, 1842, which is viewed as the birthday of the Lutheran mission in the Andhra country. At the end of his first year's work he reported the baptism of three adults.

Discouraged by the lack of support from America, "Father" Heyer decided to leave for home and began his journey on December 22, 1845. He immediately took up the study of medicine at Washington University and at the age of 54 received the degree of Doctor of Medicine. Assured of an increase of support, he sailed a second time for India.

Within the next few years the work became firmly established and was placed in the hands of a few missionaries who had arrived on the field to assist him. Feeling that he was approaching the end of his life, he finally sailed in April, 1857, for America where he wished to spend his declining years. Owing to the American Civil War, no missionary recruits could be sent to the field between 1858 and 1870. These were the most critical years in the entire history of the Lutheran work in the Andhra country. It became apparent that the mission could not carry on and negotiations were under way to turn the field over to the Anglicans. Hearing of this proposal while visiting in Germany, "Father" Heyer immediately sailed for America and made a dramatic appearance at the meeting of the Ministerium of Pennsylvania on May 23, 1869, offering to go a third time to India to save the field for the Lutheran Church, even though he was then nearly 76 years

of age. He returned to the field, reorganized and strengthened it, departed for America for the last time in 1871, leaving behind a mission of 240 baptized Christians. Today the dreams of its founder have been realized. A great Church has been planted and extended to include 212,968 Christians who in an annual celebration commemorate the labor and love of one who was to them a venerable devoted "Father."

The field is divided into two geographical areas, Guntur and Rajamundry. Arriving on the Madras-Calcutta Express one first comes to Guntur, a town of 80,000 population, dating to the eleventh century.

I was met at the station by my genial host, Dr. H. H. Sipes, principal of Andhra Christian College. This mission school is the fourth largest mission college in India. Its big stone buildings stand in stately array on the 40 acres which spread themselves in the midst of the city. It was a real thrill to enter into the campus life for a few days, with its 1,200 students and 70 faculty members.

The college had its beginnings in the days of "Father" Heyer when a little school was set up for the teaching of English, history, geography, mathematics, Bible and Luther's Catechism. As a result of a successful campaign in America for \$300,000 it has been developed into a first grade college offering B.A. and B.S. degrees. Its curriculum has been expanded to include courses of study in mathematics, physics, chemistry, zoology, biology, logic, ethics, history, economics, philosophy, English, Telugu, Sanskrit, Hindu, Urdu, Indian administration and religion.

Through the special departments the college seeks to supplement the courses of instruction required by offering additional courses designed to promote the physical well-being of the student and to give him a clear and compelling conception of the ethical and religious principles which are the basis of uprightness of life and character and to afford opportunity for various forms of social service in the community and religious service in the church.

The department of physical education has as its purpose to provide appropriate exercise for all students and recreation which will provide competitive sports, developing a spirit of fair-play and co-operative endeavor. To this end inter-collegiate and intramural activities are encouraged. The games include football, hockey, tennis, baseball, basketball, badminton, volleyball, and track.

The department of religious education is a distinctive feature of the college which is committed to the view that secular training is not enough. The desire is to implant in its students those truths which can inspire men and women to a nobler, purer way of life—to a Christian way of life. The courses are designed primarily for Christian students, although open to all students of non-Christian faiths. The courses include Bible study, church history and Christian doctrine. Chapel exercises are held daily. A Bible class is conducted each Sunday morning. The faculty has its own discussion group on Sunday morning. Sunday worship services are held in the spacious campus church morning and evening.

The library contains more than 17,000 volumes. A college magazine is published.

The student fees per year approximate \$150 which includes tuition, hostel, medical and books. Scholarships and fee concessions are available to students unable to meet the financial obligations. Admissions are based on rigid entrance examinations and stern discipline is exercised—for which the institution is highly respected.

The wide influence of the college is apparent by a study of the wide distributions of students according to their communities; Indian Christians, 345; Muslims, 55; Brahmins, 309; Non-Brahmins, 467.

I have reported on this college in considerable detail because our American Lutheran Church should become fully acquainted with this institution. Several of the students from our field are sent to it by our mission which has no college of its own. Furthermore, we have been invited to cooperate in its work by provid-

ing a professor who will not only join the teaching staff but will also serve as student-pastor for our youth. Our mission is vitally interested in the proposal and our Board of Foreign Missions favors it. The most urgent need is for an American with a Master's Degree in Science.

Andhra Christian College is true to the ideal upon which it is founded, that is, to provide for the youth of India a Christian education and to provide for the Church an educated Christian leadership. It is an institution of which the Lutheran Church may be justly proud and in which it should be deeply interested.

I was not only honored in being invited to address the students but also privileged in preaching in the large St. Matthew's church, with its membership of 2,500 Christians. A crowded church seemed deeply interested in the message on New Guinea missions.

Other institutions which I visited at Guntur included the Stall Memorial High School for Girls with 500 people living in the compound; Kugler Memorial Hospital with its 5 doctors and 185 patients; the Bible Training School with 32 women in preparation for Bible women's work; the mission printery employing 30 workers; the trade school with 25 boys learning carpentry and cabinet-making; and the central office of the Andhra Lutheran Church with its Indian head and staff.

On the eve of my departure sixteen missionaries assembled for a farewell dinner at the bungalow of Dr. Sipes where I fully enjoyed the warm fellowship of our Lutheran brethren and co-workers. Next week I shall report on my visit to the "other side of the field"—100 miles to the north—Rajahmundry.

REPORT FROM INDIA—NO. 9

DR. THEODORE P. FRICKE

TIRUPATI, FEBRUARY 10.

Last week I reported my visit to Guntur, one of the two main centers of the United Lutheran Mission. I shall now attempt to describe a visit to the "other side" of the field, Rajahmundry, 100 miles beyond Guntur and approximately 300 miles north of our own field.

Alighting from the "Calcutta Mail," I was met by Dr. E. Neudoerffer, principal of Luthergiri Seminary, and our own Dr. Milton Schramm, a member of the seminary faculty, who drove me through the large town of 60,000 population to the seminary compound. A large "WEL-COME" sign which the students had placed above the campus gate greeted me as we entered and proceeded to the double bungalow shared by the Neudoerffers and the Schramms whose hospitality I enjoyed for several days.

This seminary should be of particular interest to the members of our American Lutheran Church inasmuch as we cooperate in the support of its work and enjoy its privileges. It is here that the theological students of our mission receive their training. One of our own missionaries, Dr. Milton Schramm, has been a member of the faculty since 1937.

It has been said repeatedly that the best place to unite the Lutheran Church is on the foreign mission field. This has been demonstrated by the United Lutheran Church in America and the American Lutheran Church which took the initial step in a united project by entering into this cooperative endeavor which has not only brought our respective home churches into active fellowship but has also contributed much to the unification of our churches in India.

Luthergiri, with its 42 acres, is about a mile from the center of the town. Eight years ago this area was incorporated within the Rajahmundry municipality. The seminary is beautifully situated on an elevated stretch of land overlooking the Godavari, one of India's sacred rivers which at this point is nearly two miles wide.

Ever since building operations were begun in 1906, the school has been steadily expanding so that at present there are thirteen buildings: a double bungalow for missionary members of the staff; a spacious school building, containing lecture halls, class rooms, a library of 3,000 volumes, containing mostly theological and religious literature which has been classified according to a modern index system; a large dormitory with

accommodations for twenty-four families; seven smaller four-room cottages for married men. Some students are housed in a village nearby. On the campus is a small hostel for the eleven students and their families from our own field, known as the "Mylius Block" in memory of the founder of our own mission. The building was made possible by a gift of \$1,500 out of the Jubilee Offering gathered in our American Church a few years ago.

The chapel is located on the second floor of the main school building and is large enough to accommodate 250 persons. It is open throughout the day for meditation. It is provided with proper facilities for reverent and orderly worship which follows a liturgical order. It was my privilege to address the 112 students and faculty members on two occasions in this chapel.

The devotional life of the institution is designed to deepen the spiritual life of the students as a preparation for service in the Church and among the unevangelized masses. The students are expected to take time mornings and evenings for Bible reading, meditation and prayer. The daily program begins with chapel service at 7:30 A.M., the students properly robed, conducting the services. Matins are used on Monday and Wednesday, the Suffrages on Tuesdays and Thursdays, and Litany on Fridays. Two services are held on Sunday mornings, one of which is in charge of a student under the direction of a faculty adviser. Sunday school is conducted on Sunday afternoon with the teaching by students. Holy Communion is celebrated on the first Sunday of each month.

Student life is somewhat different from that of the American campus inasmuch as most of the students are married. Apartments are provided in family units with a few groups being compelled to live in rented quarters in neighboring villages for want of accommodations at the seminary. Hostel arrangements are provided for the few single men.

Medical service is provided for the large number of men, women and children who total more than 400. Mrs. Neudoerffer, wife of the principal, is a

qualified nurse who conducts a daily dispensary for those in need of medical attention. Once a week a physician from the mission hospital is on duty at the dispensary.

A Higher Elementary School is provided for the children of the families in residence. Six qualified teachers instruct the 100 children in attendance.

In addition to a Christian Students' Union which was organized by the English speaking students, there are two Luther Leagues, Junior and Senior, whose meetings are conducted in the vernacular by the students.

The women are organized in a Women's Missionary Society which meets monthly.

Recreation facilities are provided in tennis, badminton and volley-ball courts.

The purpose of Luthergiri is to train men and women for efficient and loyal service in the Lutheran Church in India. The Bible Training School course requires two years' study. It is designed for village workers, most of whom are engaged in educational as well as congregational and evangelistic work. Many of them will serve as assistants to parish pastors.

The Theological Department is for men who have a high school education and normal training. A second section is for college graduates who may study for the Bachelor of Divinity degree.

Courses are also provided for the wives of the students in order that they may be helpful to their husbands in the service of the Church. The courses are intended to prepare them to teach and apply the Word of God to the peculiar conditions of village life. Mrs. Schramm is assisting in this instruction giving special time to a course in literacy among some of the wives who have little opportunity for elementary education.

Luthergiri is true to its purpose, fitting men for the ministry of the Gospel in the India Church. The Church's need of the hour is an adequate ministry to carry the ever increasing responsibilities which are devolving upon the autonomous Church. The institution is a stronghold of conservative Lutheranism which gives

promise of a strong Lutheran Church in the Andhra country.

In the Rajahmundry sector there are other substantial mission institutions which I also visited. A mile from the seminary is the Lutheran Tuberculosis Sanatorium with its 25 buildings and 120 patients. In the town is the general hospital of the mission with 120 beds and four doctors, one American nurse and 20 Indian nurses. Nearby are the Bible Women's Training School and Industrial School for handicapped women.

A farewell dinner was given on my behalf by Mrs. Schramm with 16 missionaries in attendance. A delicious chicken dinner. Greetings were extended on behalf of the American Lutheran Church and also sympathy in the loss of one of their beloved missionaries, Rev. August Schmitthenner, whom I met a few hours before his death in the tragic La Salle Hotel fire in Chicago last summer. The group listened to an address of mission work in New Guinea indicating as much interest as if it were their own field. One cannot linger long in the family of our brethren of the United Lutheran Church mission without feeling a oneness of spirit and purpose. This "fellowship of kindred minds" has not only made it possible for our missionaries to mingle in friendly association but also to work together in building the Lutheran Church in India.



NEW TYPE FOR THE LUTHERAN MISSIONARY

A new type face was recently purchased by our publisher, The Wartburg Press, chiefly for book use. THE LUTHERAN MISSIONARY is proud to be the first publication of the American Lutheran Church to use the new type. Although the new type is larger and more readily legible than the old type the page content remains the same. We invite our readers' comment on the change. For comparison, type used on the next few pages

is the old style type used heretofore.



CHRISTMAS AT MARUP

REV. GERHARD O. REITZ

Many months of hard labor by the families of nine Takian villages have resulted in the erection of a large, native-material, church at Marup to replace a former church destroyed during the war. To complete the huge building each village had been assigned a different task. One had to search the jungle for heavy, hardwood timbers used as main supports and then carry them miles to the building site. Another had to select long, straight poles which were to form the framework of the room. The women and children of several villages spent weeks gathering bamboo leaves, "kunai" grass, or other good thatching materials.

Next came the builders. Men, known for their skill, were appointed to start setting the timbers and tying together the framework. When the hole for one of the main center supports was being dug, a workman's shovel struck rock. At first the rock was thought to be quite small and quickly removed, but in reality the small rock was only a point of a large boulder five feet in diameter. The next morning almost a whole village gathered to remove the heavy object. Long, tough, jungle-vines had been tied together. With a loud shout every muscle strained, and the boulder which had rested undisturbed since it had been blown with violence from the mouth of the crater, had to move. When the roof of the church was finished native artists plaited split bamboo into geometric designs for the walls, while others built benches from the bark of the Nipapalm.

Since the new church was to be dedicated on Christmas day, jungle-tinsel was draped beautifully from the cross-beams and open ceiling-rafters. Little bulbs of various plants, some orange, some bright red or green, were hung at intervals from the tinsel. Two large, round plaques were hung on either side of the altar. In the center of both plaques was carved a relief of Karkar Island. Enclosed in the relief was a cross planted on the mountain, symbolical of the fact that the message of the cross had been brought

to this outpost of civilization. On one plaque was written in large silver letters, "Jesus Lives Victoriously," on the other, "Christ is Our Savior." The altar cloth of white material with a red border had three large crosses sewn on the front. Both altar and pulpit were decorated with gorgeous wreaths of tropical flowers.

Christmas day dawned. The weather was perfect. Little fleecy clouds floated on gentle breezes. From Marup, built on a lofty ridge, a view of majestic splendor greeted the eyes. To the northeast and southeast stretched the shimmering beauty of the blue Pacific bathed in tropical sunlight. Across Isumrud Strait could be seen the rugged peaks of the Adelbert Range. But most inspiring was the lofty sentinel, Mt. Kanagoi, in the background, governing the entire immediate landscape.

Early Christmas morning big wooden drums gave the deep-toned signal which echoed over the valleys and along the seashore. Natives from the more distant villages were already filing out on the path. Mothers carried their sleeping babes in netbags rocking on their backs. At Marup it seemed that the lines of arriving villagers would never stop. But finally the word that the last village had come was spread and blasts from a clear-toned trumpet indicated that the procession to the church, half a mile away, was soon to start. Elders of the congregation led the hundreds of natives along a path decorated with arches every few feet. Along the way at various intervals were stationed groups of singers, each singing a different melody. The congregation in procession chanted in unison the Second, the Hundredth, and the One-hundredth and third psalms. When the first natives reached the church, every door was closed with palm branches. Instead of entering, the procession marched singing around the church until the long line had become a mighty chorus of voices twenty and thirty feet deep on all sides. And the chorus sang, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God; it is He that

hath made us and not we ourselves; we are His people, and the sheep of His pasture."

In the ensuing silence the congregation's leader, Mileng, with raised voice, asked God for His blessing upon the new house of worship. The doors were opened. In marched the congregation, filling every inch of seating space, even gathering on the steps to the altar. Only about nine hundred could squeeze into the building. The other six hundred or more had to listen from the outside which was possible because the church had been constructed with a view to proper ventilation in a tropical climate.

The dedication sermons were preached by Mileng and another elder on the ninth and tenth chapter of Ezra. The Israelites had taken heathen wives during the period of Babylonian captivity. Before the elders of Israel the people confessed their sins and agreed to put away their heathen wives and heathen gods and to become a people separated unto the Lord God. To the natives of New Guinea the war had been a Babylonian captivity when members of the congregation had married again heathen wives by falling away from the worship of the true God. The call was made for the congregation to confess and ask for pardon and to become a people dedicated to the service of the only God of heaven and earth. When the liturgist sang out, "Come! Come! All ye come to the Lord," fifteen hundred voices echoed back, "Let us go! Let us go to the Lord." To the soul's eye the gates of heaven were opening and a great host of black children were marching to the throne of the Shepherd and Bishop of their souls. And the multitudes of angels were joining in the chorus.

When the inspiring two and one-half hour service was finished, the natives gathered under the shade of kangash and breadfruit trees. The women left for the village and began preparing for the Christmas dinner. Soon large wooden bowls laden with taro, sweet potatoes, roast pork, and a variety of native foods, were carried to the hungry, awaiting dozens. Some of the wooden bowls were

so large it took six men to carry one. No one lacked food and the memories of hunger during the war years were forgotten.

While neighbors were visiting one another, older boys were busily preparing the interior of the church for the evening Christmas program. Candles were placed amid the decorations along the aisle and on either side of the church. To the front was placed a large tree likewise decorated and laden with candles.

Just as darkness was settling over the landscape, children with joyful expectancy gathered in lines of twos before the seven entrances of the church. Chanting the liturgy they slowly filed into the building, filling almost all the benches so that there was hardly any room left for their parents. But the parents gladly stood up outside to listen. They had something to listen to. When nine hundred children sang, "O come little children, O come one and all," with believing hearts and voices, what thoughts must not have come to the minds of father or mother who could remember the time when little children were cut down on jungle paths by cowardly enemies for blood revenge.

But now the Christ-child had been born into their hearts and they were declaring His praise with the shepherds of old. The children, village by village stood up and retold the Christmas story by chanting well-known Scripture passages and by singing songs in memory of Bethlehem's manger. And when the children's program was finished, a leading Takia elder stood up and gave a wonderful sermon. His theme was, "Brothers, sisters, fathers, mothers, grandfathers, grandmothers, sons and daughters, Open your eyes and behold, for your *Light* is coming." Walking home on the path that night, I couldn't help but think that the Star of Bethlehem had shone indeed into the hearts of these black Papuans who were also created for the glory of God.

THE CHRISTIAN is like a watch: not ashamed to show its face, hands always busy, full of good works, well regulated.

THE BEAUTY OF NEW GUINEA

JEAN KAMMUELLER

The beauty of New Guinea is beyond wordy description, and even an artist's brush could not capture the ecstasy of this breath-taking land. As the sun sinks behind the tall palms and the mountains are aflame with a rosy pink, you feel as though you are witnessing some miracle performed by God for your observation. At night as the stars begin to break forth from the inky blackness, the vastness of the land, coupled with the security of being in the valley, surrounded by the mountains, almost brings the sky within reach, and you often feel the temptation to reach out your hand for a star. The closeness with nature which is experienced out here cannot but help to bring even the faithless to acknowledge that someone greater than he is present . . . I'm completely and thoroughly filled with a definite love for New Guinea and for her people.

"THIS IS reconstruction, and I mean just that. As one man said, 'It is the second invasion of New Guinea.' We are here to build homes, hospitals and churches. It isn't going to be easy, because there is a big mess to clean up first, and every board we use is hand planed. Only with a full desire to serve our Lord, and with His help and your prayers are we able to carry on our work here."

—Clarence Wegenast.

"THE MAN that I want to be is so much better than the man I am, that the man I am can never be the man I want to be."

—Edwin Hughes.

HOW MUCH HAPPIER this old world would be if we said more good things about bad fellows than bad things about good fellows!

SOME PEOPLE must think the Sunday service is a convention: many families just send one delegate.

BOOK REVIEWS

REV. G. J. ZEILINGER

PLAIN TALKS ON ROMANS by Wendell P. Lovelless, Moody Press, Chicago, Illinois, 379 pages, price \$3.50.

This is a popular commentary on Paul's Epistle to the Romans. As it is not strictly exegetical, it makes interesting reading for anybody. Some of it is epigrammatic and in these epigrams the reader will find flashes of deep insight. At the end of each chapter there are notes which occasionally offer illustrations for the truth explained. There are even quotations of poetry.

The readers of THE LUTHERAN MISSIONARY will be especially interested in the interpretation of chapter 11, the great chapter dealing with the conversion of Israel. This author believes in the literal fulfillment of v. 26, "And so all Israel shall be saved." He quotes Scofield, "Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God." Our readers will be fully aware of the fact that many great exegetes take an opposite view. Sometimes faculties of theological seminaries are divided in their views concerning the conversion of Israel. We hope that the readers of this book will read chapter 11 of Romans and its exposition with an unprejudiced mind.

"Draw nigh, draw nigh, Immanuel,
And ransom captive Israel
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel."

BIG PEANUTS by Lucilda A. Newton, Moody Press, Chicago, Illinois, 79 pages, price 60c.

A missionary story about a real African boy who does real African things. Through a white teacher he learns to know and love his Savior. Good for a gift to juniors.

THE PRACTICAL USE OF THE GREEK NEW TESTAMENT by Kenneth S. Wuest, member of the faculty at Moody Bible Institute, The Moody Press, Chicago, Illinois 156 pages, price \$2.00.

Here's a book, small in size, but rich in contents. The very first chapter on the use of the article in the Greek New Testament held this reviewer spell-bound and whetted his appetite for the rest of the book. It is really a book for preachers, but why for preachers only? We well remember how even ladies joined classes in Greek at Dubuque University years ago. Greek is fascinating and more laymen ought to study it so they might read the New Testament with deeper appreciation. Prof. Wuest's book will inspire anyone to buy a Greek Grammar, as, e.g., Dana and Mantey, *A Manual Grammar of the Greek New Testament*, which is highly recommended and often quoted by Prof. Wuest. We found Machen's *New Testament Greek for Beginners* a very simple and easily mastered grammar. A. T. Robertson's *A Short Grammar of the Greek New Testament* is very good if you cannot attack his big, renowned grammar of about 1,000 pages. May many a pastor who has allowed his Greek New Testament to become dusty be inspired by this book to "brush up" once more and become the better preacher by finding pearls of great price in his Greek New Testament.

ARIMATHEA'S GIFT by Lovesta Dorwin Davis, The Wartburg Press, Columbus, Ohio, price 50c.

If Dr. M. Reu were living and this book were presented to him for review, he would tell his students, "This is just how you should not present the passion story to your people be it from the pulpit or in classes for confirmation." It records gruesome details of the crucifixion story. "Gasping, sighing, moaning, great sobs of anguish, stark terror," are terms that are freely sprinkled over the pages of this book. We prefer the Gospel story in its chaste simplicity. We know that an author is permitted some poetic license, but in the story of our Redeemer we'd prefer strict adherence to historical fact.

THE BIBLE IN THE AGE OF SCIENCE, or the Correlation of Science and Religion by O. E.

Sanden, The Moody Press, Chicago, Illinois, price \$1.50.

Thinking of an episode that took place recently in a high school in Iowa where a teacher of science attacked the Church, we find this volume not only highly interesting, but filling a definite need. It was written for the youth of our country, but it makes instructive reading for anyone interested in science and religion. Prof. Sanden has perfect command of his scientific data and at the same time a deep "understanding of God and a warm heart for souls of men." The chapter on Astronomy is outstanding in this respect. In short, this book is a veritable arsenal of facts to corroborate the truth of God's Word. Prof. Sanden has not only had sound training in theology, but also an exceptional "scientific education under the tutelage of the foremost scientists of this country." Congratulations to The Moody Press for publishing this timely volume!

THE BELIEVER PRIEST IN THE TABERNACLE FURNITURE by Harold B. Street, The Moody Press, Chicago, Illinois, 160 pages, price \$1.50.

The author was a missionary in southern Ethiopia during the Italian invasion. Cut off from the outside world for a year, bombed, beaten and threatened repeatedly with death, Missionary Street conceived the idea of writing this book. It is a study of typology with special reference to the furniture of the Tabernacle from the brazen altar to the Mercy Seat. This book would furnish excellent and interesting material for study and discussion in young people's societies. "Each article of furniture in the Tabernacle takes the believer-priest a step nearer the intimate fellowship with the Lord, which is the goal of every believer's life." Graduates of Wartburg Seminary might learn from this book how to apply what they learned in "Biblical Antiquities."

MISSION STAMP RECEIPTS

Mission Stamps, Wartburg College, Waverly, Iowa, acknowledges receipts from December 9, 1946 to March 4, 1947 as follows:

NEW GUINEA

Finschhafen, Ella Walborn, R.N., 1 packet, Madang, Miss Margaret Wong 1 first day cover and 1 packet.

UNITED STATES

CALIFORNIA: Compton, Mrs. J. E. Green 2 packages. Fullerton, First American Lutheran Junior Mission Band (Mary Grinde) 1 packet. Inglewood, Miss Anna Mae Troubaugh 1 packet. La Mesa, St. John Lutheran Church 1 packet. Los Angeles, F. Todt 1 package, Mrs. E. H. Hansler 1 package. Monterey Park, Christ Lutheran Junior Mission Band 1 package. North Hollywood, Mrs. J. O. Fredericks 1 package. Oakland, Faith Lutheran Junior Mission Band 1 packet. San Gabriel, Trinity Lutheran Church 1 package. COLORADO: Fort Collins, Rev. C. Taubert 1 package. ILLINOIS: Altamont, St. Paul Ladies' Aid 1 package. Ashton, Mavis Meister 1 package. Chicago, Miss Margaret Lumpf 1 box, Mrs. Wm. Yabeck 1 package, Trinity Lutheran Mission Society (Mrs. Geo. Frandson) 1 package. Dixon, Irene Gerdes 1 package. Glasford, St. Peter Lutheran Church 1 packet. Joliet, Anonymous 1 packet. Jonesboro, Mrs. Rosa Diller 1 packet. Mendota, Anonymous 1 packet, Martha Guether 1 package. Metropolis, Mrs. John Korte 1 package. Ottawa, Mary Gerrenz O. T. S. 1 package. Princeton, Lutheran Church (Mrs. Fred Fiste) 1 package.

INDIANA: Fort Wayne, St. John Sunday School Rev. John Hagen 1 packet, Miss Mary Jacobs 1 packet. Indianapolis, Mrs. W. L. Carter 1 package. Michigan City, St. Paul Junior Mission Band 1 package. IOWA: Alford, William Bohrenfuss 1 packet. Bellevue, Junior Mission Band Rev. C. P. Ringhand 1 package. Boyden, Junior Mission Band 2 packets. Cedar Falls, E. C. Kiesel 1 packet, anonymous 1 packet. Charles City, Aagot Hanson 2 packages. Clinton, Zion Missionary Society 1 large package. Cresco, (Continued on page 24)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertrude Kettner 1-29/11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, *Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

(NOTE: Address of all listed in this rubric is *Lutheran Mission, Lae, New Guinea.*)

Miss Zoe Banfield 9-14-17/10-46, Mr. L. Behrendorf dates not stated, Mrs. L. Behrendorf dates not stated, Rev. Gustav Bergmann, Mrs. Gustav Bergmann, Rev. Wilhelm Bergmann, Mrs. Wilhelm Bergmann, Mr. August C. Bertelsmeier no dates given, Mr. R. H. Boettcher 6-10-13/8-29-37, Rev. Roland Brandt 5-20-18/2-2-46, Mrs. Roland Brandt 5-20-18/2-2-46, Mary Esther Brandt 12-12-45/2-2-46, Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Theodore Braun 1-30-99/9-24-24, Mr. Douglas Daechsel 9-26-20/2-2-46, Rev. Felix Doering 10-12-08/11-10-35, Mrs. Felix Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Albert C. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46.

Rev. John E. Hafemann 7-14-12/9-23-39, Rev. Emil F. Hannemann 6-23-95/12-30-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Miss Ruth Heber 2-1-18/7-16-46, Rev. Martin Heist 4-20-19/2-46, Mrs. Martin Heist 1-9-22/1-47, Philip Gregory Heist 5-22-46, Rev. E. P. Helbig, Rev. Martin Helbig, Mrs. Martin Helbig no dates given, Dr. Agnes Hoeger 6-16-10/11-10-35, Rev. Carl Holzknicht,

dates not given, Mr. Herbert Honebein 2-21-16/7-13-46, Mr. Christian B. Jaeschke 6-11-12/9-18-33.

Miss Jean Kammueler 3-4-26/10-46, Rev. John H. Kuder 10-6-06/5-17-34, Mrs. John Kuder 3-19-06/5-17-34, Mr. Johannes Lindner 9-22-88/7-5-22, Rev. John F. Mager 5-29-98/11-4-27, Mrs. John Mager 1-29-03/10-23-37, Rev. F. Edward Pietz 9-2-96/9-29-22, Mrs. Emma Radke 11-8-96/9-24-24, Rev. Gerhard Reitz 8-22-19/3-5-46, Mr. David Rohrlach, Mrs. David Rohrlach no dates given, Miss Helen Sanders 11-9-09/6-11-46, Mr. Russell Sherer 8-23-12/10-46, Mrs. Russell Sherer 4-28-17/10-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Fred A. Scherle 12-24-22/10-46, Rev. Carl Schueker 8-23-20/2-26-46, Mrs. Carl Schueker 11-5-24/10-46, Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Sherwood Schroer 11-6-23/1-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Rev. Paul A. Schulz 1-10-20/2-2-46, Mrs. Paul A. Schulz 11-12-23/2-2-46, Mr. Edwin Tscharke, Mrs. Edwin Tscharke, Mr. Emil Wagner, Mrs. Emil Wagner and children, no dates given.

Miss Ella Walborn 5-28-11/7-16-46, Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-47, Mrs. Adele Welsch 9-20-90/8-10-22, Mrs. Annie Wenz 6-20-05/8-28-31.

II. AT HOME

From India:

Rev. J. G. Schaefer 4-16-94/2-2-21, Mrs. J. G. Schaefer 2-2-21/2-2-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio; Miss Margaret Stahl 7-15-01/10-2-30, 2431 Morris Ave., New York 53, New York; Rev. Wm. Weiss 1-15-08/6-2-37, Mrs. Wm. Weiss 2-19-12/6-37, 6212 University Ave., Chicago, Illinois.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. and Mrs. Linus Eiermann, Rev. and Mrs. Wm. Flierl, Rev. and Mrs. Joh. Goetzelmann, Rev. and Mrs. Matthias Lechner, Rev. and Mrs. Hans Wagner, in Australia, dates and addresses not given.

Mr. Raymond A. Barber 8-19-14/6-15-38, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. R. H. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Boettcher 7-5-45, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mr. Andrew E. Mild 4-5-14/12-3-38, Mrs. Andrew E. Mild 4-1-15/10-22-36, Andrew Mild, Jr. 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, 2412½ East Main St., Columbus 9, Ohio.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedora Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-28-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address of the following is *Lutheran Mission, Lae, New Guinea.*)

Philip Russell Boerger 6-2-28/10-46, Arthur Fenske 2-4-28/10-46, Mr. Harvey Hildebrand 1-1-87/10-46, John G. Koontz 9-1-07/1-2-47, David Krueger 4-8-26/11-21-46, Rev. Arnold Maahs 5-6-09/2-2-P, Mrs. Arnold Maahs 4-27-10/-2-2-P, Mildred Maahs 7-2-34/2-2-P, Charles Maahs 11-22-35/2-2-P, Katherine Maahs 11-9-45/2-2-P, Charles Piarr 7-2-27/1-2-47, Leon Philippi 1-19-27/10-46, Hermann Propp 8-8-95/10-46, Mrs. Herman Propp 12-18-96/10-46, Richard Propp 7-2-30/10-46, Paul Toops 3-18-28/10-46.

Harry Vorrath 2-18-29/10-46, Henry Voss 7-16-18/10-46, Clarence Wegenast 2-11-24/10-46, Louis Winter 5-9-22/10-46, Frank I. Yetmar 5-30-89/10-46, Mrs. Frank Yetmar 3-8-91/10-46.

IV. MISSIONARIES UNDER APPOINTMENT India:

Mr. Herbert Schaefer 8-22-24, Hartford seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.; Mrs. Herbert Schaefer 7-9-27.

Rev. Leonard Schulz 2-12-21/11-19-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.

New Guinea:

Mr. Cyril Albert Brumm, 5-4-23, Mrs. Brumm no dates given, 51 Abington St., Woolloongabba S-2, South Brisbane, Qld., Australia.

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 3-20-25, Wartburg Seminary, Dubuque, Iowa.

Rev. Ralph Goldhardt 12-11-19, Mrs. Goldhardt 2-6-21, Sunman, Indiana.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Ruth Rohde 7-25-16, Nursing Staff, Women's Hospital, Brisbane, Qld., Australia.

Mr. Alvin G. Zimmerman, Taplan, South Australia, Australia.

(Continued from page 22)

Lillie Glazier 1 packet. Des Moines, Zion Missionary Society 1 packages. Dubuque, St. Peter Junior Mission Band 1 package. Dysart, Rev. E. J. Braun First Day covers and 1 packet, Mrs. Jurgen F. Jebe 1 packet. Fontanelle, Mrs. Hans Ehm 1 packet. Grafton, Rev. S. M. Becker 1 packet. Independence, Mrs. Fred Griffith 1 packet, Mrs. Emma Luloff 1 packet. Le Mars, Junior Mission Band Rev. L. L. Belk 1 package. New Hampton, St. Paul Lutheran Church Rev. Theo. Fritschel 1 package and 2 packets. Pomeroy, St. John American Lutheran Junior Mission Band 1 box. Waterloo, Mrs. Lloyd Mundt 1 package, Mrs. William Moorehead 1 package. Waverly, Wartburg College Bookstore 1 packet.

MICHIGAN: Alpena, St. Paul Friendship Circle, Mrs. Edgar Lemster 1 package. Fowlerville, St. John Lutheran Church 1 packet. Ossineke, Mrs. H. W. Meuser 1 package. Pigeon, Mrs. H. Buchholz 1 package. MINNESOTA: Blakely, Wilmer J. Waestehoff 1 packet. Ceylon, H. E. Schnell 1 packet. Comfrey, Salem Junior Mission Band Mrs. Louise T. Wilms 1 package. Fulda, Miss Elsie Heyen 1 packet, Mrs. Edw. Erickson 1 packet. Hanover, St. Paul Junior Mission Band 1 package. Hector, O. Lindekugel 1 packet, Junior Mission Band Mrs. E. J. Kaiser 1 package. Jackson, Rev. A. Fritschel 1 packet, Salem Lutheran Church 1 package. Minneapolis, Dr. Karl Ermisch 1 packet, St. Paul Lutheran Junior Mission Band 1 package. New Richland, St. Peter Lutheran Junior Mission Band 1 package. Pine Island, Mrs. Alvin Meyer 1 pack-

age. Spring Valley, Mrs. E. Dumclie 1 packet, Mr. and Mrs. Ervin Buss and family 1 packet. Worthington, Mrs. Elsie C. Heyen 1 packet.

NEERASKA: Auburn, St. Paul Junior Mission Band Willis Moerer 1 package. Deshler, Henry Pohlmann 1 packet. Gothenburg, Aden and Kampfe 1 package. Hildreth, Fred Deharde 1 packet. Johnson, Mrs. Emil Stoltzenberg 1 packet. Pickrell, Christ Lutheran Sunday School 1 packet. NEW YORK: Bronx, M. Loehr 1 packet. Buffalo, Trinity Old Lutheran Church Mission Group, Mrs. H. E. Wolter 1 box. NORTH CAROLINA: Hickory, Miller's Lutheran Church Junior Mission Band 1 package. NORTH DAKOTA: Casselton, American Lutheran Sunday School 1 packet. Fredonia, Viola Sukut 1 packet. Steele, Rev. Ernest H. Haacke 2 packets. OHIO: Akron, Mrs. Fred Ellifritz 1 packet. Ashland, Mrs. H. J. Schulz 1 package. Blacklick, Mrs. P. Halwig 1 packet. Bowling Green, Betty Lou Hull 1 package. Canton, Mrs. Muckley's Sunday School Class 1 package. Columbus, Clinton Heights Junior Mission Band 1 package, St. John Junior Mission Band Mrs. Chas. Byerly 1 box, St. Peter Junior Mission Band Mrs. D. D. Deist 1 package, Emmanuel Junior Mission Band Mrs. H. F. Nofer 1 package, Board of Foreign Missions of the American Lutheran Church 1 packet, Katherine Feeger 1 packet. Eaton, Mrs. Nona Rayburn 1 packet. Euclid, Euclid Lutheran Church Mrs. R. M. Wise 1 package. Ft. Recovery, Trinity-St. James Junior Mission Band 1 packet. Gahanna, Mrs. Harry Mechwartt 1 packet. Grove City, St. John Junior Mission Band 1 package. Hamilton, Mrs. A. K. Boerger 1 package. Huron, Mrs. C. E. McGurk 4 packets. Jackson Center, Grace Lutheran Junior Mission Band Mrs. Opal Elliott 1 package. Marion, Junior Mission Band 1 package. Marysville, Mrs. C. R. Rausch 1 package. Massillon, Mr. J. Knodel 1 package. Napoleon, St. Paul Women's Missionary Society 3 packages. New Lexington, Rev. Carl Yahl 1 package. Prospect, St. Paul Junior Mission Band 1 package. Rocky Ridge, St. John Junior Mission Band 1 packet. Sale, Emanuel Lutheran Junior Mission Band 1 package. Toledo, Bethlehem Lutheran Mary-Martha Society 1 package. Greenville, Miss Willa Mae Belsner 1 package.

PENNSYLVANIA: Allison Park, Junior Mission Band Mrs. Adler 1 package. Carnegie, St. John Junior Mission Band 2 packets. Houtzdale, Alice Wegner 5 packets. Pittsburg, Mrs. Edw. Hartung 1 packet, St. Paul Junior Mission Band 1 packet, Daughters of Bethlehem, Bethlehem Lutheran Church 1 package. SOUTH DAKOTA: Bowdle, Rev. Theo. Judt 1 package. Eureka, Mrs. M. Laemmle, Lutheran Home 1 packet. Hosmer, Charles Haerter 1 packet, J. C. Walth 1 package. Parkston, J. Bunge 1 packet. Scotland, Antonia Winter 1 packet. TEXAS: Austin, St. Martin Ev. Lutheran Missionary Society 1 package. Bartlett, St. John Lutheran Ladies' Aid 1 package, St. John Junior Mission Band Mrs. L. Schultz 1 package. Corpus Christi, Mrs. Frank Wirtz 1 package. Edinburg, Rev. Kurt Hartman 1 package and 1 packet. Seguin, Rev. E. A. Sagebiel 1 packet. Taylor, Lenora Zuverne-man, Women's Missionary Society 1 package. Victoria, Mrs. W. F. Lange 1 package.

WASHINGTON: Bellingham, Mrs. R. Martin-son 1 packet. Fairfield, Junior Mission Band 1 package. Odessa, Box 417 1 package. Puyallup, Peace Lutheran Junior Mission Band 1 package. WISCONSIN: Colfax, Peace Junior Mission Band Rev. H. Cronrath 1 package. Eau Claire, St. John Women of the Church 1 package, St. John Evening Mission Circle 1 package and 5 packets. Green Bay, Erna A. Hermann 1 packet. Loyal, Trinity Lutheran Ladies' Aid and Missionary Societies 2 packages. Madison, St. John Women's Missionary Society 1 package. Marathon, St. Petri Lutheran Church Rev. A. E. Wachholz 1 package. Milwaukee, Lutheran Welfare Society 1 package. Ripon, Grace Lutheran Junior Mission Band 1 box. Seymour, Mrs. Harold Reinke 1 packet. Sheboygan, Mrs. Frederick Wendland 1 packet, Mrs. Hans Hildenbrand 1 packet. Anonymous 1 packet.

—ROALD BRAULICK.

The Lutheran MISSIONARY

CARGO CULT LEADERS IN UPPER RAMU RIVER VALLEY
OF NEW GUINEA



Left to right: Janamojoc, Kliheloc, Tatufac, Kompelefa

(See Story on Page Two)

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American Lutheran Church

VAILALA—MADNESS

THE REV. A. C. FRERICHS

The accompanying picture taken a few months ago, tells a story of the power of darkness. The natives from left to right are Janamojoc, Kliheloc, Tatufac and Kompelefa, who were leaders in a movement to counteract the progress of the Gospel in the Upper Ramu. Janamojoc is holding a leaf on which lines running parallel to the veins have been drawn with charcoal. Thus the leaf became a message which was sent to other clans to invite them to join their cult. Kliheloc is holding a portion of a tree stump which to them resembled the Bren gun seen in the war. This was to be used against the white man. Magic would make up the difference in action between the real weapon and this crude likeness. Tatufac grasps a crude cross as they were also calling on the spirits of the dead to help them in their efforts. Their leader, Kompelefa, displays another leaf message and a piece of cane. In the foreground lay a bludgeon, some small sticks representing arrows and another weapon.

Perhaps the greatest stumbling block to the native has been the white man's source of wealth. His envy has led him into strange delusions such as the one described above. The white man brought the Gospel which was fine, but the white man had wealth which to many was much better. He shared the Gospel freely, but was maliciously withholding wealth from his brown brother. Kompelefa, like many Papuans before him, reasoned this way. He invited his two sons, Totufac and Kliheloc, and his friend Janamojoc to join him in building a secret village in the jungle. They erected a long store house, barracks, mess hall and shower room after the pattern of the army. Soon the store house would be magically filled with all the wonders of the white man's world. Only those who were willing to connive with Kompelefa were allowed on the premises. But the native community spirit for the most part was against the group. Raipinka school boys helped in exposing his scheme. I have

known Kompelefa since 1940, but have never seen him possessed as you see him in the picture on the morning when his efforts were thwarted. There are only two bald headed natives in this valley. He is one of them.

Movements like the one started by Kompelefa, have been going on in New Guinea ever since the advent of the white man. In a few instances they have been a real threat to the security of the white people in the area affected. In this case it wasn't as it hadn't gone far enough. The government calls these movements Vailala-madness. We of the Mission call them Cargo-cult. But regardless of name, it is one of Satan's devices to try to hinder the progress of the Gospel in this land.

LORD, GIVE US ANOTHER CHANCE

BY THE REV. G. O. REITZ

Sacrifices of the Past

By land, sea and air, missionaries directed their path to Lae for the first post-war conference of Lutheran Mission New Guinea. Sessions took place at Ambo church which had stood despite the destruction of war.

Fitting, indeed, was it that a memorial service was held on the first day of conference for those heroic martyrs whose death was "precious in God's sight," and for others intimately connected with the spread of the faith in New Guinea.

Former missionaries of the Madang area who were remembered were: Rev. J. Welsch—many years missionary at Amele, Capt. T. Radke—well-known captain of the *Totol*, Supt. P. Fliehler, Rev. F. Henkelmann—Bunabun missionary, Lay-missionary A. Kuehn—station manager at Amele, Mrs. Kuehn, Miss F. Kloetzbuucher—nurse stationed at Amele, Rev. H. Ander—Nobonob missionary, Lay-missionary W. Krebs—printer at Gonob, Rev. H. Dott—missionary stationed at Buge, and Lay-missionary W. Wenz—business manager of the Madang area.

Former missionaries of Lutheran Mission Finschhafen to whom the Lord was

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

pleased to give "rest from their labors" who were remembered were: Lay-missionary G. A. Obst—member also of the Australian military forces during the war, Rev. A. Wagner—missionary at Heldsbach who was executed by the Japanese, Rev. Zahn—many years teacher at the Jabem Seminary, Rev. L. Wagner—missionary at Wareo, Rev. Herrlinger—stationed at the school at Wasutieng, Rev. Schnabel—stationed at Jembung, Lay-missionary J. Hertle, Rev. Wacke—stationed at Kalasa, and Lay-missionary Wm. Schulz.

Natives, leaders in congregational work who were remembered were: Jod and Mateo from Nobonob, who were executed by the Japanese because they were Christians, and Mikael of Salamaua (Malalo) who died from bombing while in performance of duty as a congregational leader.

During the period of conflict, leaders whose efforts in the home church made possible the carrying out of an effective program of missions, finished their years of labor in the Lord's service. These were: Rev. F. O. Theile of Australia, and Dr. F. Braun, who served the Board of Foreign Missions for thirty years.

These all had been "builders," "Partners with God," in laying the foundations of the New Guinea Lutheran church. Many others had likewise expended themselves and their efforts had not been in vain. But then came the period of testing when native Christians were called upon to stand alone.

Results of the Test

As the various missionaries gathered for the first conference after years of

separation, they brought accounts of how the New Guinea church had stood despite the onslaughts of Satan. In some areas spiritual life sank to a very low ebb when enemy soldiers and police boys told the people to tear down their churches, but the faithful continued to pray in their hearts. The war years gave opportunity for all the hidden ideas, secret hopes, and fears, of the natives to come to light. Those whose motives for accepting Christianity had a false foundation, fell as a result of the test. But a surprisingly large number did not lose hope though they had to flee to jungle shelters and hear the cry of hungry and cold babies in the night. The confusion that the sudden advent of destruction created in the minds of many natives required a faith founded on something more than the thinking or action of man. Some congregations, especially in the Finschhafen field, had been without a white missionary for five or six years but they continued to pray and God heard their prayers.

The external structure of the church had been destroyed, but the true church was still there.

When three missionaries E. Hanne-mann, P. Freyberg, and M. Heist, during the early part of last year made a trip overland to Madang via the Markham and Ramu river valleys, they were received with joy by thousands of natives who were awaiting the return of their spiritual "shepherds."

Other missionaries experienced the same. Services of welcome and thanksgiving were held wherever they went.

Challenge of the Present

Some of the native congregations had to receive the sad news that they would have to wait for a while yet before they could have a white missionary. Before the war the combined mission field had a staff numbering over a hundred. At present only a third of that number is confronted with the task of reconstruction and reorganization. Spiritual hunger of the masses must be met. The great work of teaching must again be awakened. The American Lutheran Church has been

entrusted with the entire educational responsibility of over eighty thousand native Christians and heathen numbering twice or three times that figure. At the inland station of Ogelbeng, the heathen by the hundreds brought their children to Missionary Doering and pointing to their young ones said, "We want to send these to your school." But there were no school materials or teachers to meet their need. Missionary H. Hannemann reported that at Ega, another inland station, nineteen-hundred and twenty-three school pupils had built forty-seven houses near the station with a desire to attend school and there were no materials or teachers in view. If one would try to visualize the challenge presented by the whole field, the task would almost seem impossible.

The returned missionaries who met mornings, afternoons, and evenings, from January twenty-second to thirtieth, resolved that something must be done. They brought their problems to God in prayer, "Lord, give us another chance." God had already answered that prayer for the American Lutheran Church, but the missionaries were conscious of their own personal shortcomings and weaknesses to meet the challenge. The challenge still stands before us. It has only partly been met.

Encouragement for the Future

But there were high hopes for the future. The great task of reconstruction in the physical sense is now under way with the arrival of the reconstruction crew. The young men who had volunteered for service, already were making a good beginning with their labors.

What gives all of us a great impetus for work is the fact that New Guinea is "ripe for the harvest." In the Kafe area a spiritual revival was reported. Twenty-eight chapels were erected in a few months. Mass meetings of natives desired to hear the Christian message.

God has a hand in such matters. At Asaloka a great earthquake on September twenty-fourth of this last year, shook the heathen out of their lethargy. Natives heard God at work. Worship services

increased till more than four-thousand at one time listened to the Gospel from the lips of veteran missionary P. Helbig. The heathen started building churches in their villages, calling them "House for singing."

Lest we think that the hearts of these primitives change easily, the report of one missionary gives us an idea of the difficulties encountered. The heathen had said to him "The Gospel is something so nice, that we could listen to it for hours on end without getting tired of it, and yet our hearts do not open, they are like stone. On the one hand we would like to have it (the Gospel), but on the other hand we would also like to retain so many of our old things, which, however, is not possible."

The American Lutheran Church can thank God that He has deemed her worthy of the great responsibility she has in New Guinea. The challenge still lies before us. "Lord, give us another chance."

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JUNE PRAYER CORNER

NAME AND FIELD OF SERVICE

DATE

JUNE

- 1 Rev. J. G. Schaefer, and
- 2 Mrs. J. G. Schaefer, from India,
on furlough in USA.
- 3 John Schaefer, and
- 4 James Schaefer, from India, sons of
the above missionaries.
- 5 Mrs. Andrew Mild, and
- 6 Andrew Mild, Jr., and
- 7 Philip Mild, and
- 8 Timothy Mild, wife and children of
Rev. Andrew Mild, New Guinea
- 9 Donald Chell and
- 10 Beverly Chell, India, children of Rev.
and Mrs. Erwin Chell
- 11 Ralph Doermann and
- 12 Alfred Doermann, India, sons of Dr.
and Mrs. C. Doermann
- 13 Mrs. Edwin Tscharke, New Guinea
- 14 Mrs. Adele Welsch, New Guinea
- 15 Harvey Hildebrand, New Guinea
- 16 John G. Koontz, New Guinea
- 17 Charles Pfarr, New Guinea
- 18 Leon Philippi, New Guinea
- 19 Paul Toops, New Guinea,
- 20 Donald Mayer and
- 21 Robert Mayer, India, sons of Rev. and
Mrs. Henry Mayer
- 22 Mary Brandt, New Guinea, infant
daughter of Rev. and Mrs. Roland
Brandt
- 23 Erika Doering, New Guinea, daughter
of Rev. and Mrs. Felix Doering
- 24 Philip G. Heist, New Guinea, infant
son of Rev. and Mrs. Martin Heist
- 25 Martin D. Hannemann, infant son of
Rev. and Mrs. Hannemann, New
Guinea
- 26 Miss Margaret Stahl, India, on fur-
lough
- 27 Herman Propp, New Guinea
- 28 Mrs. Herman Propp, New Guinea
- 29 Richard Propp, New Guinea
- 30 Mrs. Frank Yetmar, New Guinea

We solicit your prayers during June for the above named persons on our mission roster. Prayer is a blessed privilege not to be selfishly used; when praying, think of our missionaries and intercede for them. True Christians always have moved forward best on their knees.

NEW GUINEA EVANGELISM

BY THE REV. R. INSELMANN

In New Guinea the missionary's chief purpose of going to and of living among the primitive people is to bring them, first of all, the Gospel. In order to accomplish this, he has to learn their language. He is in daily contact with them, not only with the house servants and with those who work on the mission plantations, but also with those whom he visits in their various villages, and with those to whom he is the Good Samaritan. Thus the missionary soon establishes an intimate relationship with the natives. Being kind to them and taking care of them when sick, in no small degree opens the hearts of the people to the Gospel message.

All preaching and instruction will bear no fruit unless the person who preaches and instructs the natives shows by his whole life that he practices what he preaches. Unless we are willing to serve we are not worthy of the high calling in Christ Jesus. In the end our very personal services will be a testimony to our sincerity and faith in the Lord.

Many missionaries seem to have stressed evangelism and the spiritual welfare of the natives often almost exclusively, neglecting more or less their social welfare. The first activity, of course, is the primary task of the missions. This they must do, but they dare not neglect the other. You cannot do one without the other effectively.

Christ came into this world "to seek and to save that which was lost." Luke 19:10. His primary objective was to save the souls of men, but He did not neglect nor forget the bodily needs of mankind. In order to save sinful man, Christ gave Himself as love personified. It was by His love that He tried to win the people to follow Him. But helping people primarily socially by educating them quite apart from whether they accept Christ or not, is missing the point. "How then shall they believe on Him in whom they have not believed? and how shall they hear without a preacher?" Rom. 10:14. Christ must be made known and ex-

emplified by the missionary to the people so they may learn to trust in Him, to love and obey Him.

Above all, Christian missionary work must be supported by prayer. Christ Himself prayed to His Father for His disciples and for all other believers. Using the words of Dr. John Mott, speaking of prayer in mission work, he said, "Christ staked the whole business on it." Again, Christ said, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38.

In New Guinea the Lutheran mission follows the method of group approach through evangelists. By approaching the group, the community, the clan or the tribe, the work is established on a more solid foundation. Approaching the clan or tribe and not the individual was the chief factor in gaining the confidence of the natives. Now whole villages, clans and tribes are willing to accept the Gospel, and soon learn to take upon themselves the responsibility of bringing the message of peace to still other benighted natives. No longer do they look upon evangelists as servants of the white missionaries, but as their own messengers to carry on the work which they have accepted as their own and not as something foreign. The congregation is now the active factor in New Guinea on the Lutheran mission fields. It sends out its messengers and supports them; it recalls unfit people and replaces them. The white missionary stands in the background. According to Dr. Keysser's method, "The congregation is the orchestra, the missionary is the unseen conductor."

The congregations send out mission helpers or evangelists. Preaching is not expected at first. They are to be living examples of a Christian family and are to testify of God the Father and the love of Christ as opportunities arise. Later, teachers and missionaries follow, provided the people wish to accept the mission. By this method the faithful have the opportunity to give the heathen a practical demonstration of the power and beneficial influences of Christianity, and at the same time open the road into the hearts of their fellow people. It is the

simple application of John 7:38, "Jesus said, 'He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water.'"

I WANT TO BE A MISSIONARY

I know of three young men in Australia studying at the Lutheran Immanuel College, who are eager to become missionaries to our mission field in New Guinea. All three are fine Christian young men of good Lutheran parents, and all three are related to missionaries now in New Guinea.

Two of these students would like to be ordained missionaries. They would graduate in about six years. The other one had the ministry in mind, but learned that our mission always needs two or three good boatsmen and is now willing to take up special training as a boatsman who will be able to meet all government requirements and serve the mission as a well-trained skipper.

However, there is just one thing in the way; their families are not in a position to furnish the funds. Help is required. Recently I received \$150.00 from a Christian man in Iowa which money can be used for that purpose. I don't know whether the gift will be repeated.

Is there someone somewhere or are there several friends somewhere who would like to help a boy become a missionary? Here is a fine chance. Perhaps some group of young people would like to take over the support of one of these boys and see him through the rest of his schooling.

I will be pleased to hear from you.

R. TAEUBER, D.D.,
57 East Main Street,
Columbus 15, Ohio

MEN AND MISSIONS SUNDAY

Frederick J. Michel, executive secretary of the Laymen's Missionary Movement of North America announces the date and theme for the 1947 Men and Missions Sunday. The date: November 16; the theme, "World Missions—The Christian Imperative."

PROMINENT CHURCHMAN SUFFERS PECULIAR DEATH

For many years a pillar of the local Zion Lutheran Church, a regular subscriber to THE LUTHERAN MISSIONARY, Mr. I. Deweynuff, was found to be dead under peculiar circumstances. Funeral arrangements have been indefinitely postponed because Mr. I. Deweynuff's death has affected only his soul; he has to wait awhile for his body to die.

This peculiar condition of death was brought about by an inherent disease strangely in keeping with the man's name: whenever asked to do something for his church his stock reply was, "I do enough." As a result his faith muscles atrophied and his soul dried up. The Great Physician indicates that many people are afflicted with the same disease, many of them not aware of their ailment.

The editor of THE LUTHERAN MISSIONARY, knowing how people worry about their health, offers a solution to people who wonder if they are infected with Mr. I. Deweynuff's disease. Get busy and solicit subscriptions to THE LUTHERAN MISSIONARY from your relatives and friends: dead men don't work, and if you're alive—alive to the spiritual program of our church's mission—you don't have to worry about Mr. I. Deweynuff's disease.

"I WAS AN HUNGRED, AND YE GAVE ME MEAT"

At least fifteen families connected directly or indirectly with our New Guinea mission are in great need of food and clothing as are so many others in Germany. All have received either some clothing or some food or both from here. The funds which some close friends and the writer applies are no more adequate. Help is needed. We cannot use any of our mission funds for this purpose; we must do this privately. I feel that these people are our neighbors in a special way and should be helped.

If you would write to me, I shall gladly send you names and addresses and a ready filled out order blank for a food package. If you prefer that I take care

of the gift package for you, I will be glad to do so.

The best way to send food is through the so-called C.A.R.E. service. The cost for one package is \$10.00. However, any amount will be welcomed. I would like to fill some requests for shoes. A former missionary of Lutheran Mission Madang had his last pair of shoes in 1939, likewise his wife. Shoes have been sent to them. But I have another request for shoes and an overcoat by a former missionary of Lutheran Mission Madang.

We should do much more for the hungry and naked victims of war, first of all by supporting our Lutheran World Action efforts and in addition by assistance given directly to those who are or become our neighbors through contact.

May I hear from you?

R. TAEUBER, D.D.
57 East Main Street
Columbus 15, Ohio

NEW GUINEA COMMISSARY DEPARTMENT

We have told you that we sent away 44 cases of Christmas Cheer in a special shipment late in 1945. Besides all of the gifts packed in these boxes a little more than \$4,000.00 was received in cash gifts. This is wonderful; it will go a long way to defray transportation costs and help purchase supplies needed.

Since this department has assumed the furnishing of kitchen and laundry equipment for the stations of Lutheran Mission, we are trying hard to find the things desired. A list of essentials was left with us by ladies of Lutheran Mission on furlough. *But*—the things wanted are so hard to procure. We gave the list to a salesman representing one of the largest jobbers in this country who returned it to us with the remark that his firm did not have these things. At best it could give us a few and would back order most of them. Now we are trying another firm to see what can be done.

Slates are still very hard to get.

An order for 10,000 tablets is held up in this country because of lack of shipping space. We would like so much to

supply our Lutheran Mission with these necessary school supplies, but under the circumstances there is nothing we can do at present.

For your convenience we list the sending stations with the names of the respective managers once more.

Mrs. L. E. Kupferschmidt, 725 Hennepin St., Dubuque, Iowa.

Mrs. C. Edw. Hartung, 331 Bausman St., Pittsburgh 10, Penna.

Mrs. C. G. Larson, 6203 Garanza Ave., Los Angeles 42, Calif.

Rev. M. Ackermann, Meriden, Minn.

Leaflets referring to the work of this department can be had at any time from

MRS. R. TAEUBER
4683 E. Broad St., Apt. B.,
Columbus 9, Ohio.

DO YOU KNOW LUTHERANS IN VETERANS' HOSPITALS?

The Chaplaincy Service of the Division of Welfare of the National Lutheran Council solicits from the *Home Pastor and Congregation* the names and addresses of service men and women who are in Veterans' Administration Hospitals and other hospitals as patients or personnel.

Send their names and addresses at once to:

CHAPLAINCY SERVICE
Division of Welfare
736 Jackson Place, N. W.,
Washington 6, D. C.

ONCE IN A LIFETIME

On March 16, 1947, for the first time in the history of the parish of Jerusalem and Zion Lutheran Churches of Columbiana and New Waterford, Ohio, Rev. Paul T. Rueckwald, pastor, the parish tendered a farewell reception to a foreign missionary, whose wife is the daughter of Jerusalem congregation. Pastor and Mrs. Ralph Goldhardt (formerly Julia Yarian) who sailed for New Guinea on March 22, were the guests of honor. Seventy-five persons were present at the dinner and a hundred for the program that followed. The reception was spon-

sored by the Columbiana Missionary Society. A generous gift and wishes for God's richest blessing were extended to the departing missionaries.

PAUL T. RUECKWALD.

MISSIONARIES LEAVING

On Saturday, March 22, the Rev. and Mrs. Ralph Goldhardt and the Rev. and Mrs. Andrew Mild with their three children sailed from San Francisco for Australia-New Guinea. The Milds are returning to their former field of labor; the Goldhardts are going to New Guinea for the first time to serve in the Lord's vineyard on that island.

On Sunday, March 30 the Rev. and Mrs. Herbert Schaefer and the Rev. and Mrs. Leonard Schulz sailed from San Francisco for India. Missionary Schaefer is the second of the second-generation India missionaries to return to that field as missionary. He is the son of the Rev. and Mrs. J. G. Schaefer, now home on furlough from India. The Rev. and Mrs. Schulz are going to India for the first time to labor on that field.

PAPUAN BOYS

BY THE REV. A. C. FRERICHs

People have often asked me how tall natives are, so a few weeks ago I took the picture appearing with this article. It tells the story better than many words. At the far left is Baseng, born at Amele June 8, 1925, the son of Helupe and his wife Mambang. Baseng has two small sisters and a brother, Soka, who is third from the left. Three brothers are dead. Last June when Baseng was 21, he married Mujang. He stands only four feet eleven inches tall, but he is a bundle of energy. We are happy that he is following in the footsteps of his father, who is chief mission teacher at the station.

Uli, son of Gapecnuoc and Hapec, is second in line. He was born June 6, 1928, which will soon make him nineteen years old. He is unmarried and is a trustworthy, all-around boy at the station. Uli has a married sister older than he is. She lives at Finschhafen. His three

younger brothers and he live with his father and stepmother here at Raipinka. His mother died during the Christmas season in 1942. Three children of the family are also dead. Uli's father has spent a quarter of a century as a mission helper in our new mission fields and is still going strong.

Soka, brother of Baseng, was born July 15, 1931. Although he is three years younger than Uli, they both stand four feet and ten inches tall. Soka has a lot of initiative, sometimes misguided. A few years ago, when he visited his relatives at the coast, he attended a church service in which the leader was a bit slow about starting. So Soka arose and said, "Let's pray," and thus opened the service.

Next in the picture is Zazoling, born May 22, 1931. It is hard for us to believe that he is almost sixteen years old. He

is only four feet and two inches tall. As you can see from the picture, our son, David, who is two and a half years old, is only a few inches shorter than Zazoling. Zazoling has a lot of pep and is a good actor. One day I found him entertaining other boys with a native dance when he should have been working. He has no sisters, but he does have three younger brothers. Three children of the family are dead. His father, Umac, is a veteran teacher in the Raipinka schools. To some it may seem that we selected small natives for our study, but they represent three average coastal families. The Papuan is short of stature. The compilation of vital statistics is a comparatively new thing in New Guinea. The heathen native has no idea of when he was born, but many of his children will know their ages because of records kept by the mission.



From left to right: Baseng, 21; Uli, 18; Soka, 15; Zazoling, 15; David, 2

THEIR HEARTS BURNED WITHIN THEM

BY MISS GERTRUTH KETTNER

Can you see them, three Hindu women and their children, and three Bible Women, sitting in the home of a Christian woman of an Indian village? I was not there, but I can visualize the scene as the Bible women told me about it.

Tuesday afternoon at the Adult Literacy Institute which was held at Nayudupet, several catechists told me about these three caste women in a village about eight miles from Nayudupet. Their names were Ramamma, Adalakshamma

and Pulamma. "Could you send the Bible women out there some afternoon so that they could speak to these three women who are very much interested in Christianity?" they asked.

Yesterday afternoon the opportunity presented itself, for we were to go to Gudur, and it would not be difficult to drive a few miles out of the way, leave the Bible women there for the night and pick them up again in the morning.

When we arrived at the meeting place this morning, we found the Bible women looking very happy. "We had a happy time last night," they said, and their faces showed that they had. "The three Hindu women came to Kantha's house last night and sang a great many songs, and still the women kept asking us, 'Won't you tell the story about Lazarus; or the story about the woman who was healed?' So we told these stories again. We talked for a long time about the life of Christ and about the love of God. And the women told us that their hearts burned within them. They want to become Christians. The thing which is holding them back is their caste."

This was a midnight scene, but it was not dark though only a small oil light was burning in the little thatched mud house, for a great Light was there, and so my heart thrilled to hear the Bible women speak about it. The oftener the story of God's love is told, the greater becomes the wonder of it, and I could hear it again as it was told to these three Hindu women who had not heard it very often.

This morning the son of Adalakshmamma and the son of Ramamma were at the cross roads. They asked whether they might have a ride in the car for a short distance. You would have enjoyed seeing these two boys who were in the fourth grade, but more than that you would have enjoyed the little song the Bible women had taught them as they were waiting for the car.

And so, back home again, we pray that these women will have the courage to give up all—which is very much when they are high caste people—to confess Him publicly who is so ready to give them life abundantly.

REPORT FROM INDIA—No. 10

DR. THEODORE P. FRICKE

TIRUPATI, FEBRUARY 20, 1947.

My program in India is divided into two periods. I have completed the first which was a tour of all mission compounds and institutions, examining them in preparation for their repair and development which will be made possible by the funds of the Foreign Mission Appeal.

The second stage of my sojourn here is now being devoted to an inspection of the work of the mission and the Indian Church, accompanying missionaries, pastors, catechists, and teachers into the field of action. It is a very pleasant task for it brings one into intimate contact with the Indian Church.

I shall share with you from time to time the ceremony of welcome which is accorded your representative as he moves through the field. It is strictly formal but deeply sincere. Escorted from the missionary bungalow by the pastor and elders of the Tirupati congregations I was led to the spacious white steepled church. My eye met the banner above the entrance, "Welcome to Our Commissioner." The large congregation stood up as the representative of their beloved Mother Church moved down the aisle to a seat of honor before the chancel. A beautiful garland was placed around my neck on behalf of the parish. Following a devotional service, speeches of welcome were made and the greetings of the American Lutheran Church were extended. An artistically decorated scroll on which was engraved the official welcome message was placed in my hands which I now share with you for whom it was officially intended.

WELCOME ADDRESS

Presented to

THE REV. THEODORE P. FRICKE, D.D.

Commissioner of

the American Lutheran Church

Dear Commissioner:

We the members of this church have assembled here this evening with immeasurable feelings of joy and respect, to welcome you into our midst.

We are grateful to the Home Board for having sent such an important and responsible person like you to study and report the state and working of this mission. You have arrived here at a time when
(Continued on page 12)

NEW GUINEA BOAT FUND OFF TO A GOOD START

On March 20, three weeks before the Mission Auxiliary Drive for a new boat for New Guinea mission was officially announced, the sum of \$573.09 had found its way into the new fund.

A surplus Australian Army Fast Supply Boat, deisel powered, plywood construction, had been purchased and pressed into service by our mission field to carry freight and passengers to our mission stations. Our mission just had to have a boat or it could not operate. The FS, as the boat was called, gave good service in open water, but one night off Biliau it touched upon a coral reef and the plywood hull was ripped open and the boat's career of mission service came to an end.

The Sunday schools of the American Lutheran Church have purchased a large vessel for New Guinea mission use, but still another boat is needed to replace the lost FS. The smaller boat is needed because in pre-war years there were three boats serving the same territory, the

Bavaria, the *Total* and the *Iowa*. Tonnage of freight to be moved has increased greatly now in the post-war years due to the fact that the mission has to begin practically from the very start—replacing buildings, supplies, and equipment that was lost during the war. Even two boats working full time will find it hard to get the job done. The smaller boat is a wise investment in the interest of economy, too. It would be poor business to run a 60 ton ship 100 miles to deliver two or three tons of freight: the smaller boat is needed to carry smaller loads to the outstations along the coast.

Your contribution is earnestly solicited. The sooner the funds are available the sooner a new boat will replace the much needed FS boat which is so sorely missed by our mission in its reconstruction efforts. Kindly use the remittance blank below.

On March 14, 1947 a cablegram was received by the Board of Foreign Missions reporting that Miss Mildred Monke, our missionary to India, has arrived safely in Bombay.

I am glad to help

SLIP A SHIP

into New Guinea mission waters

Enclosed please find my contribution of \$

Name

R. F. D. or St. No.

City State

Make remittances payable to

MISSION AUXILIARY
423 Plum Street
Fort Collins, Colorado

REPORT FROM INDIA—NO. 10

(Continued from page 10)

the Synod constitution is being worked out in our mission and at a time when great and significant changes are taking place in our country both politically and socially.

We hope and believe that the Lord, Who promised "Lo, I am with you always, even unto the end of the world," will guide and strengthen the Indian Church to stand solidly against the possible destructive forces.

We are glad to know that you have almost completed your lightning tour of the most important centers of our mission preparatory to your final and intimate study of the work in each field, and we pray that God may strengthen your hands and grant you health and direct you in your sacred and strenuous task ahead. May God bless you and crown your work with success to the glory of God and to the benefit of this mission.

We remain,
Dear Commissioner,

Member of the Christ Church
Tirupati.

Later I visited our mission school on a nearby compound, Pfeiffer Memorial High School, where the reception was equally impressive. Twenty uniformed Boy Scouts of the school formed an honor guard along the walk which led from the compound gate to the entrance of the assembly hall. Four hundred and fifty dark-skinned, bright-eyed youngsters stood at respectful attention as the headmaster ushered me to a seat of honor on the rostrum which was flanked by the faculty members. On the wall hung a portrait of the sainted Dr. Pfeiffer whose name is memorialized in this institution. The serious face of this "father" of our India mission seemed to smile with joyous satisfaction as these young Christians, the future leaders of the Indian Lutheran Church, sang their hymns of praise to Christ for the blessings which have come to them through this mission. Of course, there was the inevitable garland of flowers. The message of welcome, read from a printed scroll by Headmaster William, was most assuredly intended for the Home Church whom the commissioner represents.

WELCOME ADDRESS

Presented to

The Rev. T. Fricke, D.D.

Commissioner of

The American Lutheran Church

Dear Sir:

Ever since we heard of your impending visit to India, to this Mission Field and our people, we have been looking forward to your coming. The announcement of your visit this morning was a happy surprise.

We welcome you into our midst with gratefulness to God and joy over the bond of brotherhood that our coming serves to strengthen between our Home Church, our Indian Church and ourselves as members of Pfeiffer Memorial High School.

Your coming to us brings to our minds the great blessings that resulted from the visit to India from the Home Church of a former Commissioner, the late Dr. C. V. Sheatsley. It is our expectation and earnest prayer that your stay, work and study among us will bear even greater fruit here and at the Home Base. The blessings which we desire for our Indian Church is a great upsurge in Evangelistic consciousness and endeavour throughout the whole Mission and Church in proportion to the opportunities that lie before us. We hope that you will study the work of this institution and its relation to the work of the Mission and Church as a whole and point the way to a greater effectiveness in our task to give initial training in Christian leadership. In this connection, we hope you will find time to make a careful study of the educational trends of our National and Provincial Governments and their bearing upon the future of our educational work.

We are convinced that in view of the imminent return of this school to its former location at Renigunta, it is imperative that some other important Christian enterprise be centered in this town of Tirupati which holds a position of leadership in Hindu religion, culture and education and which is striving very hard to improve; and where there already exist a Sanskrit College, Oriental Institution and a first grade Arts and Science College which they are now endeavouring to build up into a University. It is our conviction that this place must not be abandoned by the Church.

We look forward to further association with you and mutual acquaintance. We wish you God's blessings and guidance.

Respectfully yours,

The Principal, Staff and Students of
Pfeiffer Memorial High School.

You have noted that the message contains a plea that Tirupati be not abandoned as a center of Christian influence. Lest one gain the impression that there is some thought of withdrawing all missionary forces from this old mission station, a word of explanation must needs be given.

The early German missionaries who founded this field opened a school here for the purpose of training youth for work in the Church. Some years after the field had been taken over by our Church the school was closed. Later a large tract of land was purchased at Renigunta and a high school was opened with a set of new buildings. When these structures were requisitioned by the Army for war-time purposes, the school had to move to the old quarters at Tirupati. Recently the military authorities handed back the Renigunta compound to our mission in order that our educational institution might resume its work.

When a considerable number of our Indian Christians raised the questions as to the advisability of moving back to Renigunta, the mission conference democratically appointed a Fact-finding Committee composed of Indian leaders and mission representatives to make a thor-

ough study of the situation and present the facts to the mission conference.

At the conclusion of a three-day conference which ended last night at midnight the mission conference, after carefully considering the report of the committee, reaffirmed its position that the school could best serve its purpose by returning to Renigunta where, separated from the distracting and disturbing forces of a predominant Hindu population (Tirupati with its Temple of Visnu is a stronghold of Hinduism), the youth of the Church could be best trained for service in the Church.

The relocation of a school in India has as many ramifications and repercussions as the closing or relocating of a church school in America. The decision will be a disappointment to many of our Indian brethren. To others it will be good news. Although some strong arguments were arrayed against removal of the school and some forceful fears expressed regarding the future of the institution in its new location, yet a splendid spirit was displayed in the assurance of the opposition that they would nevertheless fully support the school if it were moved to Renigunta. It is such a spirit of loyalty that gives promise of progress in any Church.

No, Tirupati will not be abandoned as a center of missionary activity. Although the school will be missed in the local mission program, yet the resident missionary will remain, the local congregation and its Indian pastor will carry on, and the Schneider Memorial Bible Women's Training School which is located here will be expanded to strengthen the evangelistic program. Christ will still have many witnesses in Tirupati and the Church will gain many more by having its "school for Evangelists" at Renigunta.

REPORT FROM INDIA—NO. 11

DR. THEODORE P. FRICKE

GUDUR, FEBRUARY 28, 1947

Illiteracy a Barrier to Progress

Illiteracy is one of the seemingly insurmountable problems of India. It stands like a forbidding mountainous

barrier in the way of progress of both country and church.

India is facing a new era of political freedom with the British grant of national independence. The country is struggling to achieve a form of democratic self-government. You cannot have a democracy where 88 per cent of the people can't read the ballot.

The Indian Christian Church is moving toward a new day of self-determination as more and more missions turn over responsibilities to newly organized autonomous groups. You cannot have a strong independent Church, self-governing, self-supporting, self-propagating, where 85 per cent of its constituency cannot read the Bible.

Both the Indian Government and the Christian Church have recognized these facts as they affect their respective purposes and are endeavoring to do something about the situation. The Government is steadily increasing its financial support to an ever expanding adult education program. The Christian Church bodies have united their efforts in a literacy organization which is conducting a campaign throughout the mission fields with full time experts establishing teaching centers.

Adult Illiteracy Attacked by Our Mission

What is our American Lutheran Mission doing about it? During the past week three literacy meetings have been held in three central areas of our field. Pastors, catechists, teachers, Bible women and laymen were brought from all corners of the mission. These training conferences were attended by 100 workers at Tirupati, 120 at Gudur, and 157 at Nayudupet.

It was my privilege to lecture at these institutes, sharing with the groups my personal experiences with Dr. Frank C. Laubach, "Apostle of Literacy," whom I accompanied on a seven months literacy tour of Latin America.

The Laubach Method is a simple system by which adults who have never gone to school can learn to read their language with lightning speed. A missionary of a neighboring mission told me a few days ago that he taught an elderly

woman to read her Telugu Bible in two weeks. This is unusual! Although Telugu is perfectly phonetic, it employs more than the usual number of sounds. In the Philippines the record teaching time was one hour, but Maranaw has only a total of 16 vowels and consonants. Telugu uses 56 vowels and consonants requiring several weeks for an illiterate to master. Yet it is with amazing rapidity that these unschooled adults can acquire the ability to read. Hundreds of thousands have learned to read as a result of campaigns carried on recently by missionaries and Indian workers.

Mr. Israel, Indian literacy expert of the Andhra Christian Council, instructed our workers in the Laubach technique, giving demonstrations by teaching a few illiterates. The first "victim" was Tantarem, Rev. and Mrs. Schwan's cook, who had never attended school. One could not help feeling sorry for the poor fellow who appeared like a lamb being led to the slaughter. His head was bowed, face downcast and spirit dejected as he took his place before the large assembly. Within three minutes he was a changed man. Words began to fall from his lips as his eyes read from the chart. Could his eyes believe what his ears were telling him? Yes, he was reading—reading real words. What a thrill for Tantaram! It was one of the biggest days in his life. His eyes brightened, his face beamed, his voice quivered, then grew stronger as he read on with almost childlike glee. A new day was opening before him. Would he not soon be able to take his place among the "educated?" Would he not soon be able to sing from the hymnal at service and read his Bible which had been to him as a closed book? Later I saw him seated on the veranda with a few illiterates around him, pouring over the lesson chart and sharing with them his new found joy.

Illiterates are the most pitiful creatures in the world, impoverished, underprivileged, undernourished, exploited. It is among such people that our missionaries are laboring to usher in a better day. Our work has been chiefly among the outcaste villages where the illiteracy rate is the highest.

Past Educational Work Chiefly Among Children

Do not get the impression that our mission heretofore has been doing little or nothing toward the education of these people. Ever since the mission was founded a strong emphasis has been placed on an educational program. But it has been chiefly confined to youth inasmuch as no successful method for adults was available until Dr. Laubach brought his plan to India. Our mission has hundreds of teachers and dozens of elementary schools for children, also a high school for boys and another for girls. The most promising are sent for higher education to college and seminary conducted by the United Lutheran Mission with which we are in cooperation.

However, only a small dent is being made in the mass of illiteracy because illiterate parents are not deeply interested in an education for their children and do not compel them to go to school. Some attend only for a brief time and revert to illiteracy because there is no literature in the home where there are illiterate parents. Not having experienced the value of literacy, the parent sees no need of it for self or children. The problem must be approached from both ends—parent and child.

Only 9.8 per cent of the children in the Andhra country, where our mission is located, can read. Fourteen per cent of all the children are of school age and yet only 4 per cent are attending school. If it were not for the efforts of our missions very few children would have the opportunity of an education. Without our mission schools we would be without a source from which to draw educated workers and leaders for the church.

Adult Literacy and Literature for New Literates Must Be Stressed

Our mission so far has done very little in the field of adult literacy, although it has recognized this problem as one which must be solved if our church is to make more rapid progress. Our field has been so woefully understaffed and underfinanced that it has had to confine its educational program to the children.

With the coming of new missionaries, who are now arriving on the field, some of these major problems are receiving concentrated attention. The hope of a literate church is being revived.

Literacy without literature is of little value and is soon lost. These campaigns will make people literate but will not keep them literate unless an adequate flow of literature is directed into their hands. The literacy lessons have been prepared so as to cost only a few cents. But the follow-up literature is expensive and too costly for the villagers who live in poverty. Very few of the 12,000 Christians and the 1,500,000 non-Christians in our field can afford the price of more than a couple of books.

Many agencies are endeavoring to produce inexpensive reading materials, among them are the National Christian Council, the Christian Literature Society and the publishing houses of various missions. It is tragic that sufficient funds are lacking to place a good supply of these productions into every Christian home.

Our Women's Missionary Federation is contributing \$1,000 annually to the World Literacy and Literature Committee of the Foreign Missions Conference from which our field is profiting indirectly. A few hundred dollars are being sent directly to the field by the Association for the Distribution of Missionary Literature which solicits contributions from pastors and delegates attending our church conventions and district meetings in the States. Aside from this support little help is available for this program of Literacy and Literature in our mission. A reduced budget in past years has made it impossible for the field to include the needs of the adult in its educational program. If this work is to be carried on successfully it must have the prayers and gifts of friends in America.

The hope of a stronger Church in India lies in a literate Church. A literate Church in the midst of illiterate masses has the opportunity of becoming a strong Church by using literacy as an evangelistic means to win them through the Bible to Christ.

REPORT FROM INDIA—NO. 12

DR. THEODORE P. FRICKE

TIRUPATI, MARCH 7, 1947.

Kodur Field and Leper Asylum

Our American Lutheran Mission in India is divided into nine geographical areas with a mission compound located in each field—Sulurpet, Nayudupet, Gudur, Venkatagiri, Kalahasti, Puttur, Kodur, Tirupati and Piler, also known as St. Paul's field. The fields are practically adjacent one to another and the compounds with their resident missionaries are separated by distances of 20 to 60 miles.

I have just returned from a trip to Kodur, one of the outlying fields, which is of particular interest inasmuch as it is one of the two original stations which we purchased from the Hermannsburg Mission Society in 1912. Unfortunately this large field has not enjoyed the services of a resident missionary for any long period of time due to the shortage of missionaries which has constantly prevailed on the field, especially after we were compelled to take over the entire German work following the first World War.

With the recent arrival of new missionaries from America, plans are being made to concentrate forces in this field toward its strengthening. Two missionaries will be stationed in this neglected area in addition to the Indian pastor who was installed here a few weeks ago. Five catechists are also at work in addition to a staff of teachers who are in charge of the eight village schools. In addition to church services which are being held in the chapel at Chitvil and the two at Rajampet, services are also conducted in several villages.

Leaving Tirupati in Missionary Mayer's open Model A of 1931 vintage, we set out for our immediate destination, Kodur. The car was packed with cots, sleeping bags, mosquito-nets, two spare tires, water jugs, food and an Indian cook, the usual equipment when a missionary goes to camp.

Travel in India is quite difficult for

often the road leads through unbridged rivers. Twice we had to be pushed out of the waters when our engine died mid-stream. For forty-five miles we bumped over a jungle trail which led through wild bush country, a good shooting ground for hunters of tigers and leopards which lurk in the underbrush. I constantly wondered whether a Ford could outrun a tiger. Fortunately we had no opportunity to settle the question.

Report on Our Leper Asylum Work

Three miles from Kodur we stopped for an inspection of our Leper Asylum where 85 lepers moved out of their cottages to greet us. About a dozen mud huts in the compound afford these unfortunates a shelter. An Indian doctor is in charge of the dispensary where wounds are dressed and injections are given to arrest the progress of this dread disease. The chapel also serves as a school-room for the children who are tainted with leprosy. Children of leprous parents, who are not infected, are sent to our boarding schools.

The little tots seemed to be a happy group of youngsters. Our hearts ached for them as we thought of their fate. Yet there is hope for some to recover and take their place in society. One of the tasks of our missionary who is in charge of the asylum is to help the children forget that they have leprosy at all and to remove all that hinders full living.

The spirit of the colony seemed to be one of mutual assistance. The lepers dressed each other's sores and assisted in giving the routine injections. Some did the cooking while others worked in the gardens.

In addition to the periodic visits of the missionary, an Indian catechist attends the spiritual needs of these people regularly.

In Madras Presidency, where our mission is located, there is a higher percentage of leprosy than in any other part of India. In almost any village one can see a picture of misery and suffering as he views fingerless hands, toeless feet, ulcerous legs, blind eyes. "No Lepers Allowed" is a sign which I saw on a restaurant in the town of Tirupati.

"Lepers Not Allowed Beyond This Point" is a notice which I read at the entrance of a major Hindu temple.

Religious outcasts, homeless wanderers, miserable dependents! It must please the "Healer of Lepers" that our mission is providing an asylum for these wretched humans.

Work Among Lepers Should Be Expanded

But we should do more because the need is so great. Dozens of lepers are turned away from the gate of our asylum each month because there is no room for them within. Our spacious compound is large enough for many additional cottages. A dining hall should be erected. Better school facilities for the children should be provided making possible the introduction of instruction in arts and crafts. If funds were available the landscape could be beautified, and the large tract of land adjoining could be farmed by the stronger members of the colony, giving them occupation and the best of foods. All these things our missionaries have been dreaming about and had hoped would become a reality through a successful Foreign Mission Reconstruction and Development Appeal. But with the Appeal \$150,000 short of the goal these dreams are reverting to the nightmares of misery and suffering which the staff has long experienced. No, brother, this is not an appeal to your emotions but to your Christian duty. What a few more dollars could do for these wretched beings! I departed from their midst saddened at the thought that those few dollars are not forthcoming—because the Church decided to close the Appeal January 1, 1947. However, the Church will not reject contributions to this cause even though the campaign is officially terminated. It lies within your power to help make a worthy dream come true!

The Kodur Field

We drove on to the mission compound in the town of Kodur, arriving in time to wash off the dust before the evening meal which had been prepared by the congregation in honor of the commissioner. Seated on mats which had been placed

on the veranda of the mission bungalow, we enjoyed the food and the fellowship of the 30 parish representatives. There was the usual formal welcome and the extending of the greetings of the American Lutheran Church, after which we spent several hours talking over the problems of the field.

At sunrise we were on our way again driving 28 miles northwest to Chitvil where we stopped for a brief visit with the catechist who is carrying on his work at this outpost among a handful of Christians who are scattered in various villages. Proceeding south through beautiful mountains, we came to Rajampet where the congregation had a warm dinner ready for two hungry travellers. One hundred people jammed the little church—a small room in a mud house which belonged to a widow whose love prompted her to turn over her house for this purpose.

In the afternoon we drove to a neighboring village where a second service was held for a faithful little congregation which has carried on its worship and work under great difficulty. Recently one of the members, a backslider, had his head lopped off by some Hindus because of misconduct. His family has been strengthened in their Christian faith and life by this experience. However, such incidents make it difficult for the Church to carry on. Yet it carries on its work courageously in the midst of a hostile heathen community.

The sun was lowering its glowing face behind the mountains as we began our 60 mile drive back to Kodur where we spent the night. Somewhere along our journey we had lost part of the motor fan. No garages in these areas. We hopped a train back home to Tirupati. Just another one of those things in the everyday life of a missionary.

I promised the Kodur parish that I would let the American Lutheran Church read the welcome address which they gave its commissioner. So here it is—it is really intended for you!

"Beloved and most honoured Sir,

"We the members of the Chitvil-Rajampet Parish greet you on your safe arrival into our midst, and with joy indescribable, we accord you a hearty wel-

come to our midst and to the field of your commissioner activities.

"The Lord Who promised, 'Lo! I am with you always, even unto the end of the world,' has kept His mighty word to the letter as usual in bringing you here. We—everyone of us—lift our humble hearts in a doxology of praise and gratitude to the Master of oceans for His gracious protection in the case of our beloved Commissioner.

"Beloved Sir, we owe much and are unable to express our gratitude for the great Christian love we are enjoying at the hands of the Foreign Board of the A. L. C. Mission in the shape of money and missionaries. Their lives as missionaries in the non-Christian world are deeply needed and appreciated. When the earth seems to be brass and hearts appear to be stones, and where the missionaries' tools are love and spiritual influence and nothing else, it imposes the need for the utmost dedication of themselves to their task. To be bearers of the unchanging message of the Gospel to a changing world—changing to be unsympathetic toward missionary efforts of giving Christ to our unsaved country—is a commission that only a soul steeped in love for the Lord and for the Christless can undertake. The road may be long, dull and dreary, there may be many head-aches and heart-aches, but we know that all this will make them better fighters and more missionary-minded. The conditions in this part of the world may demand service and sacrifices from you in making adjustments, approaches and methods to suit the spirit of the times. 'The harvest is truly great, but the labourers are few.'

"Most honoured Sir, we are grateful to the Board of Foreign Missions for the great services they are rendering in building the Christian Church here in India. You are an eye of the Foreign Board to explain the work that is going on here. We are glad to inform you that we are one in Christ Jesus and doing our duties peacefully under the inspiring and loving leadership of our Missionary, Rev. H. W. Mayer. We firmly believe that this parish will produce some worthy youngsters for the Lord's Cause who will assist our missionaries in their blessed and glorious service. We have elected Rev. J. Doraiswamy as our pastor recently and he has taken charge of our parish this month. There are five catechists and six teachers working in our parish. We need more workers and pray that they may be provided.

"Finally, from the very centre and citadel of our hearts we pray to God Almighty to spread out His mighty wings of protection on your homeward journey, grant you His divine wisdom and bless you with a speedy return to our midst once again. Kindly remember to convey our greetings to the members of our Foreign Board.

We are

*Beloved and most honoured Sir,
The members of the Chitvil-Rajampet Parish."*

REPORT FROM INDIA—NO. 13

DR. THEODORE P. FRICKE

TIRUPATI, MARCH 12, 1947.

St. Paul Field Visited

I have just completed a three day tour of the most interesting and challenging field in our mission—St. Pauls' Field—the youngest field in the mission.

Since 1929, when it was acquired, St. Paul's Lutheran Church, Toledo, Ohio, Rev. Herman M. Meyer, Pastor, has provided the funds for the capital equipment and the maintenance of the mission—arry and his workers.

Originally this vast field, 100 miles long and 40 miles wide, was divided into three geographical areas, each under the control of a different mission—London Missionary Society, Arcot (American Reformed) and the Hermannsburg (German Lutheran). Due to other commitments these societies were unable to do much work in this area and readily turned it over to our mission which, having only two small fields, was looking for an opportunity to expand.

At the very moment when arrangements were being completed to adopt this field, the Hermannsburg Society reported that it would be unable to resume any of its work in India which it had been compelled to relinquish when its missionaries were removed as aliens during World War I. Inasmuch as our mission had been administering their field during the emergency, we were asked to take over all of their work.

Feeling an obligation to carry on the work which they had entrusted to our hands, it was decided to take over the entire Hermannsburg field and also to attempt to secure special support for the new field. St. Paul's Congregation, Toledo, heard the emergency call and pledged the necessary financial support making it possible to add this field to our mission.

On Friday afternoon, in a car packed with camp equipment, Rev. Carl Schwan, the field's missionary, and I motored the 52 miles to Piler, the mission station. The following day we were joined by Mrs. Schwan and Rev. and Mrs. Carl Doermann, who are taking over the work inasmuch as the Schwans are leaving on furlough in May.

The road led past historic Chindragiri, the mountain stronghold where the Moguls made their last stand as their empire fell into ruins. The fortifications, an amazing engineering feat, are well preserved. The imposing Raja's palace and the ornate temples have stood for several hundred years. The sacred pool and the sunken gardens remain as they were in the days of their full splendor.

The tall mountains were lengthening their shadows as we drove into the mis-

sion station where we found a comfortable little two-roomed stone house beautifully situated on a hill-top site. The moon is red in Piler. As we sat on the veranda, following the meal which the cook-boy had prepared, the full moon rose over a mountain ridge like a fiery ball having caught the crimson glory of the sun which was lowering itself at the end of a valley. The beauty of God's handiwork is also revealed in India.

The field is somewhat different from most places in our mission. The mountains are more rugged. The fields less productive. Wild life more plentiful. Although venomous snakes may be found everywhere in our mission field, yet here you look under your cot twice instead of once before you retire. Lions, leopards, tigers and panthers roam the scrubby bush country. The people, too, are different. Much of the population is made up of the Criminal Tribes who, before strict Government supervision, robbed along the highway and lived by theft. It is not strange that the pioneer efforts of other missions were discouraging to the extent that little work had been done in past years. Not more than a dozen Christians could be found when our mission took over the field.

Today there are more than 500 Christians in St. Paul's Field half of whom are from the caste people. It is the only area in our mission where we have been able to break into the almost impenetrable caste and make substantial gains. Elsewhere our work has been chiefly among the outcastes. In addition to Rev. and Mrs. Schwan who have been in charge of the field since we took it over, there are one Indian pastor, two evangelists and 15 teachers who instruct in our eight elementary village schools.

On Saturday morning the five of us drove 38 miles to Rychoti, the other major center, where the local Christians were holding a two day Bible Conference. One admired the initiative of these new converts who not only planned the program on their own but also presented it in a most effective manner.

The Indians love processions and this occasion was not without an impressive

one—one which surely must have made its impress on the community. It was the opening event of the conference. Led by a band of two flutists and two drummers, headed by bearers of the Christian flag and a banner on which was inscribed in Telugu, "The Christian Assembly of Joy," the procession, which included the missionaries, moved through the narrow streets of the town. At strategic places along the way, the group paused, cheered and then the catechists in turn opened their Bibles, read striking verses from the Scriptures, inviting all to come to the meetings. Several did come.

As yet the congregation does not have a church building. Services are held in the homes of the members. For this special occasion a small building near the center of the town had been rented. A pulpit had been erected on the veranda where chairs had been placed for the missionaries. In front of it a "lean to" had been constructed of bamboo poles and palm branches to protect the assembly from the rays of a very hot sun. Underneath this shelter a hundred people sat from early morning until late night listening to the Indian speakers who conducted the devotions and the Bible studies. The two missionaries and your commissioner were invited to give lectures. It amazed me how the listeners could sit cross-legged on straw mats for hours at a time without intermission, eagerly, attentively, hungrily listening to every word.

I was especially interested in a young goldsmith, a recent convert from the caste people, who opened his Bible and spoke for almost an hour on the subject of stewardship, calling upon the congregation to increase the support of the Church's work, illustrating how they could fully support their pastor if each member would give a handful of rice, a few peppers or plantains each week. He pointed out the need of attaining full self-support in order that the mission might be relieved of this burden in order to move into new fields of opportunity where there are no Christians.

The uniformed sub-inspector of police, the second highest official in the town,

and his wife, graduates of the United Lutheran Mission College at Guntur, were seated on the veranda with us. Their participation in the church-life of this community must be an encouragement to this small minority group in the midst of a large Hindu population. The missionaries were invited to their home for an excellent meal of rice and curry. On the walls were several sacred pictures, one bearing the words, "Christ is the Head of this house."

The deep shades of night had settled on the road to Piler where we went to spend the night in the mission bungalow. As the car rounded a curve in the road, Missionary Doermann quickly applied the brakes. A few hundred feet ahead of us stood two tigers glaring into the headlights. Facing each other for a few minutes, all parties concerned seemed to wait to see which would make the first move. We courteously gave the right of way to the two pedestrians in striped suits. I don't recall winding up my window. As we drove on, I did think it strange to find it closed tight on this very warm night.

Sunday morning we drove the 38 miles back to Rychoti for the second day of the conference. A highlight of the service was the installation of Rev. Christados, first Indian pastor of St. Paul's field. An old catechist, Nathaniel, who had received some musical training at the hands of the German missionaries, played the small portable organ, rendering the entire liturgy and hymns from memory. His vision is too poor to read the notes. Another elderly catechist, Joseph Jacob conducted the service and Missionary Schwan delivered the sermon. The congregation presented its young pastor with a gift of 200 rupees, approximately \$70—a real gift of sacrificial love from this small group of poor Christians who are scattered over this large field.

During the afternoon session, addresses of welcome were given to the commissioner and also to Rev. and Mrs. Doermann who will be in charge of the field during the furlough of the Schwans. In addition to a farewell service for their

departing missionaries, felicitations were extended to them on completing 25 years of service in India. A beautiful silver cup, the work of artisans within the congregation, was presented to them as a token of their high esteem for their beloved missionaries who had served them faithfully since the first day of entrance of our mission into this field.

The following evening similar ceremonies were held at Piler before our departure from St. Paul's Field. It was good to have been there—to have enjoyed the warm welcome of these new converts—to have caught some of the enthusiasm of this young church—to have seen the vision of a great opportunity in a most difficult place and to have witnessed the missionary triumphs in a field which other missions had viewed as almost unconquerable. The field is ripening rapidly for a rich harvest. The need is for more laborers.

WELL-WATER AND LIVING WATER

DR. A. F. SCHMITTHENNER

I did not know who the men were, except that they came from a village five miles away. The minute I stepped on the veranda they saluted me and all started talking at once, about water. They told me that they had no well for their community, that the storage pond, a dam across the low land, had dried up completely and they were suffering very much. I had seen numbers of wells in the village but these, they said, were all for the caste people and they as outcastes could not draw water from caste wells; for the caste people thought that the wells were polluted by outcastes even touching the wall of the well.

"You must be getting water somehow," I said. One replied, "We go to the well with our water-pots and when caste women come, beg them to draw some water and pour it into our pots. Some are sorry for us and give us water, but we don't get enough that way. We sometimes go to the well in the dead of night and draw water, but some time we will be found out and then the whole

village will be in an uproar. So we want to petition Government for a well of our own and we want you to help us."

By this time the catechist was there with a petition in Telugu which he read to me while the rest stood silently admiring the fluent phrases which the catechist had written, addressed to the Labour Department of Government, a department which has as its function the sanctioning of Government money for improvement of living conditions.

I typed the petition for them in English on a double sheet of foolscap, leaving three sides blank, and on the blank pages took their thumbprints, putting the name of each man next his thumbprint. I sent off the document by registered post.

Two days later I went to the village and had a talk with the munsiff and tried to persuade him to let the people draw water from one of the caste wells, but this would arouse the caste people, he said. So I asked him to hire a caste man to draw water for them each day and this he promised to do, though it would cost the outcastes some money. It worked for a while, but the water-drawer was touched now and then by the outcastes, and quit. So they had to go back to the old way of begging water from anyone that came to the well.

Meanwhile I had written several letters to the Labour Officer and had gone to see him. Gradually the wheels were put in motion. An inspector came and looked into everything, an engineer came to find a place for the well and make an estimate. Bids were called for and a contract given and finally, after some months, the work began.

By that time the rainy season had come and the pond was full of water so the people did not need to go and beg for water, though the water in the pond was a yellow brown, really not fit to be used.

All this time the Christians in the village, who were also from this group of outcastes, had been praying and had invited the outcastes to their meetings. In that region many wells are brackish and they were praying that the water

of the new well would be sweet and fresh.

As the pit went deeper and deeper, the earth grew moist, then muddy and then each morning water had to be taken out before the work could be started. Finally the pit was deep enough and the wall of the well was built with stone quarried from a nearby hill. Work like this takes weeks and weeks in India. The rainy season had passed. Most of the water in the pond had been sluiced into the irrigation channels and the need for water was again urgent in the villages. But the well was finished and the water was not only sweet but also abundant. There was great rejoicing in the quarters of the outcastes and they planned a celebration. The word of the catechist prevailed and the celebration was a Christian service of thanksgiving. The pastor preached on the living water: "But the water that I shall give him shall be in him a well of water springing up into everlasting life."

Conscious of their great blessing of an abundance of fresh water, and knowing of the fervent prayers of the Christians, the outcastes began to feel in themselves a longing for the living water of the Word to refresh their souls and by the time another year had rolled around, the water of the well was still sweet and abundant and most of them had been baptized with water from the well and had tasted of the water, not only sweet and abundant, but springing into everlasting life.—*The Foreign Missionary*.

ONE DAY OUT OF AN INDIA MISSIONARY'S LIFE

REV. J. G. SCHAEFER

Today, the experiences of which I now call back to memory, has passed. At evening, tired and unfit for further work, I will record the happenings of the day and therewith answer for you the question, "How does a missionary spend his day?" I do not want to say that all days are like this one, nor yet do I desire to speak for all missionaries.

After the sun had risen I gave the catechists instructions where to go and what to do during the day. Although I had not had breakfast, when I returned to the bungalow I found many people waiting for me. They waited a while longer until I had eaten and had had devotions with my family. One of my callers had brought a letter from one of the teachers in the village where we recently had 52 baptisms. He stated that big landholders had set fire to the school and asked me to come.

When I arrived there I found that the school had been set on fire, but due to the quick action of the Christians, the fire was extinguished with little damage to the building. I reported the matter to the police and returned home for luncheon. While still eating I was called by a man who had a high fever and asked for quinine. Before I had finished with him the church elder came with a young man who wanted the bans for his approaching marriage announced. By this time it was three o'clock. When I was about to sip a cup of tea a man came with the news that old Mariyamma was dying and wanted me to come. She died while I was there. I ordered a grave dug, for in this country burial must be held immediately. I preached a funeral sermon on Psalm 90. For sixty years this woman had lived in miserable and sad darkness of a heathen life, but in her last years she saw a star which led her to Christ and to the heavenly mansions in the Father's house. In spite of her age and infirmity she came until the end to church and to the Lord's Table.

Returning from the funeral a man waited to consult me about a loan of ten rupees to water his field, because his field was drying due to the lack of rain. It was almost supper time, but in the few remaining minutes I jotted down a few main thoughts for the Sunday sermon.

After supper some people came to ask for Lord's Supper on Sunday. As I thought one of them unfit for communion I admonished him to consider

what he was doing. And then, as I was about to retire a man came leading our cow by a rope; she had broken loose and had eaten some of the man's planted rice.

Every day is not the same, but each day is similar. The constant interruptions and the manifoldness of the work is very trying, especially in this climate.

DR. MILTON SCHRAMM WRITES FROM LUTHERGIRI, RAJAH- MUNDRY

Mrs. Schramm is still with the boys at Kodai, but she hopes to come to Rajah-mundry by the end of this month, leaving the boys in the Boarding Home until their school year ends about October 20th.

Eight new students from our own mission entered the new Telugu Bible class here at Luthergiri last month. We have also three of our A. L. C. Mission men who are back for the second year of this same course. Our students are young married men who move here with their families. They have had some previous experience as teachers in little village schools. The two-year course in Telugu here is to prepare them for service as catechists who may later have charge of a village congregation, under the supervision of an Indian pastor and a missionary. We have also a three-year course, partly in English, for men of somewhat higher educational qualifications who are in due time to become pastors. In the present pastors' class our mission does not have any students, but during our previous term here three men of our mission completed the pastors' course. Every year we have students in the Telugu Bible course.

The students of our mission who come here tell me that I am their father. They do have some problems, especially now with the strict rationing of all food grains, bread, sugar, kerosene, etc. Unfortunately the rice ration has twice been reduced in the last month or so; and since rice is just about synonymous with food to most Indians in this section, a drastic cut in the quantity of rice is no small

matter. We hope that there will be some improvement after the next crop is harvested. We have had rather good rains recently and this area is productive. For ourselves, I mean the missionaries, we can get an adequate amount of meat, potatoes, bread, vegetables and fruit. However, I just glanced up at our Electrolux, the kind gift of the Women's Missionary Federation, and I must admit that the shortage of kerosene prevents the use of it at present. We are saving up some bottles of kerosene pending the coming of Mrs. Schramm, or even the boys, who have a definite weakness for ice cream.

Yes, it is good to be back at our work again, just as it was good to be with relatives and friends in the States during our furlough. God willing, you will hear from us again. Meanwhile you will be in our thoughts and in our prayers.

KINDNESS of others should be remembered; kindness to others by you should be forgotten.

WHAT WE ARE, not what we have, makes life worth living.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipt of the following contributions up to March 20, 1947.

A. FS REPLACEMENT SHIP FUND.

Transfer from closed Fund A \$279.33. Mrs. M. M. Huebsch, Cedar Rapids, Iowa, Easter Offering \$3.00. Mrs. M. Kurtz, Great Neck, New York \$5.00. Miss Anna Haack, Curtice, Ohio \$2.00. Rev. H. H. Dohmeier, Albert Lea, Minnesota \$5.00. Rev. Amil G. Rieber, Alden, Minnesota \$13.00. Alfred Tiemann, DeWitt, Nebraska \$2.00. Tom. G. Dorn, Filley, Nebraska \$5.00. Aug. Werner, Jackson, Minnesota \$1.00. E. H. Hiller, Houtzdale, Pennsylvania \$3.00. John F. Brauer, Lamar, Colorado \$5.00. Raymond Zummack, Jesup, Iowa \$1.00. Raymond Block, Gothenburg, Nebraska \$2.00. Christian Gab, Eureka, South Dakota \$33.71. Mr. and Mrs. Frank Aden, Gothenburg, Nebraska \$10.00. Rev. O. Mall, Mason City, Iowa \$1.50. Ladies' Aid, St. Paul's, Alpena, Michigan (Mrs. Beyer) \$38.00. Mrs. Eleanor Scovill, Detroit, Michigan \$2.00. Miss Emma Kochensperger, Richmond, Indiana \$9.00. Rev. and Mrs. Elmer J. Braun, Dysart, Iowa \$20.00. David Albert, Fort Huron, Michigan \$20.00. Lutheran Missionary Society, Mrs. Denker, Seguin, Texas \$27.05.

(Continued on page 24)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, Puttur, Chittoor District.

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, Tirupati, Chittoor District.

Miss Ruth Eberle, R.N. 6-20-22/6-46, Renigunta, Chittoor District.

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, Venkatagiri, Nellore District.

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, Sulpurpet, Nellore District.

Rev. Luther Heyde, 2-18-21/2-46, Mrs. Luther Heyde 5-22-25/3-24-46, Sulpurpet, Nellore District.

Miss Gertruth Kettner 1-29-11/3-37, Nayudupet, Nellore District.

Miss Lillian Lange 8-4-22/11-17-45, Nayudupet, Nellore District.

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, Tirupati, Chittoor District.

Miss Ruth Meyer 3-1-04/10-19-23, Gudur, Nellore District.

Miss Mildred Monke 6-10-12/12-4-38, Nayudupet, Nellore District.

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Gudur, Nellore District.

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, Gudur, Nellore District.

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, Rajahmundry, E. Godavary District.

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, Tirupati, Chittoor District.

New Guinea:

(NOTE: Address of all listed in this rubric is Lutheran Mission, Lae, New Guinea.)

Miss Zoe Banfield 9-14-17/10-46, Mr. L. Behrendorff dates not stated, Mrs. L. Behrendorff dates not stated, Rev. Gustav Bergmann, Mrs. Gustav Bergmann, Rev. Wilhelm Bergmann, Mrs. Wilhelm Bergmann, Mr. August C. Bertelsmeier no dates given, Mr. Ress H. Boettcher 6-10-13/8-29-37, Rev. Roland Brandt 5-20-18/2-2-46, Mrs. Roland Brandt 12-12-45/2-2-46, Dr. Theodore C. Braun 3-29-03/3-30-30, Mrs. Theodore Braun 1-30-99/9-24-24, Mr. Douglas Daeschel 9-26-20/2-2-37, Rev. Felix Doering 10-12-08/11-10-35, Mrs. Felix Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Albert C. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46.

Rev. John E. Hafermann 7-14-12/9-23-39, Rev. Emil F. Hannemann 6-23-95/12-30-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Miss Ruth Heber 2-1-18/7-16-46, Rev. Martin Heist 4-20-19/2-46, Mrs. Martin Heist 1-9-22/1-47, Philip Gregory Heist 5-22-46, Rev. E. P. Helbig, Rev. Martin Helbig, Mrs. Martin Helbig no dates given, Dr. Agnes Hoeger 6-16-10/11-10-35, Rev. Karl Holzknecht,

dates not given, Mr. Herbert Honebein 2-21-16/7-13-46, Mr. Christian B. Jaeschke 6-11-12/9-18-33.

Miss Jean Kammuelle 3-4-26/10-46, Rev. John H. Kuder 10-6-06/5-17-34, Mrs. John Kuder 3-19-06/5-17-34, Mr. Johannes Lindner 9-22-88/7-5-22, Rev. John F. Mager 5-29-98/11-4-27, Mrs. John Mager 1-29-03/10-23-37, Rev. F. Edward Pietz 9-2-96/9-29-22, Mrs. Emma Radke 11-8-96/9-24-24, Rev. Gerhard Reitz 8-22-19/3-5-46, Mr. David Rohrlach, Mrs. David Rohrlach no dates given, Miss Helen Sanders 11-9-09/6-11-46, Mr. Russell Sherer 8-23-12/10-46, Mrs. Russell Sherer 4-28-17/10-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Fred A. Scherle 12-24-22/10-46, Rev. Carl Schneckner 8-23-20/2-26-46, Mrs. Carl Schneckner 11-5-24/10-46, Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Sherwood Schroer 11-6-23/1-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Rev. Paul A. Schulz 1-10-20/2-2-37, Mrs. Paul A. Schulz 11-12-23/2-2-37, Mr. Edwin Tscharke, Mrs. Edwin Tscharke, Mr. Emil Wagner, Mrs. Emil Wagner and children, no dates given.

Miss Ella Walborn 5-28-11/7-16-46, Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-47, Mrs. Adele Welsch 9-20-90/8-10-22, Mrs. Annie Wenz 6-20-05/8-28-31.

II. AT HOME

From India:

Rev. J. G. Schaefer 4-16-94/2-2-21, Mrs. J. G. Schaefer 2-2-21/2-2-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio; Miss Margaret Stahl 7-15-01/10-2-30, 2431 Morris Ave., New York 53, New York; Rev. Wm. Weiss 1-15-08/6-2-37, Mrs. Wm. Weiss 2-19-12/6-37, 6212 University Ave., Chicago, Illinois.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. and Mrs. Linus Eiermann, Rev. and Mrs. Wm. Flierl, Rev. and Mrs. Joh. Goetzelmann, Rev. and Mrs. Matthias Lechner, Rev. and Mrs. Hans Wagner, in Australia, dates and addresses not given. Mr. Raymond A. Barber 8-19-14/6-15-38, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. Ress H. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-5-45, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mr. Andrew E. Mild 4-5-14/12-3-38, Mrs. Andrew E. Mild 4-1-15/10-22-36, Andrew Mild, Jr. 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, 2412½ East Main St., Columbus 9, Ohio.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address of the following is *Lutheran Mission, Lae, New Guinea.*)

Philip Russell Boerger 6-2-28/10-46, Arthur Fenske 2-4-28/10-46, Mr. Harvey Hildebrand 1-1-37/10-46, John G. Koontz 9-1-07/1-47, David Krueger 4-8-26/11-21-46, Rev. Arnold Maahs 5-6-09/2-2, Mrs. Arnold Maahs 4-27-10/2-2, Mildred Maahs 7-2-34/2-2, Charles Maahs 11-22-35/2-2, Katherine Maahs 11-9-45/2-2, Charles Pfarr 7-2-27/1-47, Leon Philipp 1-19-27/10-46, Hermann Propp 8-8-95/10-46, Mrs. Herman Propp 12-18-96/10-46, Richard Propp 7-2-30/10-46, Paul Toops 3-18-28/10-46.
Harry Vorrath 2-18-29/10-46, Henry Voss 7-16-18/10-46, Clarence Wegenast 2-11-24/10-46, Louis Winter 5-9-22/10-46, Frank J. Yetmar 5-30-39/10-46, Mrs. Frank Yetmar 3-8-91/10-46.

IV. MISSIONARIES UNDER APPOINTMENT India:

Mr. Herbert Schaefer 8-22-24, Hartford seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.; Mrs. Herbert Schaefer 7-9-27.
Rev. Leonard Schulz 2-12-21/11-19-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.

New Guinea:

Mr. Cyril Albert Brumm, 5-4-23, Mrs. Brumm no dates given, 51 Abington St., Woolloongabba S-2, South Brisbane, Qld., Australia.
Mr. Max Diemer 6-13-21, Mrs. Max Diemer 8-20-25, Wartburg Seminary, Dubuque, Iowa.
Rev. Ralph Goldhardt 12-11-19, Mrs. Goldhardt 2-6-21, Sunman, Indiana.
Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.
Miss Ruth Rohde 7-25-16, Nursing Staff, Women's Hospital, Brisbane, Qld., Australia.
Mr. Alvin G. Zimmerman, Taplan, South Australia, Australia.

(Continued from page 22)

B. MISSION AUXILIARY MEMORIAL WREATH FUND.

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of E. R. Esche by Miss Minnie Hassinger, Salem, Oregon \$5.00. Miss *Sophie Rasmussen* by Mrs. B. E. Baumbach, Anaheim, California \$5.00. Mrs. *Henry Brammer* by Mr. and Mrs. Aug. F. Wegner, Kenfrick, Idaho \$2.00. Rev. H. Hoerig by Mr. and Mrs. W. F. Shillcox, St. Paul, Minnesota \$10.00. Our parents by Mr. and Mrs. W. F. Shillcox, St. Paul, Minnesota \$10.00. Rev. *Rudolph Becker* by Mrs. Henrietta Mueller, Brenham, Texas \$2.00. Miss *Nannie Grossmann* by Mrs. F. H. Deurschner, Waverly, Iowa \$2.00. *Lucille Beyer* by Rev. and Mrs. F. T. Sager \$3.00, Mr. and Mrs. Will Kollodorf \$5.00, Mr. and Mrs. R. H. Isensee \$2.00, total \$10.00. Sister *Catherine Dentzer* by Sister Edith Fischer, Houston, Texas \$3.00. *John Christiansen* by Mr. and Mrs. Henry S. Kersten and family, Dysart, Iowa \$10.00. Mrs. *Fredrika Mohr* by Mr. and Mrs. Albert Haerter, Eureka, South Dakota \$5.00. *Adolph Dehn* by Mrs. G. Ahrens and the *Friedrichsen* family \$1.00. Mrs. *Julius Schlottfeldt* by Mrs. C. Ahrens \$1.00, the *Friedrichsen* family \$1.00, E. W. Eisentraeger family \$1.00, Ed Serk family \$1.00, total \$4.00. Mr. and Mrs. Henry J. Kroeger, Mr. and Mrs. Walter Bradley, Mr. and Mrs. Richard Bahrenfuss, Miss Marie Bahrenfuss, all of Sioux City, Iowa, Paul Bahrenfuss, Mr. and Mrs. Wm. Bahrenfuss, Alford,

Iowa \$3.50. Mrs. *Folka Botine* by Mr. and Mrs. Gus Baedke, Martin Baedke \$6.00, W. E. Arrow-smith and Henry Schoon \$5.00, James Hodgell \$1.00, Vernon Hohensee \$1.00, Frank Weber \$1.00, Henry J. DeWall \$1.00, Harm Bushman \$2.00, Walter Bushman \$2.00, J. R. Maasen \$1.00, Fred, Reka, Waubke DeWall \$2.00, total \$22.00. Total of Funds A and B \$73.09.

C. SPECIAL NEEDS FUND.

(For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

Mrs. Barbara Wittman, Stuttgart, Arkansas \$30.00. Franklin J. Schaefer, Life Membership \$25.00. First Ev Lutheran Church Missionary Society, Beaver Dam, Wisconsin \$25.00. Rev. Fred Schnaible, Port Huron, Michigan \$10.00. St. Peter Flanagan, Illinois, Rev. Schroeder \$5.00. Miss Ella Larson, Syracuse, Nebraska in memory of mother \$1.00. Mrs. Chas. F. Ager, Waupeton, Iowa \$2.00. Mrs. W. M. Frerichs, Franklin, Nebraska \$1.00. Mrs. Maria Wiese, Hull, Iowa \$3.00. Mrs. M. M. Huebsch, Cedar Rapids, Iowa \$3.00. Mrs. S. Naumann, Lexington, Nebraska \$4.00. Mrs. F. W. Hainke, Kensington, Kansas \$5.00. Albert Hensche, Alden, Minnesota \$3.50. Rev. Vernon Strempeke, Blair, Nebraska, Life Membership \$25.00.

Scholarship numbers 195-255-256-257-220-181-227 - 190 - 260 - 199 - 258-255-235-261-228-263-262 - 230 - 24 - 17-264-255-201-237-238-239-240-241-236-265 - 232-248. Total \$802.14.

ALTHOUGH the son of a staid Congregational parson, Adoniram Judson, the mighty missionary, during his days at Brown University, chose as his best friend an ardent atheist. Judson soon became as strong a scoffer as his friend. Determining to enter upon a stage career, Judson after graduation joined a theatrical party. One night he found himself just out of New York City in a country inn. In the room next to his a man was dying and Judson was forced to listen to his dying groans. Inquiring the next morning, Judson learned that the man who had died was his infidel college chum. Suddenly overwhelmed with the futility of life without Jesus, Judson gave his life to Christ.—*Selected.*

I USED TO ASK God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—HUDSON TAYLOR.

INVEST your money in kingdom enterprises and you cannot lose. Our heavenly Father will not only look after the principal but He will not forget the interest. He is a good paymaster.—*The Missionary.*

EVEL
ONE

The Lutheran MISSIONARY



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JUNE, 1947

No. 6

PUBLISHED MONTHLY BY

The Mission Auxiliary of the



American Lutheran Church

HOME MISSION WORK ON THE AMERICAN CONTINENT

BY PRESIDENT H. W. SIEFKES

Chairman of the Commission on Home Missions of the American Lutheran Church

Hearty greetings to the large family of readers of THE LUTHERAN MISSIONARY! I consider it not only a pleasure, but a real privilege to be permitted to speak to you in these pages about the spreading of the Gospel in America. I do not want to detract in the least from your consuming interest in the work abroad. My heart burns with yours for the benighted souls in foreign fields, who, even at this advanced hour of history, have not become acquainted with our blessed Redeemer. May God give speed to the messengers of hope for every living soul still languishing in the darkness of death.

To "speed them on their way," a strong home base is an essential requirement. People should see for themselves the Christian light as it shines here in America. But, tragically, the majority are too blind to see it. As a result, we have a tremendous task to perform. The Commission on Home Missions is in charge of Home Mission work in our land. We wish to have mission-minded people know what we are doing to win America for Christ.

For this first issue in which my words appear, I wish to present to you the rules which govern us in our approach to our task of planting congregations for the purpose of bringing men to Christ. In preparing these guiding statements, I have tried to keep our feet on the ground so that our work may be done in a truly Lutheran fashion. The results of our work and the reports on it, as well as those of Mexican Missions and Colored Missions, are coordinated by the Board of American Missions for a general report to the Church Convention. This Board also administers the Building Fund and shares in the administration of the current mission funds.

The writer, with the collaboration of the other members of the executive com-

mittee of this Commission, President Erwin Fritschel of the Central District, President Norman A. Menter, D.D., of the Michigan District, Dr. James Schilling of the Ohio District, prepared the following directives in their final form.

General Statements

Mission work is the endeavor of Christians to bring lost men into possession of the same saving faith which they themselves possess. While approximately 85 per cent of our congregations are self-supporting, and, therefore, should be constantly engaged in mission work as a matter of course, the Home Mission program has as its purpose primarily to reach the areas outside the sphere of the effective immediate influence of the established congregations. In this general category the following areas are involved.

1. Planting congregations with the hope of making them self-supporting.
2. Mothering missions.
3. Following the migrants with the Gospel.
4. Supplying the scattered mountain folk with the means of grace.
5. Reaching unchurched areas in the land (both urban and rural) without expectation of usual financial returns.

Spirit of New Testament

The planting of congregations shall be carried out in the spirit of the New Testament, counting on the Holy Spirit and His power to work through the Word and Sacrament.

The best investment in a new mission is Christian people founded in the faith of the Church: Our congregations should be induced to share them for the cause. They are more valuable than money.

Subsidized congregations shall be led to self-support at the earliest possible moment without impeding their healthy growth, so that funds thus released may be used elsewhere.

General Governing Thoughts for Growth

Aims of growth in love for souls and the spirit of increased giving shall be strenuously promoted by the Church for the cause of missions. A pattern for assuming increased financial obligations on

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

a regular schedule shall be considered generally acceptable. A program which may function in one section of the land shall not be considered, of necessity, the pattern for another section.

General Directives

1. The District Committees, with the assistance of the office of Executive Secretary, shall work out their own respective programs on the basis of reasonable expectation.

2. The program of each mission committee shall be submitted to the Commission on Home Missions for approval.

3. The Commission shall promote the work of Evangelism and Stewardship through the mission committees having in mind an accelerated program on the basis of spiritual growth.

Specific Directives

Whereas the spirit of worldliness is constantly striving to ensnare our people, viz., selfishness, pride, irritability, greed, etc., and

Whereas it is certain that such a spirit is not conducive to the promotion of the work of Christ's Kingdom,

We suggest the following aims as the necessary requisites for the success of our endeavors in mission work.

I. *The Deepening of the Spiritual Life*

A. Of our pastors

The secret of a successful mission program lies in a capable, spirit-filled, well-trained, enthusiastic, hard-working ministry. Our seminaries will ever strive to develop the proper attitudes in our ministerial candidates. There must be de-

veloped a fuller interpretation of the duties of the district president as a pastor to pastors.

District mission committees should strive constantly to secure missionaries who have the proper mission spirit and to encourage and assist them wherever and whenever they can.

B. Of our laymen

Loyalty and love to the Savior and the Church must be developed more and more among the laity so that they may be willing to give of their time, talents and possessions for the establishment and growth of the Kingdom. 1. Evangelistic sermons might be preached by a guest speaker. 2. Literature, such as tracts and pamphlets should be distributed conscientiously among the lay people. 3. The production and distribution of mission materials (books especially) among our church people. 4. Visual aids should be made more available and used more widely. 5. Church councils and other congregational agencies should be avenues for the promotion of spiritual life. 6. The purpose of church organizations should be restudied.

II. *Giving Members for the Purpose of Starting New Missions*

1. Materials should be provided for congregations in which the blessings of giving members unselfishly for the starting of new missions is stressed.

2. Congregations should be encouraged to "mother" new missions, i. e., to assist them financially for a period of years.

III. *The Giving of Means in Compliance With the Great Commission of Our Lord*

1. We dare not fail to impress upon our self-supporting congregations that giving is not merely a matter of meeting an obligation, but a realization and an expression of a sense of stewardship.

2. Self-supporting congregations should be encouraged to assume the support of a home missionary, a parish worker or to supply physical equipment for mission congregations.

IV. *The Giving of Sons and Daughters for Full-time Service in the Kingdom*

1. While we are deeply appreciative of the work done in this field by the Youth Department of our Church, yet we deem it necessary for the Church constantly to re-emphasize this sacred obligation in order to recruit young men and women for full-time service in the Kingdom.

2. We believe that some pastors in the past have discouraged their own sons and the sons of others from entering the Gospel ministry and we feel it is the duty of the Church to remind her pastors of their high responsibility in making the ministry or other full-time church work attractive to young people.

3. Congregations might encourage young men and young women to enter the full-time service of the Church by rendering financial assistance to those qualified but perhaps not financially able to obtain the necessary training.

4. We recommend additional programs of consecration for the Luther League to encourage young people to devote themselves to full-time service in the Church.

V. *Fervent and Incessant Prayer for the Success of Missions*

1. Prayer must be placed at the heart of all mission work for our Lord specifically commands us "pray the Lord of the harvest that He would send forth laborers into His harvest." Luke 10:2.

2. We suggest that whenever a new mission is opened in a district, that each congregation in the district include in its service a special prayer for the mission on the Sunday it is opened and that the new mission be mentioned by name in the prayer.

3. We recommend the reading of Dr. Laubach's latest book, "Prayer Is the Mightiest Force" to strengthen our people in their prayer life.

SOLITUDE is the ante-chamber of God; only one step more and you will be in His immediate presence.—*Walter Savage Landor.*

MISSION AUXILIARY BUSINESS MANAGER READY TO HIRE OFFICE CREW

The Rev. C. Taubert, the business manager of the Mission Auxiliary, the man who handles the subscriptions for THE LUTHERAN MISSIONARY, is ready to hire an office crew to help him take care of the incoming subscriptions. But there's the little matter of subscriptions that must be taken care of first.

If every reader of THE LUTHERAN MISSIONARY sent in a new subscription each month he'd need an office crew. Let's see if we can't swamp our business manager: let each reader secure a new reader and 50c, sending the money, name and address to Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

WHEN THE majority say, "It can't be done," sit back and watch someone step up and do it.

THE LUTHERAN MISSIONARY

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EDITOR

Elmer J. Braun, Dysart, Iowa

Subscription Manager, Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

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OFFICERS OF THE MISSION AUXILIARY

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UNITING THE FAMILIES

Word has just reached us that Australia has granted a landing permit for Guenther Alt, the fifteen year old son of our former Madang missionary, Mr. Herman Alt, who is still in Germany but may now join his parents in Australia once transportation can be arranged.

Mr. Alt, one of our missionaries at Madang until the war took him away and interned him for the duration of the war, has not been granted a permit to return to New Guinea but has permission to remain indefinitely in Australia where he has established himself as dental assistant.

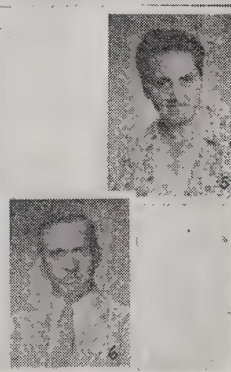
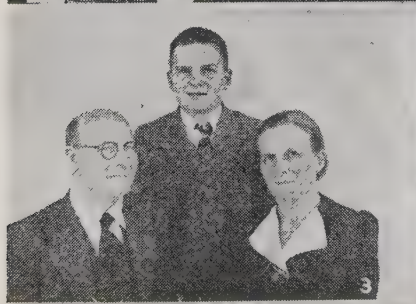
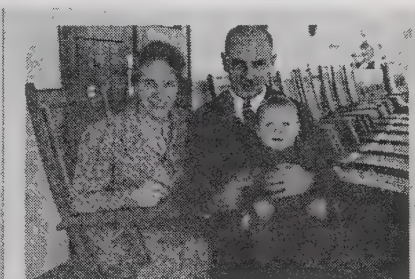
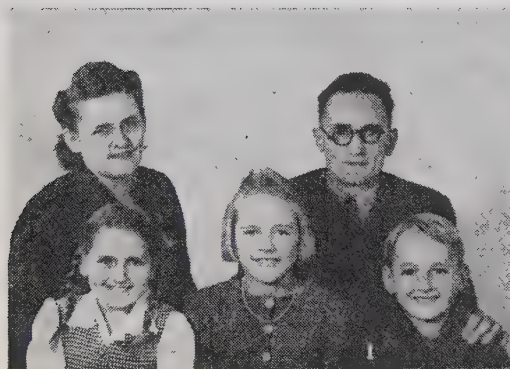
When Mr. and Mrs. Alt returned to New Guinea from furlough in their home country in 1938 they took with them their two children, Siegfried (12) and Edith (7) and left Guenther, the 6 years old, behind for the purpose of schooling. We are trying our best to bring Guenther back to his family.

Pastor and Mrs. Fr. Schoettler went through the same experience, leaving their daughter, Margaret, behind in 1938 at the age of 7. She is now 15. Pending the granting of a permit we will exert all efforts to bring her back to her family in Australia where the Rev. Schoettler who, like Mr. Alt, cannot return to New Guinea, has established himself. William, now 11 years old, is with his parents.

The other two former Madang missionaries, the Rev. Walter Stahl and Mr. Henry Schamann and their families have also established themselves in Australia.

Recently Pastor and Mrs. Walter Doege and their two children at Paige, Texas, were made very happy when the oldest child, Christa, now 12, joined the family after a safe journey over here from Switzerland where the parents had left her for schooling in 1939.

All these missionaries and many others would gladly return to their former field



1. Rev. and Mrs. Walter Doege and children. 2. Rev. and Mrs. Walter Stahl and son. 3. Rev. and Mrs. Schoettler and son. 4. Mr. and Mrs. Alt and children. 5. Mrs. H. Schamann 6. Mr. H. Schamann.

of labor in New Guinea and hope and pray that this may become possible. With us they trust their future into the hands of God.

All these missionaries appreciate deeply all assistance that the Board of Foreign Missions of the American Lutheran Church was able to render them and have expressed their profound thanks to the Board and the Church.—R. T.

WEDDING IN NEW GUINEA

Mr. and Mrs. Adolph Garbisch of Waltham, Minnesota, announce the marriage of their daughter, Marion D., to Missionary Alfred Walck, son of Rev. and Mrs. Alfred Walck of St. Paul, Minnesota, at Ambo Lutheran Church in Lae, New Guinea, on February sixth. Christian natives had decorated the church with tropical foliage and flowers and covered the aisle with palm branches for the occasion.

The Rev. John Kuder read the service and Philemon, native pastor of the church, gave a short address. The couple was attended by Missionary and Mrs. Martin Heist, classmates of the groom.

The bride was attired in a sheer white gown fashioned with a fitted bodice, sweetheart neckline and a full skirt. The fingertip veil was held in place by frangipani, a lovely tropical flower similar to orange blossoms. She carried a colonial bouquet of frangipani and orchids and wore a mother-of-pearl pendant, gift of the groom. Mrs. Heist wore a full-length pink eyelet gown and carried a miniature bouquet of orchids. Her head-dress was also of orchids, and her ear-rings were a gift of the bride.

Mr. Edwin Tscharke played Lohengrin's Wedding March for the procession-al. The native school children sang two hymns. The congregation joined in singing, "O Take My Hand, Dear Father."

Approximately thirty mission personnel and 150 natives witnessed the ceremony.

Following the ceremony a wedding dinner was served. The bride's table was decorated with frangipani and white tapers. The centerpiece was a tiered wedding cake.

After a trip to Finschhafen, Missionary and Mrs. Walck will make their home at Nobonob Mission Station near Madang, Territory of New Guinea.

"AND THEIR WORKS DO FOLLOW THEM"

Our New Guinea Mission has just received a sum of \$1,980.00 for use in favor of the Finschhafen area of our present mission field. The money comes to us from the estate of the late Babette Ackermann (also known as Barbara Ackermann) of Borough Manhattan, New York City and becomes available for the Finschhafen Mission through the courtesies of Mr. George L. Pankner of Waterloo, Iowa, the Executor, and Mr. Henry P. Velte, Counsellor at Law, of New York, and that only because the Finschhafen Mission had been incorporated as a New Guinea corporation under Australian law many years previous to the war.

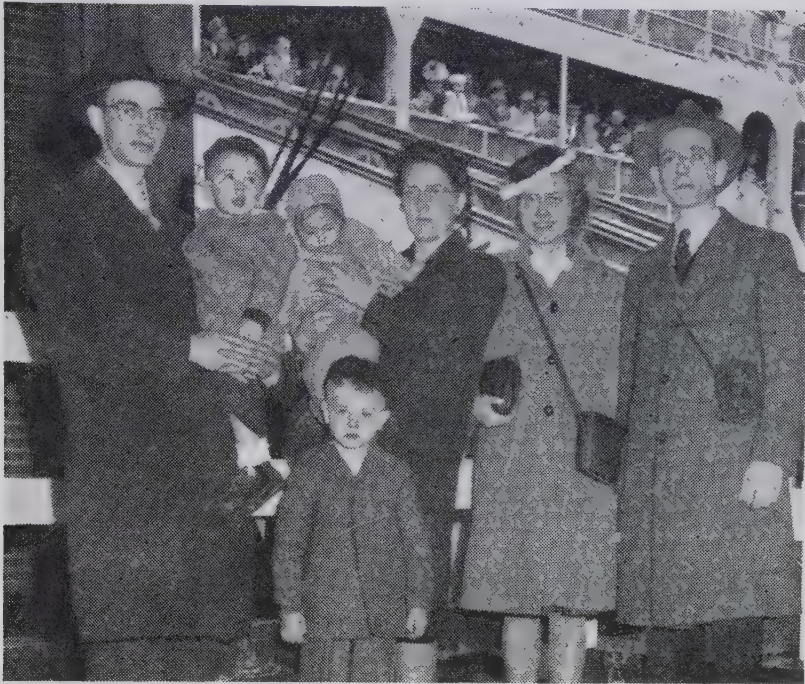
It may interest our mission friends to know that our Madang Mission is incorporated likewise.

The gift mentioned above comes as a great help especially at this time of so many extra expenses on the mission field. And how wonderful that in such a way works of Babette Ackermann follow her beyond the grave.—R. T.

NEW TOTOL EN ROUTE TO NEW GUINEA

The tentative date for the Totol's sailing from Brisbane is April 14th. Among others she will carry as passengers Rev. and Mrs. Maahs and family, Rev. and Mrs. Paul Schultz, Mr. and Mrs. August Bertelsmeier, and Mr. Douglas Daeschel, to join our staff in New Guinea. The ship will be in charge of Mr. Evans, who has had wide island experience and has sailed other vessels to New Guinea and along the New Guinea coast. From Rev. Maahs I learn also that a farewell service will be held by our people in Brisbane on the 13th of April. They estimate that the trip will take five weeks sailing, in easy stages from port to port.

MISSIONARIES REACH NEW-GUINEA



*From left to right: Rev. and Mrs. Andrew Mild and three children.
Rev. and Mrs. Ralph Goldhardt*

A cablegram has been received from New Guinea reporting that the Rev. and Mrs. Andrew Mild and family, the Rev. and Mrs. Ralph Goldhardt and Mrs. Ress H. Boettcher and children have arrived safely in New Guinea on April 27.

The Rev. and Mrs. Mild and family and the Rev. and Mrs. Ralph Goldhardt sailed from San Francisco for Australia-New Guinea on March 22, 1947, whereas Mrs. Boettcher and children had sailed for Australia together with her husband and a larger party of missionaries on January 24, 1946. Mrs. Boettcher and children have been making their home in Australia, which is Mrs. Boettcher's homeland, until this time when she has now joined her husband who has been serving in New Guinea since he arrived on the field on April 2, 1946 following his war-forced furlough in the United States.—R. T.

"PRAYER is badly needed from you at home for these natives and missionaries here in New Guinea. Won't you pray for them and for us? The natives over here, even little children, are praying for you."—*Paul E. Toops.*

God—let me be aware:
Stab my soul fiercely with others' pain;
Let me walk, seeing horror and stain;
Let my hands, groping, find other hands;
Give me the heart that divines, understands.

—*The Church Woman.*

NOT WHAT we gain, but what we give
Measures the worth of the life we live.

A GOOD TIME to be religious is when
you don't feel like it.

LETTER FROM NEW GUINEA

BY SUPERINTENDENT JOHN KUDER

By plane, jeep, and horseback, as well as on foot, I have just completed a four weeks' tour of the inland stations in our mission. The following is a short summary of the trip.

Great Interest in the Gospel at Ogelbeng

Ogelbeng, at the foot of Mount Hagen and the farthest inland of our stations, had the greatest interest for me because I was missionary there myself for two and a half years. When I arrived at the station it was like coming home after a long absence. Like old friends were the many people whom I had known before the war and who now came to greet me.

The welcome that I received took the form of a little pageant or dramatization. A log was brought out and while one group of natives attempted to raise it upright the other attempted to keep it down. In vain the one group struggled, the weight of the resistors was too great, and the struggle had to be abandoned. This was the situation at Ogelbeng, they said. There was a great interest in the Gospel among the people in the Hagen area. The news of Christianity was spreading far beyond the area which had originally been assigned to our mission by the government. But the workers were too few to take care of the large groups of people who wanted to be instructed. Send us more coastal teachers to help, was the plea, send us more missionaries to help with the work of teaching of the young.

To re-enforce the plea they brought out a cord tied in knots, the native way of conveying a message. Nineteen of the knots represented places where the people had erected churches or houses to hear the Gospel. At each of these some of the local school boys, those more advanced in their understanding of the Gospel, had been stationed. And these young men were at work far beyond the original Ogelbeng circuit. But the work had gone even farther, for there

were twenty-two additional knots on the cords. These represented, they said, other churches that had been built, but up until the present they had not been able to station any workers among the people who had erected the churches. And the twenty-two were only a part of the many who were still waiting for workers, and in anticipation had already erected churches waiting for the Word to be taught them.

It is a great opportunity and the missionary in charge, Rev. F. Doering, who together with Mrs. Doering and their child Erica occupies the mission dwelling at Ogelbeng, will experience many demands on his strength and time and will wish himself several men in order to try to meet the great need of the people there.

Schools Established By Local Initiative at Kerowagi

My trip from Hagen to Kerowagi was delayed because every available plane was out on search for a plane that was lost. But after three days' delay I was flown to Kerowagi to greet Rev. and Mrs. R. Brandt and their little daughter, Mary Esther.

The greeting accorded me by the natives, school pupils and their teachers was very similar to the one at Ogelbeng, and again here the plea was made for the return of the coastal teachers and for additional missionaries to help with the great work that needs to be done. Nor were the people going to sit back and let the coastal teachers and the missionaries do everything. They had shown that during the war when all of the missionaries were absent. All on their own, and with the help of the local population, the older school pupils had gone out and gathered the children together and held classes with them. Without textbooks, except the books held by the teachers themselves, without paper, pencils, ink, blackboard or chalk they had made a beginning in instructing their

people and of bringing to them the rudiments of knowledge. Of course most of it had to be done by word of mouth and by repetition on the part of the pupils. Hundreds of these pupils had been brought to the station and I had to hear the progress that had been made. It was a remarkable feat that had been accomplished, and one that needs now to be followed by trained teachers who have more preparation than that of the local teachers.

Two ways are to be followed in meeting the opportunity: first of all some of the coastal teachers are to be returned to take over the advanced work where the locals left off; the other the establishment of a high school at Kerowagi, where these older pupils will receive additional training to fit them for full teaching positions. The young teachers were enthusiastic when I was able to tell of the conference resolution which contemplates the establishment of the high school. We are also hoping that pupils from the other inland stations will be coming to attend this school.

Unified Language Requested at Ega

My trip from Kerowagi to Ega was arranged for me through the courtesy of Mr. Costelloe, Assistant District Officer at Chimbu. He sent a native constable with a jeep to take me. By walking the distance would have taken me six hours. In was a rough ride, and so was the return several days later, but I enjoyed it.

At Ega I was greeted by a great number of people who had decorated the road leading to the station with all kinds of leaves and branches. A song of welcome was led by the coastal teachers and taken up by the pupils of the school. The missionary at Ega is the Rev. H. Hannemann who with his wife occupy this important post in one of the most densely populated areas in New Guinea.

Meetings were held with various groups and matters of importance discussed. Again there was the same request for additional teachers from the coast. At the mass meeting held outdoors on Sunday—the church would not hold

any such gathering—many chiefs stood up to repeat this request and to emphasize it. More teachers, more missionaries, how soon can you send them?

Interesting was the understanding shown by the pupils in problems of education. Here at Ega there are over two thousand children waiting for instruction. To meet the need we have two trained teachers from the coast and one missionary! Teachers at home will know what a problem faces the mission and what an opportunity this presents for the development of our work. At the present time too the whole educational policy of the Territory of New Guinea is under review by the educational authorities working together with the various missions. One important question which we have had to face is that of the language in which education will be given. At Ega the people expressed themselves thus: We are people of different languages (on Sunday the preaching has to be in several languages) and we resent any attempt to elevate one of our languages over the other. Teach us the language of the coastal teachers for that will be a neutral language for us all and we will receive it without prejudice. The Kate (pronounce it Kotte) language has the literature of the Gospel and we will use it also for ourselves. Examination of the pupils reveals the fact that there is a great interest in the language of the school and even older people are learning it. I promised to do what I could to see that this wish of theirs could be fulfilled.

Resentment at Revival of Old Custom

Many delegations of people from various areas came to tell me their protest at the revival of an old heathen custom. This was a perverted version of a courtship dance. In olden times this had been a fairly innocent get-together of young people under the strict supervision of their elders. During the war, however, the assemblies had become opportunities for sexual license. When the opportunity offered, the people had done away with this practice and burned down the houses used for the purpose. Recently, how-

ever, an effort was being made from outside to revive the custom and the people were indignant over the prostitution of their girls. Some had sought refuge on the mission station. Fear of imprisonment was leading many to participate, but under strong protest. An evidence this, for the fact that the primitive peoples here in New Guinea are not ready to subscribe to the idea that they have no more morals than a barnyard fowl.

Evangelistic Work Under Handicap at Raipinka

For twenty years and even longer evangelists had been at work among their people in the Gazub and Hazung area served by our mission at Raipinka. But when the war was over and normal conditions had returned the evangelists were not allowed to return to their posts to which they had given their lives. Removed from their work at the outbreak of the Japanese war, they have been waiting to resume their places and to go to the people whom they have served so long. However, present rulings of the administration force them to live at one station with the missionary in charge. They get to see their people only when these, after long journeys, come to the station occasionally to speak with them and to consult with the missionary.

Rev. Frerichs, the missionary in charge at Raipinka, has worked out a system whereby the attempt is being made to keep in touch with these people. Each week the catechumens preparing for baptism come together at Raipinka and at these meetings visitors are selected to go out to the different areas to bring the various villages the message of the week. Also the older school pupils are used for this purpose and a chart is kept in the school to show just where each volunteer goes and then a record of his experiences is kept for future reference. This is real training in missionary work for it means that already during their school years the future teachers and evangelists get to understand their responsibility for their people.

With Rev. Frerichs at Raipinka are Mrs. Frerichs and their two children David and Catherine.

Raipinka Future Health Station of the Mission?

One of the reasons for my visit to the inland was to investigate the possibilities of setting up somewhere in the inland highlands a health and school station for our mission. Raipinka would in many respects be an ideal location. It is equidistant from Lae and Madang. Good connections exist to almost every station of our mission. Climate is very good. Rev. Frerichs insists that it is better than California. European food grows very well there. At present there is the serious objection that there is no road and that all traffic has to be by air. However, a road into the inland is now planned by the administration. When that is realized it will mean that Raipinka will no doubt be on that road. The Conference will give further consideration to this matter for every means must be taken to maintain the health of the staff. During the time that I visited some of the other inland stations Mrs. Kuder tested qualities of Raipinka, as guest of Mrs. Frerichs. She brought back to Lae enthusiastic reports of this fine inland area.

People Ask Additional Missionary for Asaloka

About five to six thousand people assembled at Asaloka station to attend Sunday worship. Many of them had come the day before from over eight hours' walking distance away. Never have I heard more thrilling songs than when this great crowd of people began to sing. It was interesting to note that the singing was responsive. First a small group of the older pupils would begin to sing and then the whole assembly would take up the song. The air fairly vibrated with the tones from so many lips.

The service would no doubt have seemed strange to many by its informality. As in Jesus' times the people sat around on the grass to listen and to participate in the service. Some of the groups were tested to see how much they remembered of the last Sunday's sermon. As in other places, I was asked to speak and told them that the temporary removal of the missionaries during the war was God's way of testing the people as to

their desire to hear the Gospel. Now in answer to their and our prayers the missionaries were back and God wanted the people to be sure that they heard from them the Word of God and gave Him their hearts.

In reply many of the chiefs stood up to say that they agreed to this but requested an additional man to be stationed at Asaloka. Rev. Helbig, the missionary there, was getting along in years and it was simply impossible for him to attend to the many duties of the station and at the same time make the necessary trips to the outlying districts. Rev. Helbig agrees with this and pleads that someone may be sent to work with him. Rev. Helbig has been in New Guinea over forty years and Mrs. Helbig nearly as long. He appears to be greatly beloved by the people there and the work that he is doing finds ready acceptance.

The trip to Asaloka from Raipinka was overland and we traveled on foot and by horseback the most of the way, with a lift of about ten miles on the jeep furnished by the District Officer at Garoka, Mr. J. Taylor. On our return from Asaloka we stopped in to see Mr. Taylor, who is the administration representative for the whole of the Central Highlands where our mission's inland stations are located. Mr. Taylor showed a great interest in our work and revealed in the discussion that we had with him that he was familiar with the activities of the mission. He also expressed the fact that he had a great respect for the work which the Lutheran Mission has done. Mr. Taylor has made recommendation to the authorities at Port Moresby that many of the restrictions hedging in missionaries in their work in the inland be removed and that missionary activity be extended into areas in which it is not now permitted. This recommendation will be discussed in a meeting to be held at Port Moresby when representatives of different missions will meet with representatives of the administration to discuss matters of mutual interest to the administration and to the missions.

Rev. Frerichs accompanied me on this trip and I was indeed glad to have his

company on the 65 mile trip which we made in two days, each way.

I came away from the Central Highlands with the conviction that it is an important field of our missionary activity and that we must make every effort to meet the opportunities of this area which contains many more thousands of people than any of the present developed areas of this vast island.

DEDICATION OF KEROWAGI STATION CHAPEL

BY THE REV. ROLAND BRANDT

The Chapel Under Construction

For several weeks before the dedication of the Kerowagi station chapel, the mission helpers, trained natives from the coastal congregations, and a few of the former school boys and local men were busy building the chapel. The walls are made of several thicknesses of woven split bamboo. The roof is thatched grass. Some rough boards were hewn out of logs with hatchets. These boards, nailed to short posts, are the pews. Boards were also hand hewn and planed for the pulpit, the doors and the windows. For making these we gave them a few nails, but other than that the structure is of local products. At last it was completed and ready for the dedication which was set for November 18, 1946.

The Dedication

The dedication was an impressive service, a sort of a pageant (The Papuan is very modern: he uses visual educational methods). There was a long procession beginning some distance from the chapel. The road, at first, was bad: stones, thorny branches and filth were scattered on it. Then there was a stretch of good road. Then there was another stretch of poor road which led up to a rude hut. Here the procession halted. An explanation was given. The first stretch of bad road represented the time before the mission came, the time when they lived in sin and ignorance. That was a bad way. Then the Mission came and they began to learn something of the

good way. The fear of magic and of evil spirits lost some of its hold on them. They were walking on a good road. But then came the war, the "time no good," as the natives call it. Their missionaries had to leave and they had no one to guide them on the good way. So the way became bad again. It was hard to walk alone, and some of them lost their way.

What Was in the Hut?

After this explanation the rude hut was torn down and revealed a hideous



figure shown in the accompanying picture. It was explained that this figure represented the evil spirits. What should they do with it? Should they keep it and thus admit that evil spirits controlled their lives, or should they throw it aside and thus show that they were ready to follow the *Miti*, the Gospel way of life? The answer was dramatically given. The figure was very unceremoniously thrown aside.

2000 Present, Seats for Only 300

Following this decision, the procession went over a good road to the chapel to hear further explanations of what had

been enacted. Only a small part of the crowd could enter the chapel. Of the 2,000 present only about 300 could enter the building. The lesson, we felt, was effectively taught and it made a deep impression.

"I WAS SICK, AND YE VISITED ME"

By MISS RUTH EBERLE, R.N.

Must Fight Fear, "Medicine Men," and Thirsty Fords

It was a hot, sticky day in October, sultry as only our pre-monsoon days can be. A man stood on our veranda, pleading that the school nurse come out to the village, not too far away, to see his wife. Very little information could be gathered about the case, except that his wife was in labor and that there seemed to be some difficulty. The school nurse received permission to go, and, since I had not had much village experience, I asked to go along.

After we had arrived and examined the patient, we realized that there was little that we could do, and that the wisest thing was to bring her back to the government hospital in Gudur. But try and convince her people of this! These people have learned to fear, and almost to hate hospitals. Usually they wait until little can be done and then bring their patients in. If the patient dies the hospital is blamed. Out in the villages they have what we call "native doctors" or "medicine men." These men have no medical training at all. Their medicines are usually based on combinations of herbs and superstitions. In many cases, their medicines do more harm than good. Many of their preparations have a mercury in some form which is very toxic to the human body. One time, at the Dutch Reformed Hospital at Ranipet, I saw a woman who had been treated for a toothache with one of these mercury concoctions. By the time she was brought to the hospital her mouth was one huge ulcer. She was unable to eat, drink or even swallow. It was indeed a fight for

her life and required a long stay in the hospital, to say nothing of the permanent damage to her throat.

After much discussion, the family finally permitted us to bring our patient to the hospital. It was a simple case with proper handling, but it would have been impossible out in the village. We put her into our Ford car, 1935 vintage, but it refused to go. Now what would we do? We were seven miles from Gudur, a two hour walk. But what was the use of walking to Gudur? The other car at the mission compound was a Willys of about the same age, and it was not in running commission. While the driver was still tinkering around with the car, I suggested that some petrol (gasoline) might help. It did. After putting a few gallons of petrol into the tank, our old Ford started just as nicely as you please.

825 Inoculations in Three Days

You have, no doubt, read of the terrible flood that we had in this area of India around the first of December, 1946. Besides the visible damage of fallen houses, washed out rice fields, washed out roads, railroad ties, there was the damage not visible, but nevertheless present. The people here get their water out of a common well, and in many cases surface water had run into these wells, making them a breeding place for cholera and typhoid. Miss Meyer, Ruchmani, our school nurse, and myself were sent out to one of our stations, Vacudu, to give inoculations. Later we were joined by the Rev. Oberdorfer. In three days we visited five villages and gave 825 inoculations. Here, too, we were confronted with much sickness and disease caused by filth, ignorance and the lack of knowledge of prevention.

India Needs Medical Help

About six weeks ago the school nurse and I were called out on another confinement case. Here one twin was delivered the night before and twelve hours later we delivered the other. Both children were spared, but so much damage had been done before we came that a terrific infection had been set up. Ignorance

of the rules of cleanliness had cost the mother's life.

Yes, India is indeed in need of medical help. It is true that they are producing doctors and nurses of their own, but not enough to meet the demand. We have a little sixty-bed hospital at Renigunta, but it is not accessible to many of our people because it is over in one corner of our field. A traveling dispensary is sorely needed here. If the sick will not or cannot come to us, we must go to them. In this way we could do much public health work and cut the disease rate considerably. There are so many possibilities of spreading the Gospel of Jesus through the ministry of healing. So many times a sick soul may be reached through a sick body. In our hospital we have a Bible woman who is a convert of many years ago. It is a real thrill to see her preach and teach. The joy that is in that old wrinkled face defies description. I am told she is responsible for many conversions. Many times I have seen her kneeling with a group of Hindu women, praying the Lord's Prayer, petition by petition, and the women repeating after her.

In Kodur we have quite a bit of work among lepers. Leprosy is a very dread disease. How these poor people must suffer! Their bodies are eaten away gradually by their disease. They are shunned by everyone. Here, too, is a real opportunity for Christian service and love. But our hands are somewhat tied. We must turn some away as we lack space. Our Lord Jesus, when He was on earth, healed the sick and cleansed the lepers. Now we are the instruments through which He works. We must not fail Him in this sacred obligation and duty. We will not if we will all work and pray together. Then, in that great day when He comes again, He will say to us, "I was sick, and ye visited Me. . . . Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

ALL CHURCH MEMBERS are willing: some are willing to work, and the others are willing to let them work.

JULY PRAYER CORNER

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

During July we ask your intercessory prayers for the following missionaries, their wives and families, if any.

NAME AND FIELD OF SERVICE

DATE

JULY

- 1 Rev. and Mrs. Roland Brandt and daughter, New Guinea
- 2 Mr. and Mrs. Ress H. Boettcher and children, New Guinea
- 3 Rev. and Mrs. Alfred Walck, New Guinea
- 4 Miss Ruth Eberle, R.N., India
- 5 Rev. and Mrs. Carl Schwan, India
- 6 Miss Jean Kammueler, New Guinea
- 7 Supt. and Mrs. John Kuder and children, New Guinea
- 8 Miss Helen Sanders, New Guinea
- 9 Rev. and Mrs. John Mager, New Guinea
- 10 Rev. H. W. and Mrs. Mayer and children, India
- 11 Miss Mildred Monke, India
- 12 Mrs. Radke and children, New Guinea
- 13 Miss Lillian Lange, India
- 14 Rev. and Mrs. Albert Frerichs and family, New Guinea
- 15 Rev. and Mrs. Paul Freyberg, New Guinea
- 16 Mr. and Mrs. David Rohrlach, New Guinea
- 17 Miss Ella Walborn, R.N., New Guinea
- 18 Rev. and Mrs. Wm. Oberdorfer, India
- 19 Rev. and Mrs. Sherwood Schroer and family, New Guinea
- 20 Mr. Russell Scherer, wife and children, New Guinea
- 21 Rev. F. Edward Pietz and family, New Guinea
- 22 Rev. and Mrs. Paul Schulz, New Guinea
- 23 Mrs. Annie Wenz, New Guinea
- 24 Mrs. Adele Welsch, New Guinea
- 25 Rev. and Mrs. Andrew Mild and family, New Guinea

- 26 Rev. and Mrs. Wm. Flierl, New Guinea, on leave in Australia
- 27 Miss Ruth Meyer, India
- 28 Rev. Emil Hannemann, wife and children, New Guinea
- 29 Miss Ruth Heber, New Guinea
- 30 Rev. and Mrs. F. Doering and family, New Guinea
- 31 Miss Zoe Banfield, New Guinea

REPORT FROM INDIA NO. 14

DR. THEODORE P. FRICKE

GUDUR, MARCH 22, 1947

The second annual convention of the South Andhra Lutheran Church was held in Gudur this week. This four day meeting with our Indian Church was the climax of my many happy experiences in India. I saw the Church in action. Truly a progressive convention!

Church Grew from Humble Beginning

To appreciate the progress which has been made toward the establishment of an indigenous Church in the midst of our mission, one must glance across past years to the time when a lone missionary tied his ox-cart to a spreading banyan tree and began preaching to a handful of heathen.

Since that hot day in 1865, when Rev. August Mylius, missionary of the Hermannsburg Mission Society, began his pioneer efforts in this unoccupied mission field along the Bengal coast, the work has steadily progressed toward the fulfillment of one of the main objectives of every mission, namely, the establishment of a self-governing Church. After 75 years of patient labor, the mission under God's blessing, produced the Church which was organized as a self-determining body two years ago.

Rev. Mylius would have rejoiced to have seen this day which marks the beginning of a new era in the mission history of this field. The first convert of this bachelor missionary was the innkeeper of Sulturpet. Later he interested a policeman in the Gospel. He baptized both, naming the first John and the second Paul. From this humble beginning the work developed into the organization of

the South Andhra Lutheran Church, effected in 1945 in the church at Nayudupet beneath whose floors the remains of Father Mylius lie buried.

Lives Used Up to Bring Life to India

During the first fifty years 87 missionaries gave all or a part of their lives spreading the Gospel through this difficult field. At Tirupati in one of the several mission cemeteries throughout the field, I counted the graves of 15 missionaries, most of whom had died of small-pox or malaria. During this period the work expanded until it comprised 10 main stations with two ordained Indian pastors, 32 catechists, 219 native workers, 18 Bible women, 3,116 souls in the congregations and 2,862 pupils in the school.

American Church to the Rescue

A severe blow was dealt the mission at the outbreak of World War I when all of the missionaries were sent back to Germany with the exception of Rev. C. Scriba, who was allowed to remain, having been born in India of missionary parents.

Fortunately, the Joint Synod of Ohio, which had been contributing to this work, had sought a field of its own and had acquired two stations from the Hermannsburg mission prior to the war. When the German missionaries were not permitted to return, the entire work was taken over by our Church.

Today the Church has 9 ordained Indian pastors, a large staff of catechists, teachers and Bible women, more than 100 schools with several thousand pupils and a church membership of 12,000 baptized souls. Our missionary staff has 14 ordained men and 6 women workers. The mission maintains a hospital, two high schools, industrial school, leper asylum and old folks' home.

Second Convention of South Andhra Lutheran Church

Fifty delegates, some travelling more than 100 miles, attended the convention this week in the spacious Gudur church. The meeting was not much different from our synodical conventions in America. Two days of preliminary meetings were

held preparatory to the opening of the synod. Indian pastors conducted the devotions as well as the confessional and communion services. There were the usual official reports, floor discussions and the inevitable resolutions.

Although an Indian is eligible for the office of president, yet the infant Church had selected a missionary to guide it in its first years. Rev. Carl Oberdorfer presided and Rev. Wm. Fritz was elected to succeed the retiring president who is about to leave on furlough. According to constitutional requirements the treasurer of the mission is also the Church's finance officer. The minutes were recorded in Telugu by an Indian secretary and in English by a missionary assistant.

A major item of business was a consideration of the report of the Education Committee inasmuch as the mission has transferred all elementary schools to the jurisdiction of the Synod.

The Hymn Book Committee reported the completion of a new hymnal which now includes the order of the common service in Telugu—the service which is being used also by the large Andhra Lutheran Church in the mission field of the United Lutheran Church.

The Constitution and By-laws for the newly organized Church were minutely re-examined and adopted, having been previously approved by the Board of Foreign Missions of the A. L. C. According to this constitution the constituent bodies of this synod are congregations, parish and field-church councils. The field-church council is made up of the pastors and unordained representatives of the parishes located within a given field. Each missionary parish is represented on the field-church council by the missionary and one lay delegate who is elected by the parish-council concerned. The missionary in charge of the field is ex-officio president and treasurer of the field-church council. Thus the mission and the Church work hand in hand with an ever increasing measure of responsibility being transferred to the Church.

There were also the usual reports of various other committees, Executive

Committee, Credentials Committee, Nominating Committee, Joint Rules Committee, Bible Camp Committee, Home Mission Committee, Finance Committee, Lyrical School Committee, President's Report Committee and Resolutions Committee. The reports were well prepared and read with rare animation.

Delegates were elected to the Christian Education Conference, the Youth Conference, the Christian Home Conference, the Andhra Christian Council—all interdenominational conferences in which Protestant groups confer regarding their common problems. Representatives were appointed to the Federation of Evangelical Lutheran Churches and the National Lutheran Missionary Society. A fraternal delegate was elected to attend the next convention of our sister church, the Andhra Evangelical Lutheran Church.

The most significant action was the decision of the Church to support a home mission field of its own. A small portion of our Kalahasti field was chosen as its responsibility. This may be interpreted as a major step in the process of devolution of our mission. As the Church grows stronger it will take over more and more of our mission field for its own work. A very significant, courageous and progressive step toward the complete Indianization of the Church.

Commissioner Graciously Received

Your commissioner was honored with the invitation to deliver the convention sermon. All of the pastors and most of the delegates can understand English. He was also granted the time of one session in which to discuss with our Indian brethren the general work of the Church as well as specific plans regarding the future of our mission. Greetings were extended on behalf of the American Lutheran Church in response to the hearty welcome, neatly printed and framed, and herewith presented to the Home Church (the Mother Church as they love to call it) for whom it is really intended:

Dear Sir:

We, the members of the South Andhra Lutheran Church, in Synod Assembled, have great pleasure in according you a hearty welcome to our midst on

this happy and eventful occasion of the Second Annual Convention of our Synod.

The organization of the Synod is the outcome of the hard labour of our beloved missionaries and other leaders for over two years. It is barely two years old and we feel that the planning of the Synod is a right step in the right direction and a right response to the spirit of the times. Under the sympathetic, patient and wise guidance of the present first President, the Synod has become a useful instrument in the Lord's cause in this changing India. We most cordially welcome you to share and shape our endeavours to meet the changing demands of the times.

A New India is springing up and is being built up daily all around us, pulsating with new aspirations, necessitating new methods of approaches and attitudes on the part of His Redeemed Church. Not only a praying and worshipping Church, not only a teaching and preaching Church, but also a self-directing, self-expanding, and self-propagating Indigenous Democratic Church, is both a pressing need of the hour and also the only safeguard and sheet-anchor of the Indian Church. We feel confident that with the help of God and with our hearty cooperation you will ably guide us through our destinies. It is our earnest expectation and prayer that your short sojourn and study amongst us, like that of the Rev. Dr. C. V. Sheatsley of revered memory, will prove a blessing richer and even greater in the life of the Church here.

We beseech our Heavenly Father to grant you, our beloved Commissioner, a pleasant and useful stay here in our midst at present, and thereafter a safe voyage home where, when you meet our Parent Church, you will kindly remember us and convey our grateful greetings to them.

That "the Lord shall preserve thy going out and thy coming in from this time forth and even for evermore" is the humble prayer of

The members of

THE SOUTH ANDHRA LUTHERAN CHURCH

REPORT FROM INDIA NO. 15

DR. THEODORE P. FRICKE

GUDUR, MARCH 29

I am amazed at the heavy burdens which our missionaries have been compelled to carry for these several years in which our India staff has been terribly depleted. Each missionary has been trying to do a three-man job. This is true also of the women members of our staff.

For example, here is Miss Ruth Meyer. In addition to her work as Bible Woman, in addition to serving as principal of Sheatsley Memorial Girls' High School during the furlough of Miss Margaret Stahl, Ruth has been endeavoring to do the job of two ordained men, administering the Venkatagiri and Kalahasti fields.

I spent three days of the past week touring the Venkatagiri field which is 22 miles long and 20 miles wide, having 700 Christians, one Indian pastor, 10 catechists, 8 teachers and 3 elementary schools.

Gotticadu, Village of Venkatagiri Field, Visited

Gotticadu, one of the interesting villages which we visited, is typical of many of its villages. It is one of those spots which, it seems, even God forgot. Inaccessible by car, we traveled 15 miles back into the hills by train to Vendondu where we were met by Pastor Nathaniel and a catechist who guided us through a prairie wilderness to our destination. Our Indian companions, carrying umbrellas to shield themselves from the blazing sun, stepped off the two miles in what evidently was record time. Inquiring as to the reason for the rush which is most unusual in timeless India, I learned that the burning sands were scorching their bare-feet. For the first time in my life, I thought of thanking God for such an insignificant thing as a pair of shoes. Yet there are millions in India who work from morning till night and never have enough money to buy a pair of shoes.

Gotticadu was a shoe-less village, poor in this world's goods but rich in its possession of the Gospel. God had not forgotten. Thirty Christians were waiting to welcome our coming with song. That a visitor from the great Mother Church in America should seek out their little isolated congregation seemed to gladden their hearts.

Our one-room mission school was crowded with 41 children, some of them the children of Hindu parents who recognize the blessing of a mission school, even permitting their children to attend the daily Bible instruction hour.

The grass-roofed mud huts had been swept clean for the anticipated inspection. They would have been disappointed had we failed to visit every single home.

The whole village accompanied us as we made the rounds. In the midst of the crowd, the ever-observant eye of the missionary caught sight of the face of a lad whose flesh was being consumed by tropical ulcers. Learning that he was an orphan entirely dependent upon the community for subsistence, Miss Meyer exacted the assurance from the Christians

that they would share their morsel with him until arrangements could be made for his entry into our mission hospital. The physical as well as the spiritual welfare of the people is the concern of the missionary.

Recrossing the burning sands, we caught the train back to Gudur. As we sat eating our basket lunch, we could not help but think how thankful one should be to have the comforts of home, food and shoes. Our hearts were happier for having brought a little happiness to these people whom the world forgot.

Sunday Spent With the Egberts

Early Sunday morning we drove 25 miles over a bumpy dusty road to our mission compound located on the edge of the town of Venkatagiri. Rev. and Mrs. Waldo Egbert who are occupying the mission bungalow during their period of language study greeted us with beaming countenances. It's always a very special occasion when fellow missionaries drop in for a visit at the out-of-way stations.

A beautifully decorated welcome sign confronted us as we moved on to the church for Sunday worship. Although there are only 80 members in the congregation, yet 125 Indians filled the church. Some were visitors from nearby villages and others were Hindus who were interested in this special service of welcome for the representative from the Mother Church. Of course the greetings of the American Lutheran Church were extended and happily received.

Need for Schools Is Great

After "rice and curry" with the Egberts, we drove about five miles and walked a couple more to Chapalapalle, a small village where we have 60 Christians. The congregation worships in a standard school building belonging to the mission. The school was closed a few years ago when economic necessity compelled the parents to withhold their children for work in the fields. Now recognizing the curse of illiteracy which rests upon their children, resulting in even greater economic distress, they begged that the school be reopened. It is a pitiful cry which we hear everywhere.

On Monday we drove ten miles and walked two more through the green rice fields to Nindalie. They had the band out to greet us and accompanied us to the little thatched church. This is one of the many villages which suffered severely during the recent flood. Their rice paddies, the chief source of food, had been completely washed out. Some of the 90 Christians had moved several miles to the mica mines where they found temporary employment. Each Sunday they return to their home village for services.

Again we heard the plea for a school for their children. You look into the faces of these underprivileged children and turn away with an aching heart because you can't answer the plea of their parents. The mission hasn't the funds to set up schools in all of our Christian villages. What could be sadder than a Christian with a Bible which to him is a closed book because he cannot read. Our schools are not expensive to operate. A few more dollars would mean a few more mission schools and quite a few more literate Christians.

Rajah Resides at Venkatagiri

Venkatagiri holds a special fascination for here is located the palace of the Rajah. The guest-house and royal gardens are adjacent to our mission compound. Among the many wall-pictures in the spacious guest-house, which had been designed by one of our early German missionaries, hung a large picture of Christ on which were printed the words, "Come unto Me. . . I will give you rest." Undoubtedly a gift from the pioneer missionary.

Pastor Nathaniel, who has served this field for more than 25 years informed me that the Rajah family has been very friendly to the Christians. To the father of the present Rajah, he had presented a Bible which was accepted with gratitude. At the coronation of the present ruler, Pastor Nathaniel read a message from the Christians and then bestowed a blessing upon the bowed head of the enthroned Rajah.

Rev. Nathaniel placed in my hands a weather-worn, insect-eaten letter which

he had received some years ago from Germany in which his former missionary reveals the following interesting facts about the early history of the Venkatagiri field.

"In the beginning of 1868, Rev. Mylius and Rev. Dahl went to Venkatagiri to get land for a mission station there. The Rajah was very kind. They lodged in a bungalow in the Rajah's garden and the Rajah supplied them with food and also promised to give them a good place for a mission station. He gave them a big place opposite his garden on the side of the river between the high road and the river, about one mile in the southeast of the town where our station stands today."

Rev. H. Harms of Hermannsburg, the writer of the letter, then quotes from a letter which Rev. Dahl wrote in 1869: "While I build the mission bungalow the Rajah allows me to stay in his bungalow in the garden. He helps me in each respect, supplying me with fruits and flesh and on festivals he gives me food from his own kitchen. For building purposes he presents our mission with lands for stations and timber for the houses. He orders his people to help me in each respect."

"He has a bungalow here close by and in the evening he comes to the same and sits on the flat roof. Then he calls for me and I must sit down near him. He then asks many questions about worldly and spiritual things and I get a good opportunity to tell him about Christ being our Saviour; about His great love towards us poor sinners. For instance, last night I had to explain to him the way of salvation, Christ's substitution and the meaning of the Trinity. It was hard for him to understand the person and office of the Holy Ghost and thus the question: 'How can we see God and be happy by seeing Him, because God has no shape.' The doctrine of the atonement he liked much."

"On such occasions I relate stories of the Bible to him: the three men in the fire-stove; Elias and the Baal priests on Carmel. All these stories the Rajah listens to. I have to answer very curious questions, for instance: 'Are not the

Brahmans, who do not eat flesh better men than the eaters of mutton, because in Paradise they only ate fruits.' And other questions: 'Why do the Europeans not cut off the hairs on their arms. Is this prohibited in the Bible?'—Another question: 'Is there really a pisatchi (devil)?' He had never seen one, although he had searched for him in the most ill-spoken-of caverns, even in the greatest darkness. He said that he had asked English gentlemen whether a devil exists and they had answered: 'The clergy say so, but they themselves had never seen one.' I (Dahl) answered that I also had never seen a pisatchi who haunts about on the trees in the forests and that it is not necessary to search the devil in the forests because he is quite near with us and if His Highness would only take notice how bad thoughts and ill desires sometimes suddenly like an arrow fly through us, he would soon notice that there exists a pisatchi, especially at that time when we are going to renounce bad things to live according to God's will and law.

"Then His Highness would not be any more in doubt about the existence of a devil. The Rajah said, 'I see you make a difference between a devil who misleads men into sin and one who haunts about.' 'Yes,' I replied, 'he is the first one we have to fear as he tries to bring our soul and body into hell.'"

The letter concludes, "We see here that the old Rajah, the grandfather of the present, was a great friend to Rev. Dahl and it is a pity that Rev. Dahl was four years later sent away by Rev. Mylius on account of a misunderstanding about caste."

Pastor Nathaniel elaborated on "the misunderstanding about caste" to which Rev. Harms refers. The Rajah was willing to be baptized provided he would be permitted to have his own communion cup and a private chapel. A difference of opinion arose between Dahl and Mylius, the head of the mission. Dahl was dismissed and went to America. What would have been the history of Christianity in the Venkatagiri field had the Rajah become a Christian? Perhaps a

larger but divided Church. The great gulf which has been fixed between caste and outcaste is one of the great obstacles in the onward march of missions and in the formation of a united Church in India.

REPORT FROM INDIA NO. 16

DR. THEODORE P. FRICKE

GUDUR, APRIL 10, 1947

My visit to the Nayudupet field gave me my first glimpse into the Zenana Bible Women's Work. Miss Gertruth Kettner who is in charge of the work in this area put it this way, "We are going to take you behind the veil." Zenana is a word descriptive of the women's quarters of the Mohammedan home where the women are cloistered and kept from the view of the outside world.

Bible Women at Work

A high wall surrounded the modest mud house of this Mohammedan family which had welcomed the visits of our Christian workers for several years. By pre-arrangement I was permitted to enter the gate with Miss Kettner, Miss Mildred Monke and the three Indian Bible women, Mary, Anandama and Sundrama. The head of the house greeted me with a cordiality that made me feel entirely at ease and which indicated that he felt honored by the presence of a foreign visitor.

Seated on straw mats in the shaded yard, the Bible women and the female members of the household sat in a small circle while our Indian workers instructed them in the Bible. The husband stood beside me, proudly prompting his women-folk when they omitted certain details in repeating the story which had been told them. The little family joined in singing Christian hymns in Urdu (the Mohammedan language) which our Telugu speaking Bible women had especially learned for their work among the Moslems. Our mission has no converts from Islam. The work is slow and exceedingly difficult, but Christ is quietly working in their midst preparing for the harvest.

The Bible women are also working

among another group from which we have been able to gain very few converts—the caste Hindus. We stopped at the homes of two merchants whose doors are always open to our missionaries. The women and children were neatly dressed and polished for the occasion. Indicating his pleasure at our visit, one of the merchants offered us refreshments, even deserting his business to join us. Seated on floor mats, the women with their children beside them listened attentively to the explanation of Scripture passages, frequently nodding their heads with approval. The menfolk beamed with pride as their wives took the Bible in hand and read aloud the passages which had been explained. It is quite a thing for women to be able to read in this country where 92 per cent of the women are illiterate.

It is suspected that these families are secret Christians, fearing to make an open confession because of the persecution which undoubtedly will follow at the hands of their caste people who would disown them and boycott their business. But they are seeking and listening. As I listened to the little children join their mothers in singing the Christian hymns which our workers had taught them and were now singing with them, I lifted my eyes to the portrait of Christ which hung on the wall of their home. His lips seemed to move and to say, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

The third type of home which we visited was that of the outcaste, the underprivileged, illiterate, forgotten humans among whom we chiefly carry on our mission work. Two cows, sacred to the Hindus, were chewing straw on the front veranda. The floor of the home had been swept clean for the expected visitors. A chair was brought for the lone man while the women sat on the floor according to custom and instructed their pupil, the mother of the house who was being taught to read by the Laubach charts. She had never been to school and yet, as a result of a few months instruction

by our workers, she was able to demonstrate her ability to read, while the women of the neighborhood crammed their heads in the doorway marvelling at this miraculous thing which had happened to their neighbor who could actually read. Literacy is a wonderful means by which our mission workers not only gain entrance to the home but also are enabled to open hearts to the Scriptures which are placed in the hands of the new literates.

Thirty-four Indian Bible women, nine matrons and 25 trained young women, carry on this program under the direction of our two American Bible women, Miss Meyer and Miss Kettner. Miss Lillian Lange, who is completing her period of language study, will soon join them in this program which is one of the major pieces of work being done in the mission. Mohammedan, Hindu and Christian homes are visited so the field is as large as the number of homes in the field. It is one of the most strategic methods of evangelism for it penetrates the heart of the community—the home.

Industrial School for Girls

Our Girls' Industrial School, with its seventy girls, seven teachers, matron and secretary, is also located at Nayudupet. Miss Mildred Monke, who has just returned from furlough, has resumed the administration of the school which was in the hands of Miss Kettner during her absence.

The school has two departments, the full-time industrial division and the half-time section in which girls of younger age spend half-time doing embroidery and lace-work, utilizing the remaining time in the educational division learning to read and write. In recent years the enrollment has been decreasing due to the desire of most girls to have a higher education. Plans are being made to make the institution a home for handicapped and unwanted girls in our mission field.

The girls learn to play as well as work in this school. A special program of music and dramatics was presented for their visitor who also witnessed demonstrations in lacemaking and embroidery work. The fine products find a ready market and bring a good return to the

girls who not only learn, but earn while they learn in this practical institution which also affords them a clean home, wholesome food, Christian education and protection from an unfriendly world.

Elementary and Middle School

At Nayudupet we also find our elementary and middle school with its staff of 13 teachers and 360 boys, half of whom are boarding pupils living in the mission hostel. Rev. Wm. Fritz, station missionary, is principal of the school. Under a moonlit sky, aided by a few kerosene lanterns, I witnessed a three-hour drama presented beautifully by the students to an audience of 800 parents and villagers.

The Nayudupet field is 20 miles long and 22 miles wide having 1700 Christians and 10 village schools, one Indian pastor, Rev. Daniel, who has served in this field for 17 years, and several catechists.

The Sulturpet Field

The Sulturpet field which is also under the direction of Missionary Fritz is 25 miles long and 28 miles wide. Rev. Jonah is the veteran Indian pastor of this parish which has a membership of 1500 baptized Christians. The field also has 5 catechists, 38 teachers and 23 schools. Rev. and Mrs. Luther Heyde are occupying the station bungalow during their period of language study.

The good old American State of Ohio has had a lot of publicity in some of the remote villages of the Nayudupet and Sulturpet fields. At Kurugonda there stands a mission school building which bears the inscription above its door, "Christ Lutheran Church, Columbus, Ohio-1924." At Ojily another standard school with the words engraved in stone, "Good Hope Missionary Society, Glenford, Ohio-1923." Another at Vema-guntapallem, "St. Paul's Sunday School, Jenera, Ohio-1923." The donors of these buildings will be interested to know the structures are in fairly good condition despite the near quarter of a century which they have served hundreds of little brown-skinned, bright-eyed Indian youngsters. We found these little one-room schools crowded with 60 to 80

pupils, sitting cross-legged at the feet of their Indian school-masters, learning the 4 r's-Religion-the Christian Religion-being the most important and which they receive daily the first hour of study.

As we passed an abandoned temple along the road, Pastor Daniel stated that due to the rapid spread of Christianity in this area, the story emerged among the Hindus that the chief god had called a meeting of the lesser gods in this temple for the purpose of deciding which one of them would have to nip Christianity in the bud. None would volunteer, so it is reported, and therefore the 'conspiracy of the gods' failed and Christianity has continued to blossom forth. Perhaps the gods were afraid to enter our schools which are citadels of Christian influence and centers from which are directed strong attacks against ignorance, superstition and idolatry.

Nearby stood another temple in which reside the god of small pox and the god of cholera. These gods have been forsaken for the people have learned that these diseases can be prevented by vaccination and inoculation. Personal hygiene and preventive medical instruction are a part of the program in our mission schools.

Small Mission Efforts for Such a Big City

Easter Day was spent visiting our three small congregations in the large city of Madras. Rev. Fritz is also in charge of this parish which is 50 miles from his residence at Nayudupet. The work was started in 1908. 300 Christians comprise the entire parish. The work has suffered because of the lack of adequate equipment and personnel. These congregations are without churches. Two of them worship in rented quarters and the other in a small mud chapel. The parish is in the process of calling its first full-time pastor. The members are too poor to finance fully their own church buildings. If the work is to go forward in this important and strategic center, chapels must be built-and will be built-if funds can be found! We assured them that we would endeavor to find some help. It seemed to add to the happiness of their Easter.

FS REPLACEMENT BOAT FUND REACHES \$1500.00

The FS Replacement Boat Fund is three months old. In that period of time our readers sent us \$1500.00 toward the purchase of a new boat to take the place of the wrecked Australian Army Fast Supply Boat which was wrecked on a coral reef off Biliau, New Guinea.

Our missionaries, scattered over the vast territory of New Guinea, should not be hampered in their work by lack of proper equipment. We sent them out there to do a job and we've got to give them the equipment needed to do the job we assigned them. We invite you, if you have not already done so, to send in a contribution as soon as possible.

Kindly use the remittance blank below when mailing your gift.

TOO FREQUENTLY our religion, boiled down, has been a "Don't" religion. It should be a "Do" religion. We look at what we don't do and are proud, we don't commit murder, adultery, theft, etc. But look at it from the other angle: what do we do?

\$5000⁰⁰
will fill the
BOX

\$3500. Still Needed

\$250.	\$250.	\$250.	\$250.
\$250.	\$250.	\$250.	\$250.
\$250.	\$250.	\$250.	\$250.
	\$250.	\$250.	

\$1500. in the Fund

I am glad to help

SLIP A SHIP

into New Guinea mission waters

Enclosed please find my contribution of \$

Name

R. F. D. or St. No.

City State

Make remittances payable to

MISSION AUXILIARY
423 Plum Street
Fort Collins, Colorado

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertrude Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, *Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

(NOTE: Address of all listed in this rubric is *Lutheran Mission, Lae, New Guinea.*)

Miss Zoe Banfield 9-14-17/10-46, Mr. L. Behrendorff dates not stated, Mrs. L. Behrendorff dates not stated, Rev. Gustav Bergmann, Mrs. Gustav Bergmann, Rev. Wilhelm Bergmann, Mrs. Wilhelm Bergmann, Mr. August C. Bertelsmeier no dates given, Mr. R. H. Boettcher 6-10-13/8-29-37, Rev. Roland Brandt 5-20-18/2-2-46, Mrs. Roland Brandt 5-20-18/2-2-46, Mary Esther Brandt 12-12-45/2-2-46, Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Theodore Braun 1-30-99/9-24-24, Mr. Douglas Daechsel 9-26-20/7-2-47, Rev. Felix Doering 10-12-08/11-10-35, Mrs. Felix Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Albert C. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46.

Rev. John E. Hafemann 7-14-12/9-23-39, Rev. Emil F. Hannemann 6-23-95/12-30-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Miss Ruth Heber 2-1-18/7-16-46, Rev. Martin Heist 4-20-19/2-46, Mrs. Martin Heist 1-9-22/1-47, Philip Gregory Heist 5-22-46, Rev. E. P. Helbig, Rev. Martin Helbig, Mrs. Martin Helbig no dates given, Dr. Agnes Hoeger 6-16-10/11-10-35, Rev. Karl Holzknicht,

dates not given, Mr. Herbert Honebein 2-21-16/7-13-46, Mr. Christian B. Jaeschke 6-11-12/9-18-33.

Miss Jean Kammueler 3-4-26/10-46, Rev. John H. Kuder 10-6-06/5-17-34, Mrs. John Kuder 3-19-06/5-17-34, Mr. Johannes Lindner 9-22-88/7-5-22, Rev. John F. Mager 5-29-98/11-4-27, Mrs. John Mager 1-29-03/10-23-37, Rev. F. Edward Pietz 9-2-96/9-29-22, Mrs. Emma Radke 11-8-96/9-24-24, Rev. Gerhard Reitz 8-22-19/3-5-46, Mr. David Rohrlach, Mrs. David Rohrlach no dates given, Miss Helen Sanders 11-9-09/6-11-46, Mr. Russell Sherer 8-23-12/10-46, Mrs. Russell Sherer 4-28-17/10-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Fred A. Scherle 12-24-22/10-46, Rev. Carl Schneck 8-23-20/2-26-46, Mrs. Carl Schneck 11-5-24/10-46, Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Sherwood Schroer 11-6-23/1-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Rev. Paul A. Schulz 1-10-20/2-2-46, Mrs. Paul A. Schulz 11-12-23/2-2-46, Mr. Edwin Tscharke, Mrs. Edwin Tscharke, Mr. Emil Wagner, Mrs. Emil Wagner and children, no dates given.

Miss Ella Walborn 5-28-11/7-16-46, Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-47, Mrs. Adele Welsch 9-20-90/8-10-22, Mrs. Annie Wenz 6-20-05/8-28-31.

II. AT HOME

From India:

Rev. J. G. Schaefer 4-16-94/2-2-21, Mrs. J. G. Schaefer 2-2-21/2-2-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio; Miss Margaret Stahl 7-15-01/10-2-30, 2431 Morris Ave., New York 53, New York; Rev. Wm. Weiss 1-15-08/6-2-37, Mrs. Wm. Weiss 2-19-12/6-37, 6212 University Ave., Chicago, Illinois.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. and Mrs. Linus Eiermann, Rev. and Mrs. Wm. Flierl, Rev. and Mrs. Joh. Goetzelmann, Rev. and Mrs. Matthias Lechner, Rev. and Mrs. Hans Wagner, in Australia, dates and addresses not given.

Mr. Raymond A. Barber 8-19-14/6-15-38, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mrs. R. H. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Boettcher 7-5-45, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Mr. Andrew E. Mild 4-5-14/12-3-38, Mrs. Andrew E. Mild 4-1-15/10-22-36, Andrew Mild, Jr. 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, 2412½ East Main St., Columbus 9, Ohio.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lohar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 8-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address of the following is *Lutheran Mission, Lae, New Guinea.*)

Philip Russell Boerger 6-2-28/10-46, Arthur Fenske 2-4-28/10-46, Mr. Harvey Hildebrand 1-1-37/10-46, John C. Koontz 9-1-07/1-47, David Krueger 4-8-26/11-21-46, Rev. Arnold Maahs 5-6-09/2-46, Mrs. Arnold Maahs 4-27-10/2-46, Mildred Maahs 7-2-34/2-46, Charles Maahs 11-22-35/2-46, Katherine Maahs 11-9-45/2-46, Charles Pfarr 7-2-27/1-47, Leon Philippi 1-19-27/10-46, Hermann Propp 8-8-95/10-46, Mrs. Herman Propp 12-18-96/10-46, Richard Propp 7-2-30/10-46, Paul Toops 3-18-28/10-46.

Harry Vorrath 2-18-29/10-46, Henry Voss 7-16-18/10-46, Clarence Wegenast 2-11-24/10-46, Louis Winter 5-9-22/10-46, Frank J. Yetmar 5-30-39/10-46, Mrs. Frank Yetmar 3-8-91/10-46.

IV. MISSIONARIES UNDER APPOINTMENT India:

Mr. Herbert Schaefer 8-22-24, Hartford seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.; Mrs. Herbert Schaefer 7-9-27.

Rev. Leonard Schulz 2-12-21/11-19-24, Hartford Seminary Foundation, Kennedy School of Missions, Hartford 5, Conn.

New Guinea:

Mr. Cyril Albert Brumm, 5-4-23, Mrs. Brumm no dates given, 51 Abington St., Woolloongabba S-2, South Brisbane, Qld., Australia.

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 3-20-25, Wartburg Seminary, Dubuque, Iowa.

Rev. Ralph Goldhardt 12-11-19, Mrs. Goldhardt 2-6-21, Sunman, Indiana.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Ruth Rohde 7-25-16, Nursing Staff, Women's Hospital, Brisbane, Qld., Australia.

Mr. Alwin G. Zimmermann, Taplan, South Australia, Australia.

MISSION AUXILIARY RECEIPTS

THE REV. C. TAUBERT, *Business Manager*
423 Plum Street

Fort Collins, Colorado

Mission Auxiliary gratefully acknowledges receipts for various funds as follows:

A. MISSION AUXILIARY BOAT FUND

Previously received \$573.09. Mrs. E. J. Perry, Norwalk, Ohio \$1.00. Elert Parde, Sterling, Nebraska \$2.00. Hans Weger, Strawberry Point, Iowa \$1.00. Mrs. G. A. Ahrens, Alford, Iowa \$5.00. Henry F. Pohlmann, Deshler, Nebraska \$5.00. Rev. Wm. Heidtke, Hector, Minnesota \$2.00. H. C. Heinzen, Clinton, Iowa \$1.00. Mrs. Herman Begemann, Charles City, Iowa \$1.00. Julius Zerrien, Clinton, Iowa \$4.00. Rev. A. G. Bretthauer, Cushing, Iowa \$1.00. Mrs. Ernst Eltiste, Phillipsburg, Kansas \$1.00. Mrs. Wm. Vollbrecht, Manistee, Michigan \$5.00.

Mrs. Frank Siglow, Romeo, Michigan \$1.00. Mrs. H. Hauptmeier, Sterling, Nebraska \$2.00. Fred Weiss, Coleharbor, North Dakota \$3.00. Mr. and Mrs. Ad. Krueger, Amenia, North Dakota \$3.00. Miss Felicia Muntis, Crestline, Ohio \$1.00. Mrs. W. E. Olson, Cleveland, Ohio \$2.00. E. F. Kosten-

bader, Bucyrus, Ohio \$1.00. Mrs. Anna E. Miller, Norwalk, Ohio \$1.50. Gus. Janz, Portland, Oregon \$4.00. Rev. K. F. Weltner, Canova, South Dakota \$3.00. Miss Sarah Haag, Seguin, Texas \$9.00. Mrs. Emil Fiedler, Shiner, Texas \$3.00. Mr. and Mrs. John Elfers, Loganville, Wisconsin \$3.00. John Stricker, Sulphur Springs, Ohio \$10.00. Otto Janz, Ryder, North Dakota \$17.00. Rev. Theo. L. Fritschel, New Hampton, Iowa \$4.00. Mrs. Emma Meier, Otis, Kansas \$11.00. R. H. Dettmer, Kensington, Kansas \$10.00. Miss Rose Kroeger, Vancouver, Washington (for reconstruction) \$20.00.

Carl von Holten, Harmon, Illinois \$25.00. Mrs. C. L. Mahla Sandusky, Ohio \$5.00. Carl J. Ringer, Eau Claire Wisconsin \$3.00. Prof. W. Kraushaar, Seguin, Texas \$1.00. F. W. Hoening, Ashland, Kentucky \$1.00. Miss Elsie Bradley, Columbus, Ohio \$3.00. M. C. Plunkett, Los Angeles, California \$2.00. Mrs. Fred Thuerer, Richmond, Indiana \$1.00.

Chris Schumann, Port Huron, Michigan \$20.00. Miss Emma Guetzlaff, Waverly, Iowa \$12.50. Rev. Emil G. Rieber, Alden, Minnesota (Mansfield)

\$1.00. Sunday School Fostoria, Ohio, Maria-Martha Class \$10.00 and Grace class \$5.00 (Mrs. Perry

Burgbacker) total \$15.00. Mrs. John B. Saathoff, Grafton, Iowa \$5.00. Theo. Monke, Regent, North

Dakota \$3.00. Eugene Aring, Dayton, Ohio \$5.00. Roy von Holten, Walnut, Illinois \$300.00. Jake

Kuehn, Carrington, North Dakota \$1.00. H. M. Schiller, Cedarburg, Wisconsin \$1.00. Mrs. S. A.

Smith, Dayton, Ohio \$1.00. Dr. C. F. Pentler, San Francisco, California \$1.00.

LIFE MEMBERSHIPS: \$25.00 from each of the following—G. W. Ernst, Fremont, Ohio; Wm. Im-

brock, Deshler, Ohio; Carl von Holten, Harmon, Illinois; G. F. Meyer, Mendota, Illinois; Rudolph

Heidtke, Jackson, Wisconsin.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of Otto Scherb, Kiester, Minnesota

by Leonard Elvebak, Evert Meyer, each \$2.00. Lucas, Martin, Eldo, Irma Scherb, Glenville, Minne-

sota \$10.00. Friends of Mission \$31.00, total of \$45.00. Otto A. Schroeder, Madison, Wisconsin by

Mr. and Mrs. Wm. R. Sander \$3.00. Mrs. Hulda Haseley

by Ladies' Aid, St. Paul's, Niagara Falls, New York \$5.00. Mrs. Ernestine Mixdorf by Mrs.

Wilhelmine Mixdorf, Fredericksburg, Iowa \$5.00. Mrs. Caroline Tegtmeyer by Mrs. Wilhelmine Mix-

dorf, Fredericksburg, Iowa \$5.00. Walter Sultwoold

by Mr. and Mrs. D. G. Braun, St. Paul, Minnesota \$2.00. Eva Devine

by Miss Minnie Hassinger, Salem, Oregon \$10.00. Wm. J. Siefkes by President and

Mrs. S. C. Siefkes, Portland, Oregon \$5.00. Leon Tabbert

by Mr. and Mrs. Albert Raube and family \$3.00. Total in Boat and Memorial Fund \$1320.59.

BOOK REVIEWS

By THE REV. G. J. ZEILINGER

TECHNIQUES OF A WORKING CHURCH, by Clarence H. Benson, The Moody Press, Chicago, Ill., price \$2.75.

Rich in practical suggestions: this book ought to be in the hands of every student of theology especially in connection with what in Lutheran seminaries is called Pastoral Theology. The author must have intended it as a text book, for at the end of every chapter there are review questions.

The book is divided into five parts, viz., 1.—the standards of the church, 2.—the leadership of the church, 3.—the force of the church, i. e., organizing for worship, organizing for teaching, organizing for training, organizing for service, 4.—the field of the church, 5.—the finance of the church.

This reviewer was especially interested in what the author says about the "war department of the church," viz., the choir or music department of the church. If pastors would heed the suggestions made by Dr. Benson they might have a choir without periodic revolutions and guerilla warfare. This is a book that ought to be in church libraries and should be read by all male and female officers in a church. It will do them good.

VEL
UNE

The Lutheran MISSIONARY



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JULY, 1947

No. 7

PUBLISHED MONTHLY BY

The Mission Auxiliary of the



American Lutheran Church

THE POWER OF PRAYER

BY THE REV. HERBERT SCHAEFER

Today, throughout the world, there are those who continue to refuse to believe in the power of intercession. Prayer is considered by them as a waste of effort and is fit for use only by religious introverts. Over and against them, missionaries of all climes and places raise their voices of condemnation, for to them the power of prayer is an established and thrilling fact. They have felt and experienced the very conditions so well expressed in these words:

Away in foreign fields, they wondered
how
Their simple word had power—
At home, some Christians, two or three,
had met
To pray an hour.
We are always wondering, wondering
how,
Because we do not see
Someone—perhaps unknown and far
away—
On bended knee.

Such also was the experience of one of our missionaries while working in the Sulturpet field in India. The incident took place in the village of Tada. In order to avoid embarrassment for the characters involved, I have not given them their real names, but the truth of the story remains.

In Tada the American Lutheran Church mission had long maintained a Christian school. To this school children, Christian and Hindu, came daily. Here the boys and girls were taught to read and to write, to make things with their hands, to live good and clean lives, and above all to believe in Jesus Christ as their Savior.

Not far from this school there lived a Hindu family. Their home was in no way pretentious, being made entirely of mud and having a thatched roof of straw. In the family itself there was the father, Swamidasa, a man of little learning, but of great faith—in Hindu idols. His wife, Ballamani, true to Hindu custom, was content to live in the shadow of her hus-

band, abiding by his word whenever in his presence. There were also three children, all girls. The gods had not been good to them, for Swamidasa had not been able to give enough to the temple to warrant sons. Of these three children, the smallest, let us call her Shanthamma, was but four and a half years old.

One morning Shanthamma, playing in the field to the side of the hut, spied several children hurrying along the road to a small mud building some distance away. Often before she had witnessed the same thing, and for several weeks her curiosity had been growing concerning this building and the many children who went there. On this particular morning her curiosity overcame the strict injunction of her father not to go near this building. Slowly she stole across the field and crept close to the window at the rear of the building. She was about to look inside when a loud clamor greeted her ears. Terrified, she turned and ran for home. However, looking back and seeing that no one was following her, she stopped, and listening, perceived that the sound of many voices talking at the same time, although it continued, it remained within the building. Once more taking heart, she again stole to the window, this time looking in.

Within the room, for there was only one room in the school, she saw many boys and girls sitting on the floor and at the other end of the room there was a man dressed in a white shirt and a white pancha (a long piece of cloth which is draped around the waist in place of trousers) standing behind a table.

Looking again at the children sitting on the floor, she saw that they were all talking out loud as fast as they could—they were studying. (In India it is the custom in the school to consider the lad who recites the loudest and most rapidly as the most diligent student. Consequently, it is sometimes possible to hear the noise thus created a block or two away.)

Little Shanthamma was so absorbed in what she saw that she failed to notice the teacher leave the room and became aware of it only when she felt his hand upon her shoulder. At first she was ter-

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

rified. She wanted to run from this man against whom her father had warned her, but his hand upon her shoulder prevented her escape. Then he spoke to her, not harsh words as she had expected, but kind words, asking if she would like to come into the room and help the rest of the children make some mats from palm branches which had been brought in that morning. He seemed so kind, and his invitation was so appealing to lonely Shanthamma, that she accepted, her fear completely vanished.

In the school the hours passed quickly. Not only did Shanthamma help make mats, but she also heard many stories about many things, including a God named Jesus. It was with a great deal of reluctance that she left when school was over.

That evening, as she sat in her home, the teacher came to the door and asked to talk to her father. Swamidas, seeing that it was the Christian teacher from the school who dared to darken his doorway, immediately cursed him roundly and told him to be gone, for he would have nothing to do with the likes of him. However, the teacher remained and Swamidas was forced to hear him out. Great was his consternation upon learning that his daughter had been so possessed by the devil that she had spent the day in the evil school. Women were not supposed to have an education, and, furthermore, no child of his—even though they were only girls—was to come under the influence of that strange god, Jesus, who was so changing his countrymen.

As can be expected, every entreaty of the teacher for permission to let Shanthamma attend school regularly was in

vain. Swamidas continued in his folly and stoutly refused, even threatening bodily harm to the teacher if he did not leave at once. To Shanthamma he gave a stout beating and promised to thrash her within an inch of her life if she ever went back.

Time passed and the teacher continued to fill Swamidas' ears with entreaties for permission to let Shanthamma come to school. Shanthamma, too, chose every opportunity she could to let her father know that she would like to go. Finally, giving in to their entreaties, Swamidas gave his consent; however, he strongly demanded that Shanthamma was not to hear any Bible stories.

Months went by, and Shanthamma was very happy in her new life at school. Then, one day, calamity befell the family. That evening when Shanthamma returned home, she found the family in despair. Their water buffalo was gone. All day Swamidas had looked for it and had not been able to find even a trace of it: it had last been seen wandering down the road.

That evening as the family sat cross-legged on the floor of the mud hut, Swamidas brooded over the disappearance of his buffalo. It was a serious loss to him, so serious, in fact, that he would most probably lose his entire farm; for the fields needed to be plowed, and, without the buffalo to pull the plow, he would not be able to do it. Furthermore, where would he get milk and how would he be able to haul grain to the village in his two-wheeled cart without the buffalo?

Upon these musings, the small voice of Shanthamma suddenly interrupted, asking permission to pray to Jesus that the buffalo return, for the teacher in the school had told her that Jesus would always answer all her prayers as long as she believed in Him.

This was all that Swamidas needed to send him into a fit of mad rage. As if it wasn't enough that his buffalo was gone, now he found that his daughter had disobeyed his command. She had not only received an education which no Hindu girl should have, but she had also given herself to faith in the Christian god, Jesus.

Scolding loudly and threatening with many gestures, he turned upon Shanthamma. He had enough of her foolishness. Never was she to go near the school again, and to make certain of it, he would begin to make arrangements tomorrow for her marriage. He warned her not to mention the name of Jesus in the hut again upon penalty of a severe beating.

Another day passed and still the water buffalo was not found. Swamidas had been sure he would find it by evening, but he hadn't. He had travelled nine miles that day to Sulurpet, but in vain. What wretched days these were for him and for his family. Why should the gods be so angry with him?

Once again, Shanthamma, sitting in the corner of the hut, spoke. It had taken her a long time to work up enough courage to do so after the scolding her father had given, but the teacher had been so certain in his promises to her concerning the love Jesus had for her.

She told her father that she would like to pray to Jesus for the buffalo just once. After all, it could not hurt too much. If Jesus didn't answer her prayer, she would know that the teacher had not told her the truth and she would promise never to listen to him again.

At first Swamidas was prone to anger, but, reflecting upon her words a moment, he decided that perhaps there was some wisdom in them. Little more could befall him that would be worse than that which had already happened. Perhaps this Jesus was a god and it wouldn't hurt to worship him along with all the rest of the gods. He gave his consent to Shanthamma.

Softly, and yet with great faith, Shanthamma prayed somewhat after this manner.

"Dear Jesus, the teacher said that you would answer the prayers of even little girls such as I am. We need our buffalo very much, so won't you please send it back to us tonight. Please, dear Jesus."

As she finished these words, Swamidas and his wife looked at each other and smiled. What a preposterous idea it was to think that a god would listen to such a little person—and a girl at that. Why,

ANNUAL MEETING OF MISSION AUXILIARY

The annual meeting of the Board of Directors of the Mission Auxiliary will be held at Wartburg Theological Seminary, Dubuque, Iowa, July 16, 1947 at 2:00 P. M.

THEO. L. FRITSCHER, *President*,
H. C. NEEMANN, *Secretary*.

though they had prayed to Krishna himself, they had not been given any answer.

The next morning as the light was just beginning to chase away the darkness, Shanthamma awoke and went out. She was so certain that the buffalo would be there. She wanted to be the first one in the family to see it. The buffalo had to be there, for Jesus had said in the book

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he left on earth, so the teacher told her, that he loved little children.

Around the corner of the hut she went, hurrying to the spot where they kept the buffalo at night. Yes, Jesus had answered her prayer! There, on the straw, lay the buffalo. It had wandered back during the night. Jesus had sent it back.

When the parents saw the buffalo and remembered the faith of Shanthamma, they began to think that surely this Jesus must be a great and a wonderful god if he would hear the small voice of such a little girl. A few days later, Swamidas went to the school and talked to the teacher.

Several months later, after Swamidas and his entire family had received instruction and had learned more of this Jesus, they came to saving faith in Him and were baptized. Through the simple praying faith of a little child five souls were brought to Christ.

Great is the power of prayer when uttered in faith in Jesus Christ, our Savior. Therefore, let us not forget our prayers or think of them with scorn. The prayers of each and everyone of us are mighty weapons in the battle for good against evil. God listens to them, and through them He accomplishes great things.

... More things are wrought by prayer
Than this world dreams of. Wherefore
let thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or
goats

That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer

Both for themselves and those who call
them friends?

For so the whole round earth is every
way

Bound by gold chains about the feet of
God.

—TENNYSON.

WE HAVE FLUNG a few men and a few dollars into the mission fields, and the missionaries have brought back samples—but we have not ordered the goods.—
Dr. R. H. Glover.

FIRST YEARS ON THE INDIA MISSION FIELD

BY LILLIAN LANGE

Language

Imagine for a minute that tomorrow you will step into your work, perhaps your office, perhaps your study, school-room, in your place of business, or in your own home, and you find that you cannot understand the words of any of the people around you. You speak and no one knows what you are saying. You are all keyed up to do your work of the day which would entail speaking to these people, but no one seems to hear you nor will do anything you ask. There is so much work to do, but your hands are tied, momentarily. In a similar situation I found myself when I entered the India mission field. Although I was filled with enthusiasm and zeal to enter into the service to which I had looked forward for a long time, I stood helpless before my first audience in India. They had sung songs of welcome for me and had garlanded me with flowers, but I could not even thank them properly, I could say nothing in their language. As this new language, Telugu, fell upon my ears, I could not even find a familiar sound there. And I asked myself, "Are these the people among whom I must work? Is this the language I must speak? How is it possible?" It wasn't possible just then, but I could clearly see what the nature of my first work in India would be.

"How is your Telugu coming?" was the question often asked by my friends, who, before me, also had to struggle with this foreign, and, at first, a bit peculiar, tongue. "Well, I guess it is coming," and that was all I could say for it. Patience was the great trait which had to be learned along with the language.

My first examination seemed to spell magic for me. I was always under the impression that after that was over, I would be able to speak to the people rather freely. After the examination had passed and I had passed with it, I found that it was not quite as I had expected. It

worked no magic, I had to keep plugging and go on from there. However, after the next two examinations I should be closer to the goal toward which we all aim, that is, preaching to the people, fluently, the Gospel of our Lord Jesus Christ.

To a Village

This morning I went to a village with our Indian Bible women. It took us approximately one half hour to walk there. If you would ask me where this village is, I would say, "Oh, you just take that path for a little ways, then you cut off to the left, cross the railroad tracks, and there in that cluster of palmyria trees, you will see the village." It is not on a certain highway, just there in that direction.

This little village was little different from the many thousands in India. Although it was a village of only out-caste people, still it was definitely divided into two parts, for there were two divisions of the out-castes living there. The style and architecture of the houses were all very similar. They were from 8 to 12 feet square, about 8 feet high, and all had thatched roofs made primarily from palmyria palm tree leaves. Near some of the houses might be hovering a little shed with divisional low walls of mud and merely a thatched roof fastened to four corner poles. These sheds were for the buffalo or the cow which may be the possession of one of the families.

Although it took us only a half an hour to get to the village, it will take much effort, prayer, and work to get to the hearts of the people. We went to a home where the Bible Women had been before. We sang, "Behold the Love of God," the message of how God sent His only Son to die for the sins of the world. Then one of the Bible Women clearly explained the meaning of this song. "Was this not a wonderful love? And Christ died for your sins that you might have eternal life with Him." These were some of her words, but they were received without comment by the people that were gathered around. All the while she was preaching, it was as if it were to a blank wall. Some neighbors came around and

listened, and went. One member of the household kept on with her work and did not even look up. Not once did a smile come to their faces. They would not open their hearts, but we must try again.

Our work was quickly finished in this village, Deepalem, which means, a village of light, for we met dull ears all along the way. If they had only known that they could truly be the Village of Light if they had listened intently to our words and accepted the Light of the World.

So many people are walking in darkness or are still in the shadows. We are daily sowing the seed, and watering the plants, but only God can give the increase. Will you pray that the harvest may be bountiful!

Confirmation Day

As I write this, it is Palm Sunday, but more than that, it is the Confirmation Day of 17 of our young people here in Gudur. As I saw these boys and girls stand in front of the altar this morning and renew the promise of loyalty and service to God and to our Church, which they first made at their baptism through their sponsors, my thoughts strayed momentarily to other confirmation classes throughout the whole world who would be giving similar vows during this season. Then I prayed, "Dear God, be with each one of these young Christians and grant them strength to keep the promises which they are renewing now, and guide them, that they may be of service in Thy great work."

Let me tell you a bit of this great day of our Indian young people. As the 4 boys and 13 girls of this confirmation class began marching from the school toward the church, they sang one of our favorite songs, "Take Thou My Hand, O Father." As I watched this procession, I remembered that it was Palm Sunday and that many years ago as another procession was taking place, a host of people were throwing palm branches on the road for Jesus, and they sang for Him. Jesus was the leader of the group marching into Jerusalem, and just like that, Jesus was the leader of these people today, and they, too, were singing. What a great

day it was for them! It was perhaps something like this on that first Palm Sunday, quite warm, but a slight breeze which made the day bearable. There are many palm trees growing right on the mission compound, and they helped to make the picture more complete.

The members of the class were all dressed in white, the symbol of purity, and that includes also the boys, for here they have little use for dark suits. They walked down the aisle behind Pastor William Oberdorfer and Pastor Zachariah. They had front seats, but they were not on chairs; instead, they sat on mats placed there for them. This is a handy custom, and a very comfortable one for the Indian.

Reaching the Confirmation part of the service, the boys and girls with loud and clear voices repeated their promises to God and recited the Creed in unison. Then, one by one, they knelt before the pastor as he read their Scripture verse and blessed them. As they were now taken into the Church, they had the privilege of partaking of Holy Lord's Supper along with their parents. "Take and eat, this is My Body; take and drink, this is My Blood" were the words the pastor said in Telugu, and for the first time they received the Sacrament and with it they received the forgiveness of sins, and strength from God.

After the two and one half hour church service was over, they marched back to the school and sang all the way. As we were sitting in the house just before dinner, we heard some singing come closer and closer. Here came the confirmation class as a whole and brought us some fruit and some betel nut leaves. Similarly, they went to the native pastor's house, and to Rev. Oberdorfer's house. On this happy day, they found it most fitting to share their happiness with others by giving these small gifts.

One Whole Day

My alarm rang at four-thirty, and quickly I jumped up to turn it off. I had been anticipating the sound in my sleep and immediately was wide awake. Today was the day we had set aside to go to a

certain village seven miles south of Gudur and it would be an all day affair. As I breakfasted by lantern light, I reflected on the village work we had done the last two weeks. We had been to a different village each day and had preached the Gospel to many people. Would many people hear us today? Would any of them accept Christ? Each new day brings with it a new challenge, and always new and different experiences.

The dawn was beginning to break at 5:30 when I went after the Bible Women, and as I watched the eastern sky, I saw a faint glimmer of red creeping from beyond the horizon. In a few minutes the whole sky was aflame with glowing crimson, and another day arose, showing the glories of our God. We have been given another day of grace by our Lord in order that we might serve Him and proclaim again that the crimson blood of our Christ, crimson as the sky itself, has saved us unto life eternal.

The modes of transportation in India are varied. We might ride a jutka (a bandy pulled by a horse), an oxen bandy, a bicycle, a car, or a train, or we might just walk. We had walked many miles the last few weeks, but this morning the train came to our rescue since it stopped right at our village. We had to wait only about 45 minutes at the station. After we had climbed into a compartment which was not too crowded to hold all eight of us, we began to sing some hymns and to get in tune for the day. It was a beautiful day, the sun came up on a clear sky, and it was not yet too hot.

Some of our Christians live in this village, so we went there first. The Bible Women had taken with them the supplies for the noon meal and quickly began the preparations. Soon we went to the homes of the villagers to begin our day's work. "This is Friday, and it is cleaning day for most of the people," the Bible Women told me, and sure enough, at the first house we noticed the buzz of activity. The thing that interested me most was the lady who was doing the weekly floor polishing. Over the earthen floor she spread a mixture of cow dung, letting it dry in the pattern she made with her

rag. She kept on with her work all the time we were there and had almost finished when it was time for us to leave. This happened to be quite a large house belonging to some caste people. However, the mother and one of the older daughters sat down to hear our words, and seemed quite interested in our stories. The mother was unable to read, but the daughter had read up to the fifth grade and so we left with them a tract and asked them to think well on our words and to read the tract carefully. Very often the people are anxious to buy one of the Gospels, and we have sold many of them.

We went on to other houses. In the back yard of one we saw a small temple erected to a tree, and this they worshipped. The lady listened but did not quite know what to make of our message. In another home we encountered Brahman widows who could not come outside, and would not let us come in. We preached through the door and they listened. In another home we were received kindly and the people asked us to be sure and come back. But one of the men who was listening said, "There is no god," and another Hindu answered, reassuringly, "Sure there is a God, he just doesn't know it." Although his idea of a god, and the God we proclaimed were somewhat different, there is a God.

We met a kindly old lady with a wrinkled face in one home. She was cleaning some rice with a straw pan, somewhat on the order of a large dust pan. But she put her work aside when we came and listened intently to our songs and stories. I wanted to take her picture as she was cleaning the rice, but she was afraid some evil would come to her if she allowed it. They were brought up to fear, and they could hardly be expected to trust a white person with a queer black box.

Twelve o'clock came and we knew it by that tingling feeling in our stomachs that spells hunger. We had sung much, we had talked much, and we had walked much from house to house. Dinner was ready, and as the custom was, we sat on the mats that were spread for us on the floor and ate off the leaf plates with our

fingers. Our dish was some tasty chicken curry served on rice. Although this is ration time, and each one is allowed only so much, we were more than satisfied when the meal was finished. We rested inside for quite a long time during the noon day heat. Not even the Indians venture to stay outside during the heat of the day.

We talked to our Christians in the afternoon, and, before we left, we had prayer, song and Scripture with them. We had come by train, but we would walk the long way back, and as we started, our friends "saw us off" for quite a distance. We talked, laughed and sang along the way and the walking seemed easy. But the last three miles were the hardest. We were all getting a bit weary, for it had been a long day. It had begun more than 12 hours ago and had contained much activity. At the five mile mark the water gave out, but the sun was going down and we would soon be home.

The sunset was as beautiful as the sunrise had been. The huge, fiery ball was hanging low in the western sky and cast a deep rosy glow all around. Just above the sun, in accentuated contrast, hung clouds which looked almost purple. In no time at all the sun was sinking behind the small ridge of dark blue mountains that I could see in the distance, and as God had given it, God had taken another day.

AUGUST PRAYER CORNER

During August we solicit your intercession for the following missionaries:

NAME AND FIELD OF SERVICE

DATE
AUGUST

- 1 Mr. and Mrs. Linus Eiermann, New Guinea
- 2 Rev. and Mrs. Goetzelmann, New Guinea
- 3 Rev. and Mrs. Hans Wagner, New Guinea
- 4 Rev. and Mrs. A. Maahs and children, New Guinea
- 5 Rev. and Mrs. Luther Heyde, India
- 6 Rev. and Mrs. W. Egbert, India

- 7 Mr. and Mrs. L. Behrendorf, New Guinea
- 8 Rev. and Mrs. Heist and son, New Guinea
- 9 Mr. Douglas Daechsel, New Guinea
- 10 Rev. John Hafermann, New Guinea
- 11 Rev. and Mrs. C. W. Oberdorfer and family, India
- 12 Rev. and Mrs. Wm. Fritz and family, India
- 13 Mr. and Mrs. Edwin Tscharke, New Guinea
- 14 Mr. and Mrs. Emil Wagner and children, New Guinea
- 15 Rev. Karl Holz knecht, New Guinea
- 16 Dr. Milton Schramm and family, India
- 17 Mr. and Mrs. Max Diemer, Under appointment to New Guinea
- 18 Miss Diemer, R.N., Under appointment to New Guinea
- 19 Mr. C. B. Jaeschke, New Guinea
- 20 Mr. Cyril Brumm, New Guinea
- 21 Rev. and Mrs. R. Goldhardt, New Guinea
- 22 Mr. A. C. Zimmermann, New Guinea
- 23 Mr. and Mrs. Herman Propp and son, New Guinea
- 24 Mr. Paul Toops, New Guinea
- 25 Miss Gertruth Kettner, India
- 26 Commissioner Dr. Theodore P. Fricke, en route home via Europe from recent India inspection tour
- 27 Dr. R. Taeuber, Executive Secretary of BFM of the American Lutheran Church
- 28 Dr. P. H. Buehring, Chairman of the BFM of the American Lutheran Church
- 29 Superintendent John H. Kuder, New Guinea
- 30 Dr. Carl Doermann, family, India
- 31 Dr. and Mrs. Theo. Braun, New Guinea

ing subsidized from mission funds available within the district.

The Central District Placement Office is to serve as a clearing house for information about farms for rent or sale, likewise about business or professional openings in areas served by Lutheran churches. Whenever a farm or a business opportunity in the area of any of our congregations in the District is offered for rent or for sale, the pastor or some individual in each congregation will forward such information to the Placement Office, which in turn will mail monthly listings to all Central District congregations and will also submit the listings for publication in the *Lutheran Standard*, *The Lutheran Missionary*, *the Central District Luther Leaguer*, and *Rural Lutheran Life*.

The Placement office is in charge of Pastor R. H. Riensche, Eustis, Nebraska. It is hoped that many rural churches and churches in larger cities will profit by attempting to fill farm and business openings with Lutherans.

Readers are asked to look for this month's listings on the last page of this issue of THE LUTHERAN MISSIONARY.

REPORT FROM INDIA NO. 17

DR. THEODORE P. FRICKE

TIRUPATI, APRIL 20, 1947

The weather in India is changing—from hot to hotter and within a few days the hottest of the year. Perspiration drips from my finger tips as I attempt to type these lines and if the sweat of my brow does not cease trickling into my eyes I shall not be able to see the keys. Brother, it does get hot in India and I don't mean warm. Waft, waft, ye breezes! It's 102 degrees in the bungalow! No thermometer would have the courage to face the facts in the open sun! Last night the temperature on the sleeping veranda was not less than 100, although I have a suspicion that it might have sneaked up a degree or two in the dark. Yes, it's even hot when the moon shines in India.

Most of the mission-wives have made

CENTRAL DISTRICT, A. L. C., SPONSORS "PLACEMENT PLAN" UNDER MISSION SUPERVISION

The Central District of the American Lutheran Church at its 1947 convention, acting on the request of its Rural Life Committee, authorized operation of a Placement Office. Because the plan is basically missionary in nature, it is be-

their exodus from the plains and have joined their children at Kodaikanal where we have our health and rest station. The children remain there nine months of the year for their schooling. Our young missionaries have also taken to the hills where the climate is more conducive to study as they get in their last "licks" on Telugu before the May language exams. The older missionaries are sweating it out as they work to get their stations closed before Old Sol burns them out. Not infrequently do they look up from their work toward the hills, 400 miles to the south, where soon they will join their families and secure a well-earned rest in the cool of the Blue Mountains.

These final days on the field, though hot, have been filled with pleasant experiences. Let me share a few of them with you before I say farewell to the plains and head for the hills.

The Carl Oberdorfers Signally Honored; Drawn by 108 Oxen

Only men like Gandhi and Nehru have received the tribute given to Rev. and Mrs. Carl Oberdorfer—a ride in an ox-cart drawn by more than 100 bulls. It was Rev. Oberdorfer's birthday and the Vacadu parish insisted that he come into their midst for a farewell service on that day. The Oberdorfers are leaving for America on furlough within a few weeks. Our missionary has made many friends among the Hindu caste people of that area. When our car approached a river 19 miles from Gudur, we were surprised with an amazing sight. A huge two-wheeled ox-cart to which was hitched in pairs 54 teams of bulls, one pair for each year of Rev. Oberdorfer's 53 years and an extra pair of bulls thrown in for good luck, according to Indian custom. Seated on a throne-like seat, decorated with flowers, the missionaries were pulled through the sands and the river for a mile to the mission compound as hundreds of people lined the way cheering these servants who had spent more than twenty-five years in their midst. As we approached the mission compound, I also was invited to mount the cart and ride through the gate over which hung a banner with the words, "Welcome Com-

missioner of the American Lutheran Church." Of course, they had unhitched about 100 bulls before I got into the cart. It was no reflection on my age, but they did want to leave a little room for people inside the compound. Anyway who would care to be led into a small walled-compound and find himself surrounded by 108 bulls. Their thoughtfulness was deeply appreciated.

Custom of "Second Easter Day" Lives On in India

It was Easter Monday so we immediately proceeded to the church where Second Easter Day services were held which is an old custom still observed since the days of the German missionaries who opened this field. The dinner of rice and curry was served by the congregation in the old mission bungalow which had not been occupied by a resident missionary since the days of the last German missionary. The building has been used as a school for 450 children. It was my privilege to formally open a new school building which had just been completed within the compound. The afternoon was filled with programs of welcome and farewell. It was 11:30 P. M. when we arrived back at Gudur. When the Indians celebrate, they really make a full day of it—and half the night.

Another day we visited the Rapur field driving the 22 miles from Gudur. In the compound is another small mission bungalow which has had no resident missionary since the German missionaries left the field after the First World War. The building, although in poor condition, is used to house the mission school of 200 children. Beside it is a small church whose roof caved in two years ago during the heavy rains. Lack of funds have made rebuilding impossible so the congregation has been worshipping in a temporary thatch-church building which was constructed nearby. I did not fail to notice the four graves of one mission family located at the entrance to the old church. The graves of a German missionary's first and second wives and his two children.

Before we left the village the mission-

ary was requested to open a ration shop with prayer. Food is strictly rationed in India and the local community builds the structure in which ration shop is to operate. The Hindu element wanted their priest to dedicate it but the strong Christian influence prevailed and Rev. Oberdorfer respected by Christians and non-Christians alike was invited to formally open the shop with Scripture and prayer.

Bull Speed—Two and Two Tenths Miles Per Hour!

Did you ever see a pair of oxen pulling a jeep? It happened here! The other day Missionary Oberdorfer took me on a tour of inspection of some of his village schools. We drove 24 miles from Gudur in a jeep which our mission had purchased from the Army. Unbeknownst to us the jeep got plenty thirsty under the blazing sun as we pulled through the deep sands of the bush country and drank up all our gas at the rate of six miles per gallon. We had driven six miles from the last village when the engine died with an empty tank. Eighteen miles from home and eight o'clock at night! Without a flashlight it would have been unsafe to walk the 18 miles over a country road in whose warm dust deadly snakes like to lie at night. A half-mile away was a caste village. Learning of our plight, the headman, a friend of Rev. Oberdorfer, sent a pair of bulls with a driver to tow us to town. We made the next 12 miles in approximately five hours. Had it not been for the darkness of the night, our faces would have been red as we rode in an American jeep being towed by a couple of Indian oxen. But even this would have been better than to have remained stranded at the roadside putting up a night-long battle with malarial mosquitoes. However, we did feel like a couple of "conquered" heroes when, shortly after midnight, the headlights of an approaching car shone upon our bull-pulled jeep and Mrs. Oberdorfer and Miss Ruth Meyer drove up to find the "lost" and drive us the remaining five miles to Gudur. The bulls and the jeep arrived about two hours later. No wonder cows are considered sacred in India.

Jeeps will have a long way to go to merit such distinction in this country.

"Home Mission Field" Visited

Another day I drove (not in a jeep) 20 miles to the Kalahasti field with Miss Ruth Meyer, missionary in charge, and Rev. Nathaniel, parish pastor. This field is 24 miles long and 12 miles wide, having 660 Christians, one school, three teachers and 10 catechists. Proceeding 18 more miles from the mission compound at Kalahasti we came to the northern section of the parish, a valley between two mountains, where very little mission work has been done. At the last Synod meeting our South Andhra Lutheran Church voted to take over this part of our mission field as the first home mission field of the Indian Church. It is hoped that gradually the Church will take over more and more of our mission field, supporting it entirely with funds from our Indian Christians. 125 Christians met us as we emerged from our car at the roadside. With singing they led us to a little thatched shelter which had been erected for the occasion. In addition to the worship service by the pastor, a formal welcome was given the Commissioner who extended the greetings and well-wishes of the American Lutheran Church. During the service six infants were baptized and now one of these little brown-eyed, chocolate colored babes bears the name "Theodore Paul."

Dr. C. V. Sheatsley Remembered

My last act before leaving the Gudur field was the unveiling of the portrait of our first Commissioner to India. While a choral group sang in English "Faith of Our Fathers," the life-like portrait of the late Dr. C. V. Sheatsley, was unveiled before the 400 girls who sat on straw mats in the large assembly room of the new Sheatsley Memorial Girls' High School. Ever since Dr. Sheatsley's visit to India in 1920 his name has been held in high esteem by our Indian Christians who view him as one of their great benefactors. As Executive Secretary of our Foreign Board he was deeply interested in future welfare of our Indian

Christian girls and lived to see the realization of one of his fondest dreams—a new building for our girls' high school.

Puttur Field Visited

My last two days were spent on "the other side" of our mission field where Rev. Schwan took me on a tour of the Puttur field which I had only briefly visited previously. The parish is an extensive field about 40 miles long and 20 miles wide, having 663 Christians, 1 pastor, 10 catechists, 10 schools. Perhaps the most beautiful scenic spot in our whole mission with its green valleys and rugged mountains.

Especially interesting was the large village which bore the name Krishna (honoring the Hindu god Krishna) until the Christians who are now in the majority changed the name to Christna, thus honoring Christ who had come to live in their village during the past 25 years.

As the reception committee, consisting of most of the villagers, led us through the streets toward the chapel we passed a little shrine beneath a large tree in the center of the street. When Rev. Schwan inquired (no doubt for my benefit) as to the reason why the idols were still there, they informed us that they were left there to remind them that once they worshipped iron and stone but now the living God. Nearly all the people in the community are Christian and the rest are on the way which was evidenced by the gifts which even the Hindus brought to the chapel as offerings at the morning service.

It was the harvest festival. The church was crowded with most of the 200 Christians in this area. Before the altar were placed baskets of rice, grains, peppers, coconuts, bananas and chickens which cheerfully chirped throughout the service. Some of the gifts were given by Hindus who are favorably disposed toward Christianity and eager to assist the congregation in the support of its church, the gifts being sold later and used for local maintenance and benevolent projects. The service included a tender farewell to the Schwans who are about to leave on furlough. He was their first

missionary when he arrived on the field more than twenty-five years ago.

My last evening on the field was spent in the large parish church at Tirupati where a final farewell was given the commissioner by the Lutheran Laymen's League. The association was formed five years ago and its membership is made up chiefly of men employed outside of our mission, government inspectors, school teachers and clerks, most of whom have received their education in our mission schools. These men are among the best educated in our Indian church and have the best incomes. They can become a strong constructive force in the Church if they pursue the aims set forth in their constitution and which they reaffirmed at this meeting: "to strive for— a) the glory of our Lord; b) the Indianization of our Church on a self-supporting basis; c) the uplift and betterment of our Christians educationally, socially and economically." May God guide them in this direction and keep them on this path as they move into one of the most critical periods in India's dramatic history.

IF I WERE only rich, I'd surely give a lot to missions. But would I, really? It's so easy to give away what we haven't got: but real giving is a matter of the heart and not of the pocketbook. With a right heart even the poorest of men find something to give. In fact, if it were not for the giving of the poor men and women we'd have no church today. The way to eternal poverty is to keep what you have.

* * *

MEN WHO REFUSE to be governed by God soon find themselves governed by dictators.

* * *

JESTING is frequently an evidence of the poverty of the understanding.—*Voltaire*.

* * *

IF WE put off repentance another day, we have a day more to repent of and a day less to repent in.

blank at the bottom of this page. Your gift will be acknowledged in an early issue of THE LUTHERAN MISSIONARY.

COMMUNISM, CATHOLICISM, A SERIOUS THREAT TO PROTESTANT MISSIONS

In South America, Asia, and in European countries, communism is making mission work harder for Protestant churches. In Latin American cities of good size very active Russian Cultural Centers are seeking with much success to win for communism the thousands who, fed up with Romanism and its feudal atmosphere, are turning to something new and progressive. This, together with Roman Catholic persecution, is a serious threat to Protestant mission work. In southern Ecuador, a C. M. A. missionary, Miss Ethel S. Fetterly, was recently attacked by school children who were incited to mob action by the priests and the nuns. Miss Fetterly was knocked down and beaten, and just as gasoline

The \$5,000.00 fund to replace the wrecked FS boat with a new mission power boat has reached the half-way mark. \$2,500.00 is still needed to complete the fund.

In sending your contributions for this urgent request, please clip and use the

SLIP A SHIP

Enclosed please find my contribution of \$.....

Name

R. F. D. or St. No.

City State

Make remittances payable to

MISSION AUXILIARY
423 Plum Street
Fort Collins, Colorado

was being poured over her, intervening friends prevented a tragedy.

In China communists are gaining control of more and more territory. Wherever they come into power Christians must bear much suffering and persecution. In India, according to the Methodist bishop of Bombay, communism is growing amazingly among the working class and also among the Hindus.

In Italy communism and Catholicism have joined hands to prevent Protestant growth and expansion. Even in our own beloved land of freedom these two are working hard to place the Protestant church on the shelf labeled "History of the Past."

These developments should surprise no thinking Christian. It is inevitable that "whatsoever thou sowest, that shalt thou also reap." We have sown so much indifference toward the church's program of missions, so much tight-fistedness in supporting mission work that now we are reaping the curse of our past inactivity. Communistic and Catholic aggression are closing in on us while we still, half asleep, fiddle away at mission work half-heartedly. It is high time to awake from our sleep!

YOU CAN ALWAYS tell when a man is a great ways from God—he is always talking about himself, how good he is. But the moment he sees God by the eye of faith, he is down and on his knees, and, like Job, he cries, "Behold, I am vile."
—D. L. Moody.

* * *

HE IS NO FOOL who parts with what he cannot keep to get what he shall not lose.—George Owen.

* * *

JESUS CAME to save the lost, the last and the least.—My Church.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, Business Manager
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipt of the following contributions up to May 15, 1947.

A. FS REPLACEMENT BOAT FUND

Previous receipts \$1191.59. Rev. Wm. J. H. Knappe, Glasford, Illinois \$10.00. Wm. Weger, Strawberry Point, Iowa \$2.00. Mrs. Chas. F. Ager, Waupeton, Iowa \$5.00. John Pipho, Readyln, Iowa

\$15.00. G. H. Beckman, Kensington, Kansas \$10.00. Louis Froh, Marine City, Michigan \$2.00. Wm. Boettcher, Eureka, South Dakota \$5.00. Miss Dorothy Meyer, Parkland, Washington \$1.00. Carl J. Ringer, Eau Claire, Wisconsin \$5.00. William H. Siemers, Milwaukee, Wisconsin \$76.00. Rev. E. V. Schroeder, Flanagan, Illinois \$23.50. Mrs. Louise Henning, Madison, Wisconsin \$1.00. Rev. G. H. Brase, Linton, North Dakota \$5.00. Mrs. Paul Schulla, Dickinson, North Dakota \$50.00. Wm. H. Nolte, Weston, Nebraska \$10.00.

Mrs. Lewis Freyberg, Columbus, Ohio \$5.00. Miss Margaret Freyberg, Columbus, Ohio \$5.00. Mr. and Mrs. Gust. Rieter, Cedarburg, Wisconsin \$5.00. Mrs. Eva Reck, Jefferson, Wisconsin \$10.00. Mrs. Ernest Tank, Lawler, Iowa \$5.00. Mrs. George Betz, Princeton, Illinois \$5.00. Emmanuel Lutheran Sunday School, Grafton, Iowa \$100.00. Miss Hilda Juengel, Cicero, Illinois \$50.00. Sister Emma Stolle, Toledo, Ohio \$10.00. Mrs. John Spatholt, Youngstown, Ohio \$5.00. Mrs. Edna E. Roeske, Seattle, Washington \$1.00. Mrs. Helen Smith, Clear Lake, Wisconsin \$2.00. Mr. Sommer's Bible Class, Ann Arbor, Michigan (Mrs. Benzin) \$15.00. Wilbur Winkelman, West Alexandria, Ohio \$5.00. Mrs. E. A. Schwartz, Torrance, California \$5.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of Prof. Wm. H. Roselius by Rev. Wm. Young, East Lansing, Michigan \$3.00. Mrs. Sophia Faist, Woodville, Ohio by Mr. and Mrs. Harvey Aldrich, Mary McDermott, Gibsonburg, Ohio \$5.00. Christian Schneider by Mary M. Schwartz, Lydia Bowlus, Fremont, Ohio, Harriet Hankey, Bowling Green, Ohio, Edith Vance, Boise, Idaho \$2.00. Mrs. G. O. Jahr by Mr. and Mrs. Paul Schilla, Dickinson, South Dakota \$15.00. Rev. George Beckmann, Ashippun, Wisconsin by Immanuel Congregation, Lebanon Twp., Watertown, Wisconsin \$10.00. Herm. O. Poetter, Chewelah, Washington by Mr. and Mrs. Henry Schaeffer, Chewelah, Washington \$2.00. Mr. and Mrs. Paul Kempe \$1.00. Mr. and Mrs. Luther Tilson \$1.00. Rev. and Mrs. Wm. A. Foege \$1.00. St. Paul's Lutheran Ladies' Aid \$5.00. Ben Williams, Coleville, Washington by Rev. and Mrs. Wm. A. Foege, Chewelah, Washington \$1.00. Mrs. Perry Bryant by Paul Kempe, Chewelah, Washington 1.00. Otto Kempe, Five Mile Prairie, Washington \$1.00. Mrs. Heller by Mrs. Emma Sukut, Fredonia, North Dakota \$1.00. Rev. C. Deubler, Johnson, Nebraska by Mrs. D. E. Meyer and Margaret, Thorndale, Texas \$2.00.

Rev. Donald E. Meyer, Thorndale, Texas by Mr. and Mrs. Ernest Monson and Sylvia, Harwood, North Dakota \$2.00. Mrs. Jacob Laemmle, by Mr. and Mrs. J. G. Walth \$5.00. Art Herrboldt, Hosmer, South Dakota \$4.00. Art Buechler, Hosmer, South Dakota \$5.00. Henry Wendt, Gay Hill, Texas by Dr. and Mrs. H. L. Steinbach, Brenham, Texas \$5.00. Mrs. August Behrens, Brenham, Texas by Dr. and Mrs. H. L. Steinbach, Brenham, Texas \$5.00. H. C. Fehler, McGregor, Texas by Mr. and Mrs. Eugene Stoll, Brenham, Texas \$5.00. Mrs. H. F. Hohlt, Brenham, Texas by Mr. and Mrs. Will Koltes and Dorothy \$2.00. Grandparents, Mr. and Mrs. Thomas Burch and Richard C. Otto by Miss Joyce Willeen Burch, Houston, Texas \$2.00. Mrs. H. J. Egging by Mr. and Mrs. A. J. Neal and Mr. H. J. Egging, Houston, Texas \$2.00. Fallen Comrades in World War II by Douglas Perry, Lubbock, Texas \$2.00. Mr. and Mrs. E. Pflueger, Houston, Texas by Alfred Pflueger, Houston, Texas \$10.00. Rev. Henry Schliesser, Sr., by Mrs. Henry Schliesser, Sr., Houston, Texas \$3.00. Fritz and Gus Schumacher, Houston, Texas, by Mr. and Mrs. August Schumacher, Houston, Texas \$5.00. Sister Catherine Dentzer by Sister Edith Fischer, Houston, Texas \$2.00. Lloyd Allen Young by Herbert Browder, Ceylon, Minnesota \$1.00. Ferdinand Koop by Mr. and Mrs. Herman Hundt, Mr. and Mrs. Henry Hundt, Mr. and Mrs. Henry Kruse, Mr. and Mrs. Walter Huesch, Boyden, Iowa \$8.00. Total of Funds A and B \$1759.09.

C. SPECIAL NEEDS FUND

(For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, (Continued on page 16))

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertruth Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, *Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*
Rev. Herbert Schaefer 8-22-24/?-? 1947; Mrs. Herbert Schaefer 8-22-24/?-? 1947, *Nayudupet, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Leonard Schulz 2-12-21/?-? 1947; Mrs. Leonard Schulz 11-19-24/?-? 1947, *Nayudupet, Nellore District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

Miss Zoe Banfield 9-14-17/10-? 46, Lutheran Mission, Finschhafen, Territory of New Guinea.
Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, no dates stated, Lutheran Mission, Boana via Lae, T. N. G. Rev. and Mrs. Wilhelm Bergmann, no dates stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August C. Bertelsmeier, no dates stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Ress H. Boettcher 6-10-13-8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/? 46, Mrs. Brandt 5-20-18/? 46, Mrs. Esther Brandt 12-12-45/2-? 46, Lutheran Mission, Kerowagi, via Lae, via Kup, Chimbu, T. N. G.

Dr. Theodore C. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. Cyril Brumm, no dates stated, Lutheran Mission, Finschhafen, T. N. G. Mr. Douglas Daechsel 9-26-20/?-? 46, Lutheran Mission, Lae, T. N. G.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelbeng, Mt. Hagen, T. N. G. via Lae.

G. via Lae. Mr. and Mrs. Linus Eiermann, birthdates not stated, arrived 2-5-47, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. and Mrs. Wm. Flierl, birthdates not stated, arrived 4-13-47, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G. Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-? 46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae. Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-? 46, Lutheran Mission, Biliu, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. John E. Hafemann 7-14-12/9-23-39, Lutheran Mission, Amele, Madang, T. N. G. Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G. Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G., via Lae. Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-? 46, Mrs. Heist 1-9-22/1-? 47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asoloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Finschhafen, T. N. G. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliu, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajabit, via Lae, T. N. G. Mr. Herbert Honebein 2-21-16/7-13-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Christian B. Jaeschke 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Miss Jean Kammueler 3-4-26/10-? 46, Lutheran Mission, Lae, T. N. G. Mr. John Koonitz 9-1-07/1-? 47, Lutheran Mission, Printery, Madang, T. N. G. Rev. John H. Kuder 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34 Lutheran Mission, Lae, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/?-? 47, Mrs. Maahs 4-27-10/?-? 47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs 11-9-45, Lutheran Mission, Lae, T. N. G.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No. 2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Miss Helen Sanders 11-9-09/6-11-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-? 46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schneuker 8-23-20/2-26-46, Mrs. Schneuker 11-5-24/10-? 46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G. Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Schroer 11-6-23/1-? 47, Robert Schroer 5-25-45, Thomas

Schroer 8-21-46, Lutheran Mission, Mumeng, via Lae, T. N. G.

Rev. Paul A. Schulz 1-10-20/P-P-P, Mrs. Schulz 11-12-23/P-P-P, Lutheran Mission, Bugeid, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-P-46, Mrs. Sherer 4-28-17/10-P-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tschark, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Miss Uhe, dates not stated, Lutheran Mission, Lae, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-P-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-P-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. J. G. Schaefer 4-16-94/P-P-21, Mrs. J. G. Schaefer P-P-P/P-P-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio. Miss Margaret Stahl 7-15-01/10-P-30, Whittier Hall, 1230 Amsterdam Ave., New York, New York. Rev. Wm. Weiss 1-15-08/6-P-37, Mrs. Weiss 2-19-12/6-P-37, 1213 Park Ave., Fort Wayne, Indiana.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. Raymond A. Barber 8-19-14/6-15-38, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Rev. G. Horrold, dates and addresses not stated. Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkebeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES

(For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Finschhafen, T. N. G.)

Philip Russell Boerger 6-2-28/10-P-46; Arthur Fenske 2-4-28/10-P-46; Mr. Harvey Hildebrand 1-1-87/10-P-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-P-47; Leon Philippi 1-19-27/10-P-46; Herman Propp 8-8-95/10-P-46; Mrs. Propp 12-18-96/10-P-46; Richard Propp 7-2-30/10-P-46; Paul Toops 3-18-28/10-P-46; Harry Vorrath 2-18-29/10-P-46; Henry Voss 7-16-18/10-P-46; Clarence Wegenast 2-11-24/10-P-46; Frank J. Yetmar 5-30-89/10-P-46; Mrs. Yetmar 3-8-91/10-P-46.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Wartburg Seminary, Dubuque, Iowa. Doris Diemer, R.N., Allen Memorial Hospital, Waterloo, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Emma A. Matthias 11-15-08, 5264 University Way, Seattle 5, Washington.

Miss Ruth Rohde 7-25-16, Nursing Staff, Women's Hospital, Brisbane, Qld., Australia.

Rev. Herbert Wolber 2-25-19, Mrs. Wolber 5-1-25, 53 South Hartford Ave., Columbus 8, Ohio.

CENTRAL DISTRICT PLACEMENT OFFICE

PASTOR R. H. RIENSCHKE
Eustis, Nebraska

WANTED: Lutheran physician for village in eastern Nebraska. Substantial Lutheran farming community has no M.D. since aged practitioner's death.

FOR SALE: 140 acre Platte valley farm, all irrigable, on highway 5 mi. from Gothenburg, Neb. Completely modern house, good barn. Heavy soil suited to alfalfa or corn. Possession at once or on March 1.

FOR SALE: 10 room brick hotel with dining room in Eustis, Neb. Good business and respectable trade maintained by Lutheran couple for 37 years. Reasonable in price and good terms.

(NOTE: The Placement Office has not investigated above offerings and disclaims responsibility for resulting deals.)

MISSION AUXILIARY RECEIPTS

(Continued from page 14)

Sending Account, Native Helpers, Medical Missions, etc.)

Otto Kiunke, Corsica, South Dakota \$6.00. Mrs. Anna Behnke, Ada, Minnesota \$2.00. Mr. and Mrs. LeRoy Kuehlwein, Columbus, Ohio \$5.00. Mrs. F. H. Duerschner, Waverly, Iowa \$1.00. Mrs. Frank T. Joseph, Fremont, Ohio \$1.00. Mrs. Sam Geckle, Cardington, Ohio \$1.00. N. N., Cleveland, Ohio \$1.00. Mrs. Ruth Blocher, Dayton, Ohio \$1.00. Rev. C. C. Wannemacher, Norwalk, Ohio \$.50. Rev. Emil G. Rieber, Alden, Minnesota (Mansfield) 3.00. Mrs. Stoeltz and Miss Gertrude Walck, Waska, Minnesota \$1.00. Mrs. C. R. Haselmann, Omaha, Nebraska \$1.00. Vernon Starkey, Fort Lauderdale, Florida \$1.00. Herman Sullwold, Detroit, Michigan \$1.00. C. B. Kriechbaum, Cleveland Ohio \$3.50. Mrs. H. E. Mertens, Pittsburgh, Pennsylvania \$1.00. Mrs. Fred O. Egelhoff, Worthington, Ohio \$1.00. Ralph Rengert, Cardington, Ohio, Life Membership \$25.00. Including previous receipts, total \$1176.17.

EVEL
UNE

The Lutheran MISSIONARY



TOTAL REACHES NEW GUINEA
(See Story on Page Two)

Vol. XXVII

AUGUST, 1947

No. 8

PUBLISHED MONTHLY BY

The Mission Auxiliary of the



American Lutheran Church

TOTAL REACHES NEW GUINEA

A cable from New Guinea states that the new *Total* reached Lae, our mission headquarters, July 2. The ship, costing \$60,000.00, was purchased from a Frenchman of New Caledonia and was delivered to our representative in Brisbane, Australia, in April. The cost of the new vessel is being assumed by the children of the Sunday schools of the American Lutheran Church who still have \$29,000.00 to raise before their task is done.

Maahs Prepares Vessel for Mission Use

Former Chaplain Arnold Maahs, retained by the Board of Foreign Missions for special assistance in matters pertaining to reconstruction in New Guinea, was charged with the task of fitting the new boat for mission use. The entire vessel had to be hand scraped and refinished, ballast consisting of mine slag to the tune of 25 tons had to be removed from the hold, and certain fittings and repairs had to be made in dry dock.

The task of loading the ship with cargo was no small matter. Handling 200,000 pounds of freight is work in any man's language. However, the greatest difficulty was experienced in securing the things needed; there is still a shortage in Australia of many critical items, and many of them are banned from export. Among other things 60,000 pounds of salt were taken aboard to serve as money in New Guinea. New Guinea natives gladly accept salt instead of cash for food, labor, and other things our missionaries must buy from them. A truckload of old newspapers formed part of the cargo. In Australia they are "junk"; in New Guinea they are valuable—much coveted by natives for use as cigarette paper. A 32 page newspaper, no matter how old, is worth about \$1.00 on the native market.

Total Is Not Exactly a Canoe

Sunday school teachers, especially in inland towns, might wish the following information to impress upon their pupils that the *Total* is not exactly a canoe. The



Commissioning Services held at the Dock in Brisbane

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

IN MEMORY OF MISSIONARY STEPHAN LEHNER

By DR. R. TAEUBER

From Australia comes the information that it pleased almighty God to take away into His upper abode our beloved missionary and friend, the Rev. Stephan Lehner, relieving him of all labor, pain and trouble. He died on Pentecost at a hospital in Brisbane, Queensland, Australia.

He had been taken to the hospital several weeks prior to his death but had been under doctor's care for a long time before. Apparently he succumbed to cancer-like tropical sores which stubbornly resisted all medical and surgical efforts.

In Pastor Lehner, this eminent missionary, not only New Guinea but missions at large have lost a great man.

Missionary Lehner was born at Nuremberg, Bavaria, in the year 1877, and as a graduate from Neuendettelsau Pastor Lehner began his career as missionary of New Guinea in 1902, landing there on August 9 of that year, beginning his missionary pioneer work among the 1200 Bukaua, reaching out to the Azera and Garamari. He built the station of Kap Arkona, which became of such tremendous import for the development of the whole mission work among the natives speaking Jabem and related languages.

Throughout the forty-five years of his missionary life the Rev. Lehner exercised a tremendously wholesome influence on the whole Lutheran mission work in New Guinea. He was a hard worker who did not spare himself. With his sacrificial work went outstanding and scholarly ability.

Innumerable popular and many learned articles that found their ways into various mission periodicals, many pamphlets and educational books bear his name as author.

In addition to this, Pastor Lehner was an artist of fine ability, to draw and paint pictures of his beloved New Guinea, its people, its plant and animal life.

He has also done extensive and outstanding promotional work in Australia, the United States of America, and in his

new ship is 83 feet long and 12 feet wide, as landlubbers would put it. She registers a displacement of 114 tons and draws seven feet. A 160 horse power Diesel engine furnishes power.

Provision for sleeping quarters for fourteen persons, a dining room, various cupboards and other nooks are part of the ship's offerings.

Total Commissioned

April 13 a service of commissioning was held at the dock in Brisbane, the deck of the *Total* serving as pulpit for the speakers. Shown in the picture is Rev. M. Lohe, preaching. He is President of the Queensland District of the United Ev. Lutheran Church in Australia. Behind him, to the left, is Rev. J. Monz, and, to the right, Rev. A. Jericho, President of the Australian Board of Foreign Missions. (American women readers will be particularly interested in looking at the Australian women's hats. Tom Breneman of radio fame would have a hard time of it in Australia.)

The Trip to New Guinea

April 23, shortly after noon, the *Total* sailed down the Brisbane River toward the open sea. En route to New Guinea the crew hit rough seas and all sailors and passengers had a taste of seasickness—all save Rev. Maahs, a landlubber from Wisconsin. By the middle of June the *Total* reached Port Moresby and about two weeks later, on July 2, arrived at Lae. God had watched over His own on their perilous journey.

SMILE even if the other fellow doesn't; for no one needs a smile quite as much as the one who has none to give.

home country, Germany, where many close friends of his will mourn his death.

On May 10, 1931 his Australian wife, Clementine, nee Doehler, died in New Guinea. Their only two children, Theodore, now 39, and Ella, now 36, were in Germany to receive their schooling. In November 1933 he married our American practical nurse of Madang, Miss Sophie Deguisne, who survives her husband in Australia. Besides his wife and the two children his death is mourned by a brother, the Rev. F. Lehner, of Hosmer, South Dakota. (We have no record of the other relatives.)

During the first World War Missionary Lehner, despite his German nationality, was permitted to stay in New Guinea, and during the last World War he was one of the very last to be removed from the field and was spared the deplorable lot of most of his colleagues who were forced to spend their internment in Australia behind the wires of a detention camp.

During the forty-five years of his mission activity Missionary Lehner held various positions, including such as that of district president and field superintendent. For many years he was in charge of the Jabem seminary at Hopoi. A friend of his, the Rev. A. H. Schubert, secretary of the New Guinea Mission Board of the United Evangelical Lutheran Church in Australia, writes: "If Missionary Lehner would have been buried in New Guinea, thousands of his native students and missionary helpers, in addition to multitudes of other natives would have been there to see their beloved and so highly respected missionary and teacher once more."

Funeral services were held on May 27 at Nazareth Church in Brisbane. District President Lohe was in charge of the funeral and Rev. A. Jericho gave the first address based on Daniel 12, 1b-3. The Rev. G. Pilhofer spoke on I Cor. 4, 2.

Wreaths were laid by the Rev. Lohe, on behalf of the United Evangelical Lutheran Church of Australia on behalf of the General President, the Rev. Johs. J. Stolz; the Rev. C. Pilhofer, for the New Guinea staff; and the Rev. A. H. Schu-

bert, on behalf of the New Guinea Mission Board of the U. E. L. C. A. At the graveside Rev. Lohe gave a very short address also based on Dan. 12.

All letters received at our mission office in Columbus, one written shortly before his demise, betray his deep longing to return to New Guinea to his beloved school work and the native missionary workers whom he had trained and who longed for him and begged and prayed for his return.

In Missionary Lehner our New Guinea Mission as well as all its friends and supporters on three continents have lost a great missionary and friend.

Our cordial sympathy goes out to the bereaved widow and children and other relatives. We rejoice in Missionary Lehner's victory. He is now with his Lord and Savior. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

And God will comfort His mourning children.

THE LUTHERAN MISSIONARY

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EDITOR

Elmer J. Braun, Dysart, Iowa

Subscription Manager, Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

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WHAT CAN I DO?

The Foreign Mission office receives inquiries off and on asking us to name some special item which an individual or organization may furnish for the mission in India or New Guinea. We are always glad to hear of such interest and gladly reply. Special needs change, of course, from time to time. At present the following information may help.

(1) Any amount of money can be given for the New Guinea or India Emergency Fund. Such gifts will be used only for unforeseen needs on the fields not otherwise provided for.

(2) Quite a number of organizations each pay the annual salary of a missionary in India or New Guinea. The required amounts vary from \$555.00 to \$2500.00 per year.

(3) Scholarships are very popular. They cost from \$25.00 to \$125.00 and are obtainable for India or New Guinea. Write us for information.

(4) On both fields they could use slide and film projectors and certain kinds of film strips and slides. New Guinea asked for 16 mm sound projectors and says that four could be used. I am sure such projectors would also be welcome on our India field.

(5) All kinds of good books, theological and others would be welcome on both fields for their libraries.

Gifts in Kind

For India

Since Commissioner Dr. Fricke is expected back from India soon, we prefer to await his advice before mentioning special needs of this field.

For New Guinea

Good mimeograph machines and typewriters, saddles for men and for women, bicycles (with two or three speed equipment), brass instruments, especially cornets.

All such articles should be in prime condition, preferably new. It would be well to write us for further information before buying any article.

BOARD OF FOREIGN MISSIONS
American Lutheran Church
57 East Main Street
Columbus 15, Ohio

FOUR COMMISSIONED FOR NEW GUINEA MISSION SERVICE

Two Diemers

June 15, Max Diemer, graduate of Wartburg Theological Seminary, was ordained and his sister, Doris Diemer, R.N., graduate of Allen Memorial Lutheran Hospital, Waterloo, Iowa, was commissioned for service in New Guinea. The commissioning and ordination took place in St. Peter-St. John Parish, of Richfield, Iowa, H. G. Diemer, Pastor.

Erna Matthias

Sunday, June 22, Miss Erna Matthias, R.N., was commissioned as lay missionary at St. Paul Lutheran Church, Waverly, Iowa, Otto Fangmeyer, Pastor. The candidate's father, Pastor Emeritus A. Matthias, performed the act of commissioning. Dr. John Hiltner preached the sermon. Pastors Otto and Paul Matthias, brothers of the new missionary, assisted in the service.

Herbert W. Wolber

Also on June 22 Rev. Herbert W. Wolber was commissioned. The missionary's father, Rev. H. F. Wolber, Patricksburg, India, preached and Rev. H. N. Brobst, pastor of St. Matthew's, Columbus, Ohio, where the commissioning service was held, conducted the liturgy. Dr. P. H. Buehring, chairman of the Board of Foreign Missions, acted as commissioner with assistance of Pastors H. F. Wolber, Arthur Wolber and H. N. Probst.

REPORT FROM INDIA NO. 18

BY DR. THEODORE P. FRICKE

Kodaikanal, May 1, 1947.

Orphaned Lutheran Missions in India

The Lutheran Church is gravely concerned about its orphaned missions. When the Lutheran World Federation meets at Lund, Sweden in June, one of the major considerations will be the future of our orphaned missions.

When the World War broke out in Europe, many Lutheran Missions in India faced a crisis, especially those which looked to Germany and Denmark for sup-

port. Remittances from Germany immediately ceased and missionaries were interned. All contact with the home base was severed.

As the war progressed the missions and the indigenous churches which they had organized under Indian leadership found themselves in sore straits. The personal allowances of the workers had to be cut to a mere subsistence level. Many areas of work had to suffer drastic curtailment. Many workers had to seek employment outside of the mission and the church. Some suffered untold hardship as they continued their faithful service. Hospitals, dispensaries and schools faced the necessity of closure which would have meant suffering to thousands. The Indian Christians generously increased their contributions at great sacrifice but this was not enough to carry on the program. The sacrificial labor of countless missionaries stood on the brink of disaster. The work of years faced dissolution and disintegration.

War Emergency Committee Set Up By Federation of Lutheran Churches

Immediately the Federation of Lutheran Churches, which represents nearly all the Lutheran missions and churches in India, went into action to save the situation. A War Emergency Committee was established to rescue these orphans, alleviate the anxiety and sufferings of the workers and to maintain, as much as possible, a normal program of evangelistic, educational and medical activities. It is a matter of deep thankfulness to God on the part of thousands of Indian Lutherans that their missions and the churches have been saved from collapse and have been enabled to continue their work.

Lutheran World Convention Backs War Emergency Committee

The Lutheran World Convention (now Federation) immediately authorized the Committee to represent it in all matters pertaining to these orphaned missions and to administer Lutheran World Action Funds which were allocated for their relief. Without delay these funds arrived from America and were carefully administered so that distressed missionaries

could be assisted, Indian pastors and workers be kept at their posts and mission institutions be kept in operation. Although in some areas retrenchment had to be made, yet for the most part the work went on. The cause of Lutheranism was preserved and extended throughout the war.

The Committee not only labored to hold the ground, but also prudently looked into the immediate future. Study help was given young men and women to enable them to train for positions in the Church which were naturally becoming vacant. Thus leaders and workers were raised up from the youth circles in order to carry on the Church's program. Otherwise the work would have been tragically curtailed by the end of the war.

Why Help Must Continue

The Committee also made a survey with regard to post-war needs. Questionnaires were sent out to the missions and churches concerned requesting information on personnel, finances and buildings. It was obvious that interned missionaries would not immediately be released at the end of the war, nor would funds be permitted to come out of the distressed countries which had supplied them formerly.

It is estimated that approximately 50 German missionaries have been repatriated. Eleven have been permitted by the Government to go back to their work at the request of the Indian churches which they formerly served.

Lutheran World Action Funds continue to support these orphaned missions. Lutherans in America, who, through their contribution, resolved that the cause of the Gospel of Christ should not suffer during the critical war years, have also resolved to continue their assistance during this post-war emergency. Approximately \$70,000 will be needed this year and Lutheran World Action will supply the need.

The number of Lutheran Christians in the bodies which have been given help have been estimated to be not less than 225,000.

The Indian missions which received

help from Lutheran World Action Funds are: The Danish Mission in South India; in the Jeypore country of Orissa and Pathan; the Santal Mission, north of Calcutta; the Breklum (Schleswig-Holstein) Mission in the Jeypore country of Orissa; the Tamil Evangelical Lutheran Church in South India; and the large autonomous Gossner Evangelical Lutheran Church with its 160,000 membership in north India.

How long will help be needed? This is difficult to predict. The Danish Mission is again being supported by its home board. The future of the German missions is most uncertain. The Gossner and Breklum societies in Germany have been able to communicate with their brethren in India and have expressed an eagerness to resume work at the earliest possible time and to send the needed financial help as soon as the official government

channels are open. It may be many months before this will be possible.

Our American Churches, we are confident, will continue to reach across the seas with the working arm of love and help these needy brethren of the household of faith. "Love never faileth." The need is as great now as it was during the war. At this hour when forces of evil, as strong as ever, continue their efforts to put to silence the voice of the Gospel, we can least afford to stop or diminish our help to these witnesses of Christ, our orphaned missions in India.

The Federation of Lutheran Churches in India corresponds to the National Lutheran Council in America. All Lutheran groups belong to it with the exception of the Mission of the Missouri Synod. The constituent bodies with year of founding and baptized membership are:

CONSTITUENTS OF FEDERATION OF LUTHERAN CHURCHES IN INDIA

		YEAR FOUNDED	MEMBERS BAPTIZED
1	Danish Patha Evangelical Lutheran Church.....	1928	225
2	Danish Mission Church	1864	8,736
3	South Andhra Lutheran Church	1944	10,894
	American Lutheran Church Mission	1865	
4	Santal Mission of the Northern Churches	1887	27,000
5	West Jeypore Evangelical Lutheran Church	1938	28,035
	Breklum (Schleswig-Holstein Evangelical Lutheran Mission)		
6	Tamil Evangelical Lutheran Church	1919	42,370
	Leipzig Evangelical Lutheran Mission	1706	
	Church of Sweden Mission	1874	
7	Gossner Evangelical Lutheran Church	1919	159,726
8	Evangelical Lutheran Church of Central Provinces	1923	3,096
9	East Jeypore Evangelical Lutheran Church.....	1929	278
10	Andhra Evangelical Lutheran Church	1927	212,968
	United Lutheran Church Mission	1842	

REPORT FROM INDIA NO. 19

BY DR. THEODORE P. FRICKE

Kodaikanal, May 12, 1947

Kodaikanal, A Great Missionary Retreat

Kodaikanal is the mountain station whither our missionaries flee from the burning plains in order to rest and recuperate during six weeks of the scorching months of May and June. It is located 400 miles south of our mission field.

Someone has vividly compared the missionary scene at this time of the year, when families begin their trek to the hills, to a "swarm of ants moving from all directions toward a lump of sugar."

Kodaikanal is indeed a "Sugar-loaf Mountain," rising 7,000 feet above the brown plains and it is mighty sweet to the tired missionaries of most of the missions in South India who come annually to enjoy its delights.

It has been called the "Queen of the

Hill-stations." I know of no mountain resort in America which can excel it in natural beauty. Some have compared it favorably with the splendor of Switzerland. Its name is a Tamil word meaning "forests that are green even in summer" and that is saying a lot for India where a merciless sun and a continuous summer drought burns out and dries up practically every blade of green.

Kodai is a spot "where every prospect pleases." The pines, the blue-gums, the magnolias, the wattle! The orchards of pear, peach, plum and orange! The flowers in their nameless and numberless varieties! Precipitous cliffs! Pillar Rock! Coaker's Walk! Cloud-crowned Perumal, "god of the forests." Little white cottages perched on terraced slopes! Flower gardens like colored aprons spreading themselves from the verandas of hill-side homes! Winding roads running to ridges which command an aerial view of lesser ranges which crease the expanding plains that run seventy miles to the Bay of Bengall Blue basin lake caught in the heart of Kodai's slopes! "Waterfalls that hang like garlands" flashing in the sunshine! Crystal Falls, Fairy Falls, Rat-tail Falls and Silver Cascade!

The Indian bazaars affording every shopping convenience! The meat and vegetable markets where fresh food-stuffs are available daily. The tempting shops with their Persian rugs, Kashmir carpets, brasses and silverware. The post-office! The hospital!

Entertainment, amusement, recreation! The Tennis Club, the English Club, the Golf Club, the Boat Club! Picnics, hikes, concerts, theater and movies!

Kodai Missionary Union where the missions take turns in playing host to the missionaries who come from their separate compounds for the weekly teas which provide fellowship and social unity!

School for Missionaries' Children

Highclerc School, a complete high school, was opened in 1901 as a cooperative enterprise by various missions for their children who enroll in its boarding for the school year and take their vacation with their parents on the plains. Among

the pupils are the children of British and American missionaries, not only from southern and western India, but also from Ceylon and Arabia. The Missouri Synod Mission has its own school, a charming complex of buildings in a landscaped garden across from the Highclerc campus. The Swedish Lutheran Mission, in an attempt to preserve its national language within its mission family conducts its own school.

Refreshing Spiritual Atmosphere

Kodai strikes its keynote in the religious life of the community. Emerging out of the April heat and drought on the plains, the missionaries not only are refreshed with the cool invigorating air of the hills, but they also breathe deeply of the spiritual atmosphere which prevails at this retreat. There are four Protestant churches which include the impressive edifices of St. Peter's, an Anglican Church, and the Union Church. At Loch-End is the beautiful stone church, considered one of the finest pieces of architecture at Kodai, which was built by the Missouri Synod Lutherans. The fourth church is the Jubilee Church in the Swedish settlement, so-called because its cornerstone was laid in 1906, the bicentenary of the beginning of Protestant missions in India. The church was dedicated in 1909. It was erected by the Leipzig and Hermannsburg missions and taken over by the Swedish mission when it succeeded the Leipzig mission after the first World War.

ULC and ALC Missions Wait in Hope for Lutheran Unity

The United Lutheran and American Lutheran missions are unwilling to build additional Lutheran churches in the community, holding to the hope that the day may be near when all Lutheran missionaries at Kodai may be able to worship together in one church. Our mission conducts regular Sunday services in a small over-crowded temporary chapel on our compound. Many of the United Lutheran brethren attend our services and participate in a joint service on Ascension Day, which is held in the large dining room of our Jumisba hostel.

A major event of the season, when the population increases from 10,000 to 15,000, is the Kodai Convention held at the peak of the season in May "for the deepening of the spiritual life" of the 36 Protestant mission bodies whose members come to Kodai each summer. Dr. E. Stanley Jones has just completed a four-day series of lectures on "The Christian Church in the New India."

Our Church Owns Two Compounds at Kodai

Our American Lutheran Church mission has two large compounds at Kodai, one with 14 acres and the other with 17 acres, covered with towering trees and planted with lovely gardens.

The first compound is located in the center of Kodai. On the spacious terraced grounds are the two cottages which house the Doermanns and the Schramms, Bellevue and Minnehaha. Up the path is Jumisba, a beautiful stone building which was made possible by the Junior Mission Band at home for the missionaries' children, providing boarding while they attend Highclerc School. During the vacation season, its apartments are occupied by the families. This year it is being occupied by the Mayers, the Chells, the Schwans, and our single ladies, Ruth Meyer, Lillian Lange, Ruth Eberle, Gertruth Kettner and Mildred Monke.

Near this compound are two rented cottages where dwell the Oberdorfer Sr., and Fritz families.

The second compound is located in the pine forests three miles from town. The three single and one double cottage provide quarters for our "young" missionaries, the Heydes, the Egberts, the Oberdorfer, Jrs. They will soon be joined by the Schultzes and the Schaefer Jrs., who are expected to arrive in India this month. The names of the cottages have been appropriately given Mimosa, Acacia, Pineview and Wildwood, having been formerly called by the German missionaries who constructed them Dortheaheim, Friedaheim, Lueneberg and Hermannsburg.

So this is Kodai! A beautiful place but not too attractive to hold our missionaries when the time comes for their return to the plains. When June comes they will

hear the call from the plains as eagerly and as gladly as they heard the call from the hills. The vacation at Kodai will have achieved its purpose, having created an eagerness to get back to work and the full and fresh strength to carry on for another year.

Kodai is a God-send to missionaries in India. God apparently placed this healthful mountain-top here for the very purpose which it serves. Before its discovery as a suitable hill-station, the loss of life in the mission ranks, due to exhaustion and disease on the unbearable plains, was tragic. Today few are consumed in the fiery-furnace of India's summer heat because God has "lifted up their eyes unto the hills from whence cometh their help."

REPORT FROM INDIA NO. 20

By DR. THEODORE P. FRICKE

Kodaikanal, May 20, 1947.

Homeward Bound

Farewell to India! Eager to be homeward bound, yet reluctant to bid adieu to India and to our mission family of which I have been an intimate part during these past six months! Tomorrow I shall move thirty-five miles down to the plains by bus and board the "Express" for an overnight trip to Madras. On the following day begins a seven thousand mile flight to Europe where I shall confer with the Neuendettelsau Mission Society in Bavaria, Germany, regarding the future of orphaned Mission Finschhafen, New Guinea. Then on to Lund, Sweden, for the great meeting of the Lutheran World Federation which will concentrate on the problem of orphaned missions. Then on to America and Home, Sweet Home!

A Parting Panorama of India

Farewell to India! Land of exotic beauty and indescribable suffering. I shall long remember her craggy mountains, majestic in their rugged grandeur, her red moon that rises like a fiery ball, bathed in the flaming sunset, her green rice fields waving like a rolling emerald

sea. Then, too, I shall never forget the parched plains, brown and barren beneath a blinding sun, which loses its beauty and mercy in the torrid summer months. The multitudes miserable in their poverty, illiteracy and suffering—who can forget them! You see them everywhere in this land of 400 million people. Ah, yes, there are the rich, the educated, the privileged. But the masses are poorer uneducated and underprivileged. It is not strange that the land is overrun with beggars. You see them along the road, in the market place, at the railway station, before the temples and the churches. The lepers, the blind, the crippled, the widows, the orphans, the hungry patting their distended stomachs to elicit pity and mercy. Indeed a land of contrasts!

India with her Tower of Babel! Five hundred languages and dialects creating a confusion of tongues which divides the country, one half the area of the United States, into little "language islands."

India with her temples, shrines, mosques and churches! An architectural panorama of any village, town or city sweeps into view the variety of major religions in India. 240 million Hindus, 90 million Mohammedans, 8 million Christians, the Parsees, the Sikhs, the Jains and finally the 60 million Harijans (outcastes).

It has been affirmed that there is no country in the world where so many shrines, dedicated to gods and goddesses under different forms and names, meet the eye as in India. In large towns and cities temples are reckoned by hundreds and even by thousands. There are the temples on the hills dedicated to the principal deities, Siva, Vishnu, Krishna, Rama and to their respective wives, Durga, Lakshmi, Radha and Sita. Then there are the occasional shrines containing images of divine heroes and to the sons of the gods, the monkey-god, Hanumon; the sun-god; the moon-god; Mars; Mercury; Jupiter; Venus; Saturn; the goddess of plenty; the goddess of small-pox; the goddess of plague; the god of ocean, wealth and atmosphere. Someone has said that there are 400 million gods in India.

Every trade, profession and calling has

its tutelary deity. There is not an object on earth that some worshipper is not prepared to worship; rocks, stones, trees, pools, rivers, implements of trade, noxious reptiles, demons, ghosts, goblins and almost all of the animals. The cow is most sacred. I have seen it on the sidewalks of thronged cities like Madras and Bombay, entering stores and shops quite undisturbed. Monkeys are also revered. I have seen them enter homes and trains, snatching fruit from a table or lunch basket quite unmolested.

A land of pilgrimages! Streams of people move over the country to some holy mountain where stands an ancient temple or where dwells a revered hermit, to some sacred river whose waters, they trust, absolve from sin. Setting out in simple faith, carrying most of their earthly possessions, knowing little of the road ahead, enduring hardships, they begin their long journey to merit the blessing of the gods. All the chief landmarks on the map of India are associated with pilgrimages. Not only the great rivers of the northern plains, the Ganges and the Jumna, but the chief rivers of central and south India are also sacred. When my train crossed the Krishna, I heard the clink of coins hitting against the steel girders of the bridge as devotees cast them from the coach windows toward the muddied waters of the sacred river. The Himalayas which stretch like a wall across the northern frontier have been held for ages to be the abode of the gods.

A land of agriculture! Entirely inadequate to meet the needs of millions of the undernourished. Dirt roads. Deep ruts. Wooden-wheel carts lurching along as bullocks pull their heavy loads with drivers perched atop. Huge reservoirs feeding the thirsty cultivated lands. Bullocks at work walking up and down a slope while well-water gushes into irrigation channels which make fertile the higher land above the rivers and tanks. Water-buffaloes pulling the wooden plows through the rice paddies. Frail bodies of men, women and children bent over watery beds transplanting the thick rows of young plants. Landowners squeezing the last drop of strength from

the poor peasantry as they work from early morning till sundown.

A land of villages! 500,000 of them packed with 89 per cent of the country's population. Huts of yellowed mud. Roofs of thatch or red tile. Earth floors varnished with cow dung. Usually a single room serving all purposes of an entire family. Smoke from a mud-stove filling the room and filtering through the thatch. Women carrying water-pots from the village well. Children bearing bundles of firewood on their heads, or carrying cakes of dried cow-dung to feed the fires. The smell of chopatis, chillies and curry. The "moo" of a cow in the lean-to. The "oink" of a pig as it scurries across the yard. The "cluck" of a hen as it darts past the door. Don't look for the inside or outside plumbing. There are wide open spaces which seem to begin and end at the edge of the village. Someone has called India "the rural slum of the world." Of course, the Christian home in the village is very much in contrast in its neatness and cleanliness!

A land of caste and outcaste! Nearly everyone in India belongs to a special community or class. In the great Hindu community into which nearly three-fourths of the people have been born, everyone belongs to some caste, the caste of his father which he retains until death. Destiny places him within a frame-work and within that framework he lives and moves and has his being. It ordains his ideals, determines his occupation, fixes his social position, prescribes his gods and colors his entire outlook.

Most pitiful are the outcastes! To the Brahmins, the highest caste, the outcastes are barely human. To touch an outcaste is pollution. Segregated in separate villages, they dare not approach the temples, the wells or the sacred pools of the caste people. The present Government is endeavoring to break down this wall of partition by granting certain temple privileges and rights to public wells to the outcaste.

It is to these untouchables that the Christian Church has made its strongest appeal. Our Christian missions have centered their religious and social program

on them for among them human need is the greatest. Christianity has opened to them the vistas of a new life. So radical has been the change in character of many of these outcastes that many caste people have come to inquire about this new religion which has power to change the lives of men.

Walls which have been rigid for 3,000 years are cracking under the social pressure of the New India and the spiritual power of this the "new" religion, Christianity.

A land of political change! India has gained her freedom! The British are definitely quitting India by June, 1948. There can be no doubt about Britain's sincerity to withdraw. A few weeks ago His Excellency, the Governor of Madras Presidency, personally told me that he has begun his task of shipping 100,000 Britishers home within the next twelve months. Government positions formerly held by Englishmen are being rapidly filled by Indian replacements.

Political confusion and conflict reign as the two great parties, the Hindu Congress and Muslim League, struggle for political supremacy. The Muslims, refusing to send representatives to the Constituent Assembly, are holding out for a division of the country into Hindustan for the Hindus and Pakistan for the Mohammedans. The Congress Party insists on a united India which would, the Muslims fear, result in political domination by the Hindu majority. Communal riots have broken out in many areas causing bloodshed and property damage. Nehru, Jinnah and Gandhi have appealed to the people to desist from mob violence and peacefully await the outcome of present negotiations which the British Government is carrying on with the opposing political parties. At this hour it is difficult to predict the outcome. Many prophetic voices which are being heard through the public press forecast a divided India. A few optimistic political leaders still hold to the hope of a united India. What the consequences of either outcome will be, no one is prepared to predict. Whatever the ultimate outcome, believing hearts still view India as—

A Land of Christian Opportunity

India needs Christ now more than ever. The only hope is for Christianity to bridge the gulf that separates the divided people of India or there never will be abiding peace. The Christian Church, no doubt, will face difficult, dark days and will meet strong opposition as it moves toward its God-given task of heralding the Prince of Peace in a troubled land. Let the Christians in America strengthen the hands of their missionaries and their Indian brethren of the household of faith for their difficult task. This is the hour for courageous Christian witness.

To our own American Lutheran Church, we make a final plea, before we depart these shores, to reach across the seas and hold up the hands of our missionaries and fellow Lutherans of the Indian Church. They need your prayers. They need your financial support. Our Foreign Mission Reconstruction and Development Program is still \$125,000 short of its goal. Let us keep faith with those who labor here in our stead. Let us with them go forth to meet responsibility and opportunity.

Farewell, beloved India! In Christ farewell!

Farewell, dear readers! Pray for the welfare of India through Christ!

NO REARRANGEMENT of bad men will make a better world; there must be changed hearts.

* * *

THE TRUEST end of life is to know the life that never ends. *William Penn.*

SEPTEMBER PRAYER CORNER

In this corner we list the names of missionaries whom we have sent out, far, far away from home to do the work our Lord commanded of us. They are, in a large sense, our representatives. It is true that each missionary has a personal call to serve his Lord, but it is just as true that you and I at home have a call to remember our missionaries with our gifts and our prayers. Let us be mindful in our prayers of those who serve for

us in foreign fields. We solicit your intercession for the following.

NAME AND FIELD OF SERVICE

SEPTEMBER DATE

- 1 Rev. Erwin Chell and family, India
- 2 Rev. and Mrs. Gus Bergmann, New Guinea
- 3 Rev. and Mrs. Wilhelm Bergmann, New Guinea
- 4 Mr. August Berterlsmeier, New Guinea
- 5 Rev. J. G. Schaefer and family, India
- 6 Miss Margaret Stahl, India
- 7 Rev. and Mrs. Martin Helbig, New Guinea
- 8 Dr. Agnes Hoeger, New Guinea
- 9 Rev. Max Diemer, New Guinea
- 10 Rev. and Mrs. H. Hannemann and family, New Guinea
- 11 Mr. John Lindner, New Guinea
- 12 Rev. Fred and Mrs. Scherle, New Guinea
- 13 Rev. and Mrs. Carl Schneuker, New Guinea
- 14 Philip Russell Boerger, New Guinea
- 15 Arthur Fenske, New Guinea
- 16 Mr. Louis Winter, New Guinea
- 17 Doris Diemer, R. N., New Guinea
- 18 Mr. and Mrs. F. Yetmar, New Guinea
- 19 Mrs. St. Lehner, widow of Missionary Lehner, formerly in New Guinea
- 20 Rev. G. Reitz, New Guinea
- 21 Rev. and Mrs. H. Schaefer, India
- 22 Rev. and Mrs. Schultz and family, New Guinea
- 23 Henry Voss, New Guinea
- 24 Harry Vorrath, New Guinea
- 25 John Koontz, New Guinea
- 26 Rev. Wolber, New Guinea
- 27 Raymond Barber, New Guinea
- 28 Rev. and Mrs. E. Hannemann and family, New Guinea
- 29 Rev. and Mrs. H. Mayer and family, India
- 30 Mrs. Amma Radke, New Guinea

MISSION AUXILIARY FINANCIAL REPORT FOR THE YEAR 1946-1947

Receipts

Memberships and Subscriptions.....	\$3,132.46
Special Purposes: Medical Missions	
\$35.00. Native Helpers \$15.00. General Fund \$270.00. Reconstruction	
\$250.00. Scholarships \$1,556.20.....	2,126.90

Mission Auxiliary Projects: Printery Fund and Ship Fund	4,959.63
Booklets, Leaflets	143.75
Unredeemed checks	122.64
July 1, 1947 Balance	10,655.03

Total Receipts \$21,140.41

Disbursements

Lutheran Missionary, Printing and Mailing, Wartburg Press: 1946 May 5940 copies \$142.06, June 5996 copies \$299.61, July 6023 copies \$331.94, August 5334 copies \$32.76, September 5553 copies, October 5500 copies \$152.20, November 5500 copies \$136.37, December 5650 copies \$160.45, 1947 January 5612 copies \$166.81, February 5600 copies \$227.64, March 5683 copies \$191.92, April 6106 copies \$250.52, May 5500 copies \$231.06	\$2,323.34
Dr. R. Tauber, for Donations, Scholarships, special projects.....	1,945.75
American Lutheran Church for Printery and Literature Fund.....	10,000.00
Editorial Office: Honorarium \$100.00, cuts, postage \$84.74	184.74
Treasurer's Office: Honorarium \$400.00, Printing, postage, express, etc. \$286.14	686.14
Travel: Taubert Annual Meeting \$45.60, Braun, Lutheran Foreign Mission Conference \$31.34, \$10.78, two years, Annual \$7.07, Executive \$17.74, Fritschel, Executive \$22.00, Neumann, Executive \$7.68, Annual \$13.31, Taeuber, Executive \$4.00, Sund, Executive \$20.16	179.48
Miscellaneous: Total \$18.75, India Scholarship \$25.00, Book Orders \$2.25, Rev. Flierl \$5.00, Stray Check \$25.00, Booklets \$195.06.....	272.31
Debits	1.75
Stamps on Hand	18.43
Balance, July 1, 1947	5,528.47

Total Disbursements \$21,140.41

FORT COLLINS, COLORADO
July 1, 1947

REV. C. TAUBERT, Treas.
MISSION AUXILIARY.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Busines Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipt of the following contributions up to June 20, 1947.

A. FS REPLACEMENT SHIP FUND

Mr. and Mrs. Fred Heisler, Willard, Ohio \$25.00. Rev. W. E. Sund, Dearborn, Michigan \$5.00. Ben C. Wolf, Cheboygan, Michigan \$1.00. H. Ziegenhagen, Wauwatosa, Wisconsin \$30.00. Miss Mary Gernenz, Stewardson, Illinois \$1.00. Mrs. Elmer Shannon, Richmond, Indiana \$10.00. Mrs. Hans Ehm, Fontanelle, Iowa \$5.00. N. N., Iowa, Dankopfer, Goldene Hochzeit \$10.00. Walter Grauerholz, Smith Center, Kansas \$10.00. Mrs. Louie Tessin, Jackson, Minnesota \$4.00. Mr. and Mrs. Ad. Garbisch, Waltham, Minnesota \$10.00. Immanuel Lutheran Sunday School, New Leipzig, North Dakota \$10.00. St. John's Lutheran Sunday School, Prairie du Sac, Wisconsin \$5.00. Miss Leona H. Schultz, Sturgeon Bay, Wisconsin \$3.00. A Friend, Avoca, Nebraska \$5.00. Miss Marie Dankleff, Avoca, Nebraska \$5.00. Mrs. E. J. Idens, Lutheran Sunday School, Meyersville, Texas \$23.26. Miss Clara Nau, Chicago, Illinois \$4.00. Mrs. Wm. Stadelmann, Wauseon, Ohio \$1.50. Rev. A. Youck, Hanover, Illinois \$1.00. Rev. S. J. Almeter, Chicago, Illinois \$2.50. Emmanuel Parish, Kaylor, South Dakota \$38.40. John Juifls, Burr, Nebraska \$5.00. Miss M. Emma Spielman, Tipp City, Ohio \$1.00. Mrs. Edna E. Roeske, Seattle,

Washington \$1.00. St. Peter Mission Society, Flanagan, Illinois \$10.00. Wm. H. Winter, Boyden, Iowa \$100.00. Mr. and Mrs. Geo. Frierichs, Talmage, Nebraska \$10.00. Tobias Winter, Harvey, North Dakota \$50.00. N. N., Madison, Wisconsin \$3.00. N. Plumer, Newkirk, Oklahoma \$5.00. R. Hoffsis, Bucyrus, Ohio \$5.00. Mrs. Chas. Mushell, Pontiac, Michigan \$5.00. Mrs. Theo. Hensen, Sibley, Illinois, \$5.00. Total with receipts of Fund B \$2252.40.

B. MISSION AUILIARY MEMORIAL WREATH FUND

Memorial Wreaths in beautiful color, French fold style, with envelopes, will be sent free of charge to all who apply for same from address at head of this column.

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of *Henry Benner*, Woodworth, Illinois by Mr. and Mrs. John Kalkwarf, Carl Obert, Wm. Obert, Geo. Limberg, Herman Obert, Mike Thiel, John Wuebbers, Joan Obert \$8.00. *Mrs. Harm Peters*, Thornton, Iowa by friends and relatives \$20.00. *Rev. Geo. Beckmann* by Rev. David Rath, Jackson, Wisconsin \$5.00. *Chas. Dittmar* by Mr. and Mrs. Albert Ahrens, Fredericksburg, Texas \$1.00. *Mrs. Martha Hormann* by friends and relatives, Metropolis, Illinois \$8.40. *Mrs. Wm. Schwanke*, Fargo, North Dakota by Mrs. J. F. Graepp, Casselton, North Dakota \$3.00. *Rev. Geo. Beckmann* by Rev. W. M. Buth and Mrs. J. Buth, Madison, Wisconsin \$5.00. *Mrs. Chas. Brauer* by Mr. and Mrs. Gus Reiter, Marinette, Wisconsin \$5.00. *Frederic Reiter*, Marinette, Wisconsin \$2.00. *Confirmation Class*, Trinity, Marinette, Wisconsin \$3.00. *Mrs. Bertha Fuhr* by Mr. and Mrs. Ernest Moeller, Readlyn, Iowa \$1.50. *Reginald O. Swan* by Rev. and Mrs. G. Wittke, Herron, Michigan \$10.00. *A. H. Blum*, Cameron, Idaho by Cameron Lutheran Ladies' Aid \$4.00. Mr. and Mrs. Henry Wendt, Southwick, Idaho \$1.50. Mr. and Mrs. Fred Silflow, Kendrick, Idaho \$2.50. Ida Silflow, Cameron, Idaho \$1.50. Mr. and Mrs. Marvin Silflow, Mr. and Mrs. Emil Silflow, Mr. and Mrs. Harold Silflow, all of Kendrick, Idaho, each \$1.50.

C. SPECIAL NEEDS FUND

(For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

Mrs. John Moser, Goodrich, North Dakota \$5.00. Rev. John G. Bunge, Fredonia, North Dakota \$10.00. N. N., Stuttgart, Arkansas \$30.00. Mrs. M. M. Huebsch, Cedar Rapids, Iowa \$5.00. E. H. Hansler, Los Angeles, California \$1.00. Miss Mildred Duemlein, Steubenville, Ohio \$5.00. Miss Clara E. Broehm, Dearborn, Michigan \$5.00. Mrs. E. H. Bletz, Crestline, Ohio \$3.50. Mr. and Mrs. Geo. D. Baumann, Columbus, Ohio \$2.00. Fred Schufft, Stewart, Minnesota Life Membership \$25.00.

Scholarships 198-266-234-268-267-248-266-269-270-271-272-268.

MISSION STAMP RECEIPTS

Mission Stamps, Wartburg College, Waverly, Iowa, gratefully acknowledges receipt of stamps to June 20, 1947 as follows:

PHILIPPINE ISLANDS

Manila, T/5 Geo. H. Carpenter 1 packet.

DISTRICT OF COLUMBIA

Washington, Mrs. Geo. H. Laughton 2 packages.

UNITED STATES

ILLINOIS: Benson, Mrs. Cora Haferman 1 package. Crescent City, Wichman Sisters 1 package. Dixon, Edna M. Gerdes 1 package. Metropolis, Sophia Korte 1 package. Midlothian, Hope Lutheran Women's Missionary Society 6 packets. Nauvoo, Mrs. C. Tiemann 1 package. Princeton, Mrs. Fred Piester, Church on Hill 1 package. Rochelle, Richard Pumfey 2 packages. Shumway, Mrs. Aliene Funke 1 packet. Tonica,

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertrud Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, *Luther Oberdorfer 11-28-33, Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Rev. Herbert Schaefer 8-22-24/2-2-1947, Mrs. Herbert Schaefer 8-22-24/2-2-1947, *Nayudupet, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Leonard Schulz 2-12-21/2-2-1947, Mrs. Leonard Schulz 11-19-24/2-2-1947, *Nayudupet, Nellore District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Finschhafen, Territory of New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, no dates stated, Lutheran Mission, Boana via Lae, T. N. G. Rev. and Mrs. Wilhelm Bergmann, no dates stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August C. Bertelsmeier, no dates stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Ress H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-2-46, Mrs. Brandt 5-20-18/2-2-46, Mrs. Esther Brandt 12-12-45/2-2-46, Lutheran Mission, Kerowagi, via Lae, via Kup, Chimbu, T. N. G.

Dr. Theodore C. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. Cyril Brumm, no dates stated, Lutheran Mission, Finschhafen, T. N. G. Mr. Douglas Daechsel 9-26-20/2-2-46, Lutheran Mission, Lae, T. N. G.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogeibeng, Mt. Hagen, T. N. G. via Lae.

G. via Lae. Mr. and Mrs. Linus Eiermann, birthdates not stated, arrived 2-5-47, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. and Mrs. Wm. Flierl, birthdates not stated, arrived 4-13-47, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G. Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae. Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46, Lutheran Mission, Biliau, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. John E. Hafermann 7-14-12/9-23-39, Lutheran Mission, Aemele, Madang, T. N. G. Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G. Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G., via Lae. Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-2-46, Mrs. Heist 1-9-22/1-2-47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Caroka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Finschhafen, T. N. G. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajibai, via Lae, T. N. G. Mr. Herbert Honebein 2-21-16/7-13-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Christian B. Jaeschke 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Miss Jean Kammuller 3-4-26/10-2-46, Lutheran Mission, Lae, T. N. G. Mr. John Koonitz 9-1-07/1-2-47, Lutheran Mission, Printery, Madang, T. N. G. Rev. John H. Kuder 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34 Lutheran Mission, Lae, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/2-2-47, Mrs. Maahs 4-27-10/2-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs 11-9-45, Lutheran Mission, Lae, T. N. G.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No. 2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Miss Helen Sanders 11-9-09/6-11-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-2-46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schneuker 8-23-20/2-26-46, Mrs. Schneuker 11-5-24/10-2-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G. Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Schroer 11-6-23/1-2-47, Robert Schroer 5-25-45, Thomas

Schroer 8-21-46, Lutheran Mission, Mumeng, via Lae, T. N. G.

Rev. Paul A. Schulz 1-10-20/?-?/?-?, Mrs. Schulz 11-12-23/?-?/?-?, Lutheran Mission, Buge, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-?-46, Mrs. Sherer 4-28-17/10-?-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tscharke, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Miss Uhe, dates not stated, Lutheran Mission, Lae, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-?-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-?-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. J. G. Schaefer 4-16-94/?-?-21, Mrs. J. G. Schaefer ?-?-?-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio. Miss Margaret Stahl 7-15-01/10-?-30, Whittier Hall, 1230 Amsterdam Ave., New York, New York. Rev. Wm. Weiss 1-15-08/6-?-37, Mrs. Weiss 2-19-12/6-?-37, 1213 Park Ave., Fort Wayne, Indiana.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. Raymond A. Barber 8-19-14/6-15-38, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Rev. G. Horrolt, dates and addresses not stated. Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

MISSION STAMP RECEIPTS

(Continued from page 13)

Dr. M. P. F. Doermann 1 package. **INDIANA:** Brookville, Mrs. Margaret Wolber 1 package. Hartford City, Mrs. Emma Cale 1 package. **IOWA:** Brunsville, A. F. Zenk 1 packet. Cedar Falls, 524 W. 5th St., 1 packet. Cedar Rapids, Louise E. Ortmann 1 package. Des Moines, Zion Women's Missionary Society 1 box. Dows, Rev. H. Foege 1 packet. Dubuque, Margaret Reu 1 package. Independence, Mrs. John Johnson 1 packet. Mrs. Henry Schmidkonz 1 packet. Maynard, St. Paul Lutheran Church, Rev. H. Hein 1 box. Muscatine, Zion Lutheran Ladies' Aid 1 box. **KANSAS:** Bazine, Mrs. John Title 1 package. Brookville, Mrs. Chris. Bieber 1 packet. Prairie View, Ida Novak 1 package. **MICHIGAN:** Dearborn, Mrs. T. Mazeka, St. Paul Lutheran Church 1 package. Pigeon, Mrs. E. G. Richter 1 package. Richmond, Adaline Gohlke and Leona Beier 1 package. Saginaw, Mrs. Louisa Brome 1 package. St. Claire, C. and O. Schroeder 1 package. **MINNESOTA:** Albany, David Bunge 1 packet. Avoca, American Lutheran Church 1 package. Harmony, Box 171 1 packet. Jackson, Salem Lutheran Church 1 package. Meriden, St. Paul Sunday school 1 package. Minneapolis, Anonymous 1 packet. Petersburg, St. Paul Ladies' Aid 1 package. St. Paul, Hope Lutheran Junior Mission Band 1 package. Anonymous 1 packet. Mrs. D. G. Braun and Mrs. Ed. Gleim (Dysart, Iowa) 1 package. Worthington, Miss Elsie C. Heyen 1 packet. **NEBRASKA:** Auburn, Hickory Grove Junior Mission Band 1 package. Gothenburg, Mrs. Henry C. Aden 1 package. Superior, Mrs. Emma Grummett 1 packet. **NEW YORK:** Trinity Old Lutheran Church Mission Group, Buffalo Area 1 package. Buffalo, Trinity Old Lutheran Church Mission Group 1 box. Webster, Mrs. W. C. Egbert 3 packets. **NORTH DAKOTA:** Casselton, American Lutheran Church Sunday school 1 packet. Oriska, Mrs. Herbert Utke 1 packet. **OHIO:** Akron, Mrs. F. Ellifritz 1 packet. Anna, Nora K. Stengel 1 package. Asheville, St. Paul Junior Mission Band 1 large package. Bowling Green, Hope Junior Mission Band 1 package. Bucyrus, Miss Miriam Bauer 1 packet. Canton, August Schaefer 1 package. Columbus, Grace Lutheran Junior Mission Band 2 packages and 1 box, Mrs. Brevoort 1 package. Board of Foreign Missions, American Lutheran Church 2 packets, 838 Gilbert St., 1 packet. Cleveland, Martin Luther Junior Mission Band 1 package. Dayton, IHSV St. Mark Church 1 package. East Canton, Mrs. Cora Mong 1 package. East Palestine, Grace Lutheran Women's Missionary Society 1 package. Fremont, N. Lisle 1 package. Ft. Recovery, Trinity Junior Mission Band 1 packet. Galion, Dora C. Burnet 1 package. Huron, Mrs. C. E. McGurk 1 packet. Hamilton, Anonymous 1 packet. Napoleon, St. Paul Women's Missionary Society 2 packages and 1 packet. New Lebanon, Mrs. H. G. Lisle 1 package. Parma, Parma Lutheran Church 1 package. Petersburg, St. Luke Ladies' Aid and Missionary Society 1 package. **PENNSYLVANIA:** Coraopolis, Albert Hoover Jr., 1 packet. Houtzdale, Mrs. Clyde Jones 1 packet, Alice Wegner 3 packets. Pittsburgh, Lutheran Inner Mission Society 1 package. Valencia, Mrs. C. Freseman 1 packet. **SOUTH DAKOTA:** Bowdle, Rev. T. Judt 1 package. Eureka, Mrs. M. Laemmle 1 packet. Iroquois, Mrs. A. R. Kopplin 1 package. **TEXAS:** Edinburg, Clarence Oesterreich 1 packet. Texas City, Rev. M. Pempeit 1 packet. Thorndale, Mrs. O. E. Meyer 1 package. Yorktown, Women's Missionary Society 1 package. Rev. J. K. Poch 1 packet. **WASHINGTON:** Puyallup, Rev. F. H. Theuer, Lutheran Home 1 package. **WISCONSIN:** Appleton, Junior Mission Band 1 package. Burlington, Cross Lutheran Mission Society 1 package. Eau Claire, St. John Evening Mission Circle 7 packets, St. John Women of the Church 1 package. Janesville, Mrs. H. C. Milius 1 package. Marinette, Ella C. Bartels 1 package. Oconomowoc, Dr. Martin Luther Church Sunday school 1 package. Wausau, St. Stephen Junior Mission Band 2 packages.

—ROALD BRAULICK.

LEVEL
ONE

The Lutheran MISSIONARY



FIVE MORE SAIL FOR NEW GUINEA

Left to right: Rev. and Mrs. Herbert Wolber, Miss Theora Drewes, Miss Doris Diemer, Miss Erna Matthias

(See story on Page Five)

Vol. XXVII

SEPTEMBER, 1947

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PUBLISHED MONTHLY BY

The Mission Auxiliary of the  *American Lutheran Church*

ELYMAS, THE SORCERER

A Dramatization based on Acts 13:4-12

BY THE REV. A. C. FRERICHS

(NOTE: Visual education methods work also in New Guinea. We experienced this during the last few months as we performed the following dramatization forty-two times. The act was done in four different languages by four different casts chosen from the advanced school boys. After touring the Gazub area, the Gazub people conducted a sorcery burning ceremony. Several such burnings took place in the Hazung area. [A sorcery burning ceremony consists in the natives bringing together their sorcery materials, bones, sticks, and other "magic" properties and making a huge bonfire of these things to indicate their complete break with native sorcery.]

Audiences varied in size from 60 to 2,500. On a few occasions women in the audience were observed to sniffle when they saw Elymas, the sorcerer, stricken blind. Papuans excel in dramatics. The Lord adds His blessing powerfully to this form of Gospel presentation. The following dramatization and the picture

will assist the reader to visualize what Missionary Frerichs is trying to accomplish by this form of "preaching.")

A ONE ACT DRAMA

THE STAGE: *Paphos on the Island of Cyprus; the garden of Sergius, the Proconsul; guards armed with spears, servants.*

THE CHARACTERS: *The Proconsul, Sergius Paulus; his two guards and his servant Jam; Elymas, the sorcerer; the Apostle Paul, Barnabas and John.*

SCENE I

(*Sergius Paulus in his garden*)

SERGIUS (*Addressing his servant Jam*): Jam! Today a missionary, Paul and his friends, are coming to see me. You go out to meet them and bring them to me.

JAM: Yes sir! (*He leaves*).

ELYMAS: (*Slowly he enters the garden, but does not speak. He is smoking his bamboo pipe and is carrying his bow and arrow.*)

SERGIUS: I am not speaking with you today. A missionary is coming and I want to hear what he has to say. You keep yourself in the background.



Left to right: Barnabas, Apostle Paul; seated in center, Sergius Paulus; man in right foreground with bow, Elymas, the sorcerer

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

ELYMAS: (*Registering displeasure, he withdraws to one side, but not so far that he cannot see and hear what is going to take place.*)

SCENE II

(*Jam brings Paul, Barnabas and John into the garden*)

PAUL: O Luluai* (*He greets Sergius with handshake.*)

SERGIUS: It is well that you have come!

PAUL: Luluai Sergius, I have often heard about your island and the work you are doing here. Not long ago, the elders of the Church asked us to visit Cyprus. We are happy to be here. Your people and you have given us a friendly welcome. We appreciate that.

SERGIUS: I've heard that you people on the mainland have the Gospel. I confess that I don't know much about the Christian religion. I've seen and heard a little, but there are many things about it that confuse me. One question, "Did this Jesus really arise from the dead?" I'd like to have the facts.

PAUL: I am very pleased to give them to you. This Jesus was killed, nailed on a cross. That is a fact well known throughout Judea. But he remained in the grave only three days and then rose again. Many people saw Him soon after that. Unfortunately, I did not. I believed it all a hoax, thinking that Jesus had been an imposter. So I persecuted His followers and did everything that I could to keep this fable about His resurrection from spreading. One day when I was going to Damascus with the intention of carrying out further persecu-

tions, I was struck down by a brilliant light and I heard the voice of this Risen and Living Jesus say, "I am the one whom you are persecuting." I am absolutely certain that He appeared to me that day and that I heard His voice. For three days I was blind and neither ate nor drank. I saw my mistake, repented of my sins, and became baptized at the end of the third day. Then my sight returned. That was a number of years ago, but since that day I've never ceased preaching this Christ Jesus. He is the world's only Savior. If we really repent, if we really turn our backs on the old way of life, and follow Him, some day we will reach His beautiful mansions.

SERGIUS: (*Deeply moved.*) Remarkable! That account of Jesus appeals to me. I want to know more about Him.

ELYMAS: (*He rushes up to Sergius. He shakes his bow and arrows and is trembling with rage.*) Luluai! This man is lying. Don't believe a word that he has told you. It was because of my magic that you prospered as luluai. I helped you get your wealth and retain it. Your present state of health and well-being is due to my great concern for you, and my vigilance. I've warded off many forces that would have destroyed you. Don't accept this new teaching. I say, don't accept it!

PAUL: (*Paul, fixing his eyes on the sorcerer, shouts in a loud voice*) Away! Begone! You who are full of all guile. You villain! You son of the devil! When will you cease to place barriers in the path of the Gospel. Today you will see the power of Truth. (*Stretching forth his hand*) You shall become blind! Today, you shall become blind! You shall not see the sun for a season!

ELYMAS: (*Placing his hand to his eyes, falls to the ground and groans in despair.*) O, O, O——! What shall I do? I am in darkness. I cannot see. (*Sergius and his attendants show their mortification by turning their heads and biting the flesh on their hands.*)

PAUL: I say to you, repent! Turn away from sorcery, from evil and from serving Satan, otherwise something worse will happen to you in the Judgment. Repent

*Luluai is the highest native official in New Guinea.

this day! Now! Now, before it is too late! (*When Elymas begins to grope about, a servant of Sergius is told to lead him away.*)

SERGIUS: (*In a voice choked with emotion*) Now I see that Jesus is truly Lord. How can I be spared from His wrath? I will believe! I will turn away from the works of darkness and will follow Him. (*Addressing his servants*) Today I want every one of you to know that I have chosen Jesus Christ. (*Addressing Paul*) Will you return tomorrow and lead me further into the New Way?

PAUL: Luluai, you have chosen well! The Lord Jesus wants those in high and low places, rich and poor; He wants every one to be saved. We shall be happy to return tomorrow. (*Short pause.*) Will you join us in prayer before we go? (*Prayer*) O Lord Jesus, Thou together with the Father, hast created and preserved us. Thou wouldst draw all men unto Thyself. Today we have seen Thy Glory. Thou dost not desire our destruction, but desirest that all men should come to the knowledge of the truth and be saved. Today Thou hast shown us that Thy Truth is stronger than the deception of Satan. Forgive us our many sins against Thee, and draw us ever closer to Thee through Thy Word. O Lord Jesus, we praise and magnify Thy Holy Name! Amen.

(*Paul, Barnabas and John shake hands with Sergius and then depart.*)

THE END

SUPERINTENDENT KUDER'S RECEPTION AT KEROWAGI

BY THE REV. ROLAND BRANDT

Superintendent Kuder was expected here at Kerowagi on March 3, but, due to bad flying weather, he was delayed until March 6. Everyone was "keyed up" to greet him.

The school boys decorated our veranda and closed in the path leading to the house with branches and with flowers. The entrance to this path was barred with branches.

When the plane which brought Superintendent Kuder had left, we started walking to the house. At the barricade we paused and one of the helpers prayed briefly. Then the barricade was torn away and we slowly walked to the house to the accompaniment of a native hymn and the waving of branches and flowers. Right in front of the house we paused again. The boys had rehearsed a little act, which was now enacted. They had tied two poles to a large stone. About ten of them grasped the poles and tried to lift the stone. Even with much shouting and mutual encouragement they were unable to do so. Then one of the helpers took hold too, and they moved the stone a little, but not much. The stone was too heavy.

The point of this pageantry was that the work of spreading the Gospel news (represented by the stone) is too heavy for the local school boys. They are doing it to a certain extent, but they need more help, that is, more coastal helpers and also more white missionaries.

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EDITOR

Elmer J. Braun, Dysart, Iowa

Subscription Manager, Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

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OFFICERS OF THE MISSION AUXILIARY

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Before the war about 15 coastal helpers were stationed here. After much waiting we have finally gotten five coastal helpers. We have been using the chapel as a school house. Many former school boys are teaching younger boys in their own houses or in the school boy's village. Our new school building is nearly completed and so are the desks. We are also looking forward to the coming of Rev. Freyberg to start the middle school.

FIVE MORE SAIL FOR NEW GUINEA

On July 10 another party of New Guinea missionaries left the shores of their home country enroute to New Guinea and their work in His vineyard on that island. Those included in the party are Rev. and Mrs. Herbert Wolber, Miss Erna Matthias, R. N., Miss Doris Diemer, R. N., and Miss Theora Drewes, the fiancee of our missionary, Mr. Louis Winter.

Because of delay in securing Australian visas Miss Matthias, Miss Diemer and Miss Drewes did not arrive in San Francisco in time to attend the reception held by the members of Lutheran Church of Our Savior on Tuesday evening, July 8. After a social gathering a brief service of meditation and prayer was held in behalf of those sailing. A large number of useful gifts from the members and friends of Lutheran Church of Our Savior were opened by the Wolbers and they in turn divided these among the other members of their party sailing for New Guinea.

Pastor Rismiller writes, "On Thursday (July 10) we all gathered at the pier to see them depart. We were allowed to visit on the ship and we assure you that their quarters looked comfortable, so they should have a pleasant trip barring all seasickness. What a thrill it was to wave good bye and God bless you to these dear friends of ours going to another land to bring light to those that sit in darkness. It is an impressive sight to see that boat slowly moving away from the dock to begin its long journey to its scheduled destination. I wish everyone in our dear

American Lutheran Church could witness that. After the sailing we walked away from the dock with a prayer in our hearts that God would indeed bless these ambassadors who will go to beseech others in Jesus' name that they be reconciled to Christ."

MISSION NOTES, STATISTICAL AND OTHERWISE

DR. R. TAEUBER

The present staff of our missions abroad consists of 95 missionaries; 75 of these have their fields of labor in the Finschhafen and Madang area of New Guinea and 20 in India.

The New Guinea staff consists of 31 ordained and 44 lay missionaries including 15 who are so-called short-termers, i. e., men who are in New Guinea for the purpose of helping in the reconstruction work for a period of not less than two years. The staff also includes 11 former Finschhafen missionaries from Neuendettelsau who have been permitted by the Australian Government to return to New Guinea and 15 missionaries from the United Evangelical Lutheran Church in Australia. The 44 lay missionaries consist of 32 men and 12 women missionaries. In addition there are 47 married women who assist their husbands in the work.

The India staff consists of 14 ordained and 6 lay missionaries. The latter are single women. The ordained men are all married which means that 14 married women are assisting our staff in its mission work.

At present three members of the India staff, Rev. and Mrs. J. G. Schaefer, Rev. and Mrs. Wm. N. Weiss and Miss Margaret Stahl are home on furlough but the last three mentioned are ready to return to the field with the first transportation opportunity, whereas the Schaefers are scheduled to return in November or December.

Miss Stahl will carry with her to India and to the benefit of her work as teacher her newly acquired degree of a Master of Arts which was earned at Columbia University in New York.

Two families, Rev. and Mrs. C. D. Schwan, Rev. and Mrs. C. W. Oberdorfer and two children, Luther and Donald, will have arrived in Ohio by the time this report appears. The Schwans are expected to make their home in Toledo and the Oberdorfers in Columbus, Ohio.

Of the New Guinea staff only two newly called missionaries remain in the home country, the Rev. and Mrs. Max Diemer, and Mr. and Mrs. C. Edward Hartung who are scheduled to leave later in the year.

All in all the American Lutheran Church has 34 men and women on its list for India and 122 men and women on the list for New Guinea, not counting the children of either field.

A list of names and addresses of all our missionaries and their children are found on the last pages of this paper. We try to publish an up-to-date list in all issues of THE LUTHERAN MISSIONARY for the convenience of our constituency. Many wish to remember our missionaries, especially with reference to their birthdays in prayer and otherwise.

Letters from missionaries are usually enjoyed and appreciated. But please remember that the missionaries also value letters which their friends in the home country send them. Our list furnishes you the addresses.

If friends or relatives wish to send money to their missionary friends either in India or New Guinea, they may if they wish, send the money to the Board of Foreign Missions, 57 East Main Street, Columbus 15, Ohio. Make checks payable to the Board of Foreign Missions and indicate clearly to whom the money is to go and whether it is a personal gift or intended for some other purpose. The money will be made available to the missionary through our field treasury without cost to the sender or recipient.

IN GOD'S kingdom results are not counted, but weighed.

* * *

I AM IN the best of services for the best of masters upon the best terms.—
John Williams.

THE PAPUANS' REACTION TO THE RECENT WAR

DR. AGNES HOEGER

You no doubt have often wondered what the Papuans' reactions were to the war, and what they thought of the Japanese, of the Americans and of the Australians who were in their midst for several years. Recently I returned to the Madang district and had the opportunity of having long conversations with the old friends while living and working with them in their villages. Each congregation had varying experiences, especially as regards the Japanese.

Pah, a former school teacher at Amron, told me that a Christian Japanese officer warned him not to have anything to do with the Japanese courts in settling disputes among the Papuans. If there was the slightest suspicion of guilt there would be no other sentence than death by beheading. They did not bother with jails and with other forms of punishment. So, said the Japanese officer, keep your troubles to yourselves and don't trust the heathen ways of the Japanese. However, for the occasional native who had always made trouble for the Christians by insisting on polygamy or gross forms of witchcraft, this was the time for such a native to seek his revenge. For such reasons several of our Christian leaders were beheaded. Court, Pah said, was a ghastly procedure. Bayonets and guns were held right at the witness to frighten him into making a confession that they wished to hear—whether it was true or not.

Among the Amele Christians, Ud and Fulalek told me, they were fortunate to have several high Japanese officers who were Christians or who leaned toward Christianity. They treated the people with sympathy and fairness. The Japanese doctor told Fulalek confidentially that America would win the war, but, of course, he should tell no one that he, as a Japanese, had said that. This doctor, too, let Fulalek, our chief medical assistant, pick instruments from the supply that was left at the Mission Hospital when the Japanese suddenly took our Mission Staff as prisoners of war.

The Japanese officers stationed among the Nobonobs kept writing to the Japanese officers in the Amele area that the Amele natives were betrayers and that they continually prayed to the God which the American missionaries brought to them that America might win the war. Fortunately, the Japanese officers in the Amele area refused to send the congregational leaders to the Nobonob officers and so their lives were spared. The Ameles, too, were fortunate that their chief native government official worked with the congregational elders and did all in his power not to enrage the Japanese.

The Ragettans fled from their coastal villages when the Japanese arrived and the heavy Allied bombings began. They lived with other tribes in the mountains. They persuaded the Japanese that their hymnals, Biblical histories, etc., were not American propaganda, but the Word of God printed in their own language.

The Papuans were shocked and appalled at the unsanitary conditions in which the Japanese lived in contrast to their own hygiene or that of the white man. As a result of their unhygienic living, dysentery broke out riotously and many Japanese and natives died from it. The working native boys often refused to eat the food which the Japanese cooked and which was covered with flies. Natives are always careful to cover any cooked food. The Japs, too, never had adequate housing, but lived helter-skelter in the jungle.

The Japanese soldier was determined to get fresh foods. They stole every pig, chicken and cow that they could get their hands on. If the native owner tried to protest they simply pointed the bayonet at him. They also took all garden stuffs. They liked pawpaws especially well. As a result, the natives had very little to eat. All their food had to be roasted in coals at night. Many a child did not know what a warm cooked meal was. The Japanese punished anyone who dared to make a fire during the day, the smoke of which would be a guide for the Allied bombers.

Papuans were nearly at the point of starvation when the Australian soldiers

arrived in the Madang district. There was no fighting in the Madang area because the Japanese fled, having had all their supplies cut off by the Allies by air and sea. Former government officials of the Territory took charge of native affairs and proceeded to feed the natives a liberal diet of rice, meat, crackers, sugar and tea. Thus these starved natives were able to regain their strength and their small children were saved. When their newly planted fields began to bear, this food supply was discontinued. How grateful the natives were that the Australians had saved their lives just at the right moment.

There were not many Americans in this area. But near Nobonob there was an officer in charge of malarial control, a Lutheran from Chicago, who asked to meet some of the Lutheran native teachers in that area. Pah was one of these and he and the officer became the best of friends. Pah said, "We could sit down with Americans and Australians and talk to them as man to man, which we could not do with the Japanese."

So the Papuan saw and had proved to him that although the white man might keep him in subjection, his rule guided on fundamental Christian principles, was far superior to that of a heathen nation like Japan.

I have told my native friends time and time again how grateful to God they can be that the Australians are again their rulers. They do not take their land away from them or make them slaves of the white man. Their lot is so much better than that of Peruvians among whom I worked during the war. There all the land was owned by a few rich and most of the people were steeped in ignorance and poverty.

WE LIE to God in prayer if we do not rely on Him after prayer.

—David Livingstone.

* * *

WHEN CHRISTIAN STEWARDSHIP becomes the undergirding principle of the entire Christian program it will lead to an overwhelming sense of responsibility for the Christian well-being of the world.

KATE NEW TESTAMENTS PRINTED BY AMERICAN BIBLE SOCIETY FOR NEW GUINEA USE

DR. R. TAEUBER

The American Bible Society informed the Board of Foreign Missions of the American Lutheran Church that 4,000 copies of the New Testament in the Kate language are ready to be shipped to our mission field in New Guinea.

The arrival of these books will create great joy on the field, both on the part of our missionaries and the native Christians for the supply of this New Testament on the field had been entirely destroyed by the war.

The text of the New Testament in the Jabem language has been thoroughly revised by the late Missionary St. Lehner. It was one of the last services which this eminent missionary was able to render his beloved Lutheran Mission of New Guinea before he died recently.

The Kate and Jabem are the two main native languages of the Finschhafen mission and its vast hinterland. The Kate language is also used in our Madang mission's hinterland. Otherwise Ragetta is the language used on our Madang field. Most parts of the New Testament have been translated into that language and several of the New Testament books have already been published. We have reason to believe that the whole New Testament will soon be published in the Ragetta vernacular.

INDIANS ARE VERY RELIGIOUS

BY THE REV. H. W. MAYER

Indians are very religious. They do not wish to be called heathen. They insist that they worship God in heaven as well as we do. Of course, by the word "heathen" we mean only people who do not know and do not love Jesus Christ our Savior. But the word is also used frequently to indicate people who are irreligious and deny God's existence. When taken in this sense, the Indians, of course, are right in refusing to be called heathen.

Almost all Indians admit that there is

only *one* God. By that they mean the greatest, most wonderful, most mysterious being that we can imagine. In fact, they say that the ONE GOD is so wonderful and different that no person can imagine what he may be like. One of the names they have for God means "The Only One of His Kind," or "The One Without a Second."

Because of the impossibility of picturing God, the Hindus have made idols of God. Their great religious teachers have said that the ordinary man who has not studied and thought deeply must have some sort of help to imagine God. So they have gotten the idea of idols in the form of human beings or animals which would help people to think about God. They say that the idol is only a reminder to hold the attention of the eyes while the mind thinks about the god who is pictured through the idol. Thus many Hindus object when we say that they worship idols, as for instance in the hymn, "The heathen in their blindness, bow down to wood and stone."

If we observe the common people and judge them by their daily habits, I am sure that they worship the idols in most cases without spending much time thinking about the god which is represented by that idol.

Almost all Hindus believe that THE God is so great and far removed from this world that he takes very little interest in it. He has turned it over to lesser gods and spirits. Then, as time goes on for hundreds of thousands of years, the people become more and more wicked as they come increasingly under the influence of spirits that are not so much like a god, but more like devils. Then THE God takes on some form of a living creature and comes into the world to save it from extreme wickedness and from the results of the people's sins.

Thus, it is held that at least ten times God has taken on various forms and has come into the world; sometimes as a human being, sometimes as an animal. From time to time the world came under domination of wicked giants who spoiled kingdoms and ruined honest people. So they say that God once became incarnate

as a big king called Rama, who fought and defeated wicked giants and other demon-like creatures. God also is supposed to have become incarnate as Krishna.

At another time God took on the form of a man-lion, that is, being half man and half lion. Another time he came as savior of the world in the form of a turtle and lifted the world out of the water and chaos. At another time he came as a pig and rooted up the evil in the world. He came also as a fish, as a dwarf. There are idols to represent all these forms in which they believe God came to earth. Some are made of brass, some of bronze, of wood, of silver or even of clay.

The Hindus have the very peculiar idea that a prayer, if spoken without mistakes and strictly according to the ancient formula, will compel the god to grant their wish. He cannot resist if the prayer formula was right and the prayer was rightly said. One branch of the Christian Church appears to have a similar idea when for so and so many Ave Marias or Pater Nosters indulgence is granted.

Hindus are devout and religious. When riding a train, I notice as it passes a temple, that many passengers will turn their faces toward the temple, strike a posture of prayer, and recite a sacred verse. Hindus are not ashamed of their religion and do not hesitate to let people know that they are worshipping or praying. How different most Christians are! We try to hide our Christianity when out in the world, do we not?

In addition to the gods of the incarnations, there are countless other gods in India. In one town you will find this god, in the next village that god. In fact, great religious teachers have said that a Hindu can make anything his god and be saved. They believe this because they hold that whatever you worship is a creation or an evidence of god. So, whatever you may choose to set aside as a god, that then is as though you worshipped the great god himself. Such a god is called an "Ishta-Devata" which means the deity of your own choice.

When we say that the Hindu is religious we do not necessarily mean that he is pious. Often there is no connection between the life they live and the religion they practice. That is a very strange thing and difficult to explain in a short article like this. They can do all kinds of sins forbidden in the Ten Commandments and feel not at all bad about it. They believe sins do not count as long as a man goes through the ceremonies of worship and says his prayers according to the prescribed forms. Thus we have the queer combination of a very religious people living in deepest sin without worrying in the least about not being saved.

This morning I went to see a gentleman, highly educated, who is the rationing officer for foodstuffs in Tirupati, a city of 30,000 people. When I got there at 8:30, do you know what he was doing? He was having his regular morning devotions. They told me to come back later, about 9:20 when he would be done with his prayers. See how the heathen put us to shame in the effort they make and in the amount of time they put into worshipping their gods daily. Christians are not always justified in feeling superior to the heathen.

Hindus have many superstitions. They are strong believers in astrology. They think that the stars govern life. What is fated to happen will happen they say, but man can control the good or bad consequences of these happenings by choosing the right time for doing a certain act. The right time is when your birthday star is in exactly the right position in the heavens in relation to the other heavenly planets and stars. That is the "lucky" moment.

For instance, just two days ago I got a wedding invitation from a friend of mine in Tirupati who is treasurer of the Tirupati Hindu Temple. He is a fine gentleman and well educated. His daughter is marrying a young man even better educated, but the wedding invitation quoted below with the names omitted will show you what I mean by the "lucky" moment. Here's the invitation:

"Rajah . . . of . . . requests

the company of . . . on the occasion of the marriage of his grand-daughter . . . with Mr. . . . B.Sc., (Hons) M.Sc., (Electrical Technology, Institute of Science, Bangalore) on the night of Friday, 11th April 1947 at 3:38 A. M."

Notice the time. Perhaps you have never heard of a wedding in the U. S. A. at thirty-eight minutes past three o'clock in the morning! That is because most Americans do not believe that the stars have anything to do with our happiness and good or bad luck. Still, every Indian is very careful to observe the right hours and minutes for doing certain things. Every day has some unlucky hours when they will not begin a new job or do certain routine things. Every Indian calendar has these plainly marked with each date of the month.

Even some Christians in India are not entirely free from these superstitions. They say that if God gave signs like the wet and the dry fleece to Gideon, dreams and visions to prophets and saints mentioned in the Bible, why should God not use stars in heaven to guide us into doing the right thing at the right time. Did He not use the stars to tell of the birth of Jesus? These are some of the arguments some weak Christians use. Before judging the Hindus too harshly, take pencil and paper and jot down, over a period of days, all the superstitions you hear about being practiced by your American friends. The list will grow surprisingly long if you are observant.

INDIA BIBLE WOMEN

Through the centuries women and girls in India have lacked many of the common privileges which their Christian sisters in America enjoy. Indian parents who will sacrifice to the limit for the education of a son may be quite indifferent about the education of a daughter. In America "Ladies First" is a fairly general principle. In India "Females Last" summarizes the common attitude of many. Yet obviously we cannot win a section of India for Christ unless and until we reach the women—the mothers, the wives, the daughters—with the emancipating Gospel.

And so Christian Indian women are carefully trained as Zanana Women, Bible Women. Bible Women go to the villages and into the homes to form contacts with their sisters. There are 32 Bible Women assigned for special support at \$60.00 per year. Just think! For this small sum which you invest you can have a personal representative working for you a whole year in bringing the Gospel to unenlightened women of India! Nowhere does money buy more!

If this idea appeals to you, write, Beneficiary Department, Board of Foreign Missions, 57 East Main St., Columbus 15, Ohio, for further information.

Indian Bible Women in the following letters, write to the persons in America who have been supporting them in their work.

My dear Patron:

I am a zanana woman working in Gudur. I have three daughters and one son. My eldest daughter is studying in fourth form in our Girls' High School. Her name is Vijayarathnam. My son, Paul Viswasam, is studying third form and the last daughter, Rathnamma, fifth standard. Three of my daughters are studying in our Girls' Boarding School here, at Gudur. Miss Meyer is their mother now. We are facing a severe famine now-a-days, hence food and clothing is hardly obtained. In spite of this hard situation I and my children are well taken care of. We are grateful to our generous mother, Miss Meyer, for securing foodstuffs and clothing for us.

I underwent Bible Training and am working as Bible Woman since seven continuous years. There are seven Bible women working in this place (Gudur). About three families have received instruction from us and are now ready for baptism. There are some that have started to learn. Please pray for them. We are distributing Bibles and some other scripture pamphlets to the heathen around this place. Instruction in adult education is imparted with the help of the printed copy of adult charts. Some of the heathen already have learned to read and are now reading our Bibles.

They are much interested in reading our Bibles.

Some people are causing trouble for our work; but still we are carrying on our work, placing the whole burden upon Christ, having hope and courage in Him. There is famine, trouble and dreadful disease in our country. We often visit such people, comfort and pray for them. Please pray the Lord so that nothing of that sort would prevail in our country any longer.

We thank Miss Meyer and Miss Kettner for all the help they are rendering us during these days of hard living. Thanks to the Almighty for the same. My children are longing to see you all. We always remember you in our daily prayers. A new pastor was very recently ordained and installed in place of our old pastor who died an year and a half ago.

We always remember you in our daily prayers. Greetings to you all.

Yours affectionately,

KORRA ELIZABETH, Bible Woman.

My dear Patron:

I am serving the Lord in the American Mission Hospital at Renigunta since three years. I conduct morning prayers every day at 7:30 (in the hospital) and return home after an hour. Again, I go to the hospital at 9 am to visit the patients ready for operations and comfort them. Verses from 5-8 of the XIII Chapter of Hebrew are the best verses to comfort the patients before they go for operations. The following patients, after having successful operations gave witness that our teachings are true and Christ is the real son of God: Mr. G. Venkatish, Pullampet and Mr. Palagati Subbaramireddy, Kokupadu, Vacadufield, Nellore District.

A Brahman (The High Caste) woman came to our hospital from Nadalar (town) for an operation. No one thought that she would live. I reminded her of her sin through I John 3:4-6. Then that woman, Seshamma by name, gave ear to the word of God.

I am giving religious instruction to four heathen men. I believe they will be

ready for baptism in a fortnight. At 5 p.m. every day I visit men's ward and conduct prayers for those that want to attend. Soon after that, I visit the women's ward, gather all women at a particular place, sing songs, read the Bible and explain. Then, I will dismiss the gathering with prayers. I try all my best in making the patients learn by heart the Lord's Prayer. Soon after I finish prayers, I give the patients some time to ask questions that they really want to know. They say that they have Brahma, Vishnu and Siva just as we have The Father, The Son and The Holy Spirit. Then I read to them the first verses of St. John, explain the 14th Verse and the important miracles that Christ did.

I pay special attention to the women that are dangerously ill and give them comforting words by explaining I Timothy 4:8. When they are in utter despair, I preach them I Peter 1:24. This way I quote many verses from the Bible. Miss Kettner our Zanana Superintendent has sent a sick woman to the hospital. She is also getting instruction from me on Catechism.

I am conducting Sunday School for children at 1 p.m. on every Sunday. Children are taught Catechism. They are expected to learn by heart some of the Scripture verses. Children are much interested in learning Bible Stories. We close the Sunday School with the Lord's Prayer. Again at 3 p.m. main service is conducted in the hospital and all men and women attend the same. The order of service is the same as the other churches on the field.

Miss Kettner visits our Zanana work every once in a while. I request you to kindly remember our work in your daily prayers.

Greetings to you all.

Yours affectionately,

VELLURU BALAMONY,

Bible Woman, American Mission Hospital

GOD WANTS His people to bear fruit twelve months in the year. The branch that ceases to bear fruit severs its connection.

HAVE YOU GAINED A NEW READER?

As a friend of missions, reading THE LUTHERAN MISSIONARY, have you ever thought about your friends who might be interested in foreign missions if they had the chance to learn more about our work in the foreign fields? Have you ever suggested to them a year's subscription to THE LUTHERAN MISSIONARY? We have no subscription agents, no special campaigns, no fancy prizes: we depend upon you, our readers, to "sell" THE LUTHERAN MISSIONARY to your friends.

Why not renew your subscription for another year and send along the new subscriptions of a few of your acquaintances? The address is Mission Auxiliary, 423 Plum Street, Fort Collins, Colorado.

WORDS . . .

A careless word
May kindle strife;
A cruel word
May wreck a life.
A bitter word
May hate instill;
A brutal word
May smite and kill.
A gracious word
May smooth the way;
A joyous word
May light the day.
A timely word
May lessen stress;
A loving word
May heal and bless.
—Recorder.

* * *

THE TIME of the harvest is here. The eyes of the world look unto the Christians of our land for the Gospel message, for the Gospel-taught charity so intensely needed by peoples of many nations. It is ours to give. Now, more than ever, Jesus' "Go ye" pertains to us, for never before have we been equipped by God with greater means to carry out His Son's command. We have supported foreign missions, we have contributed to Lutheran World Action, we have shipped large bundles of clothing and foodstuffs for

Lutheran World Relief, but we have not exhausted our God-given means. Thus far few of us have given generously, but quite casually. If we truly love our Lord and recognize our answerability to Him, if we believe that "with what measure ye mete, it shall be measured to you again," we shall not cease to meet the world's needs for the Gospel message and the Gospel-taught charity with a steady stream of consecrated giving. This may be America's last chance. The picture may change and in another decade we may be where those are, who now look to us for help. "Work, for the night is coming, in which man's work is done."

* * *

EACH CULTIVATED square mile of land in China is called upon to support considerably more than 1,000 Chinese.

* * *

THERE IS NO restraining men's tongues or pens when charged with a little vanity.
—Washington.

PRAYER CORNER FOR OCTOBER

During October we ask your intercessory prayers for the missionaries listed below.

NAME AND FIELD OF SERVICE

DATE
OCTOBER

- 1 Ruth Meyer, India
- 2 Rev. and Mrs. Fred A. Scherle, New Guinea
- 3 Rev. John E. Hafermann, New Guinea
- 4 Rev. and Mrs. Wm. Flierl, New Guinea
- 5 Dr. and Mrs. Milton Schramm and family, India
- 6 Rev. and Mrs. Roland Brandt and family, New Guinea
- 7 Rev. and Mrs. F. Ed. Pietz and family, New Guinea
- 8 Rev. and Mrs. Martin Heist and family, New Guinea
- 9 Rev. and Mrs. J. Mager, New Guinea
- 10 Jean Kammuelier, New Guinea
- 11 Rev. and Mrs. Leonard Schulz, India
- 12 Rev. and Mrs. Felix Doering and family, New Guinea
- 13 Gertruth Kettner, India

- 14 Mr. and Mrs. David Rohrlach, New Guinea
- 15 Helen Sanders, New Guinea
- 16 Rev. and Mrs. Andrew Mild and family, New Guinea
- 17 Dr. Agnes Hoeger, New Guinea
- 18 Ruth Heber, New Guinea
- 19 Rev. H. W. Mayer, wife and family, India
- 20 Rev. and Mrs. Ralph Goldhart, New Guinea
- 21 Rev. and Mrs. Martin Helbig, New Guinea
- 22 Rev. and Mrs. Arnold Maahs and family, New Guinea
- 23 Rev. and Mrs. Wm. Oberdorfer, India
- 24 Dr. and Mrs. Theo. Braun, New Guinea
- 25 Rev. and Mrs. Wm. Fritz and family, India
- 26 Mrs. Emma Radke and children, New Guinea
- 27 Mr. Johannes Lindner, New Guinea
- 28 Mr. John Koontz, New Guinea
- 29 Rev. and Mrs. C. Schneuker, New Guinea
- 30 Rev. and Mrs. Carl Schwan, India
- 31 Rev. and Mrs. Wilhelm Bergmann, New Guinea

BOOK REVIEWS

THE REV. G. J. ZEILINGER

WHAT LUTHERANS ARE THINKING, edited by Prof. E. C. Fendt, The Wartburg Press, Columbus, Ohio, price \$3.50.

This book presents a symposium on Lutheran faith and life and is published under the auspices of the Conference of Lutheran Professors of Theology. Twenty-eight S. T. P.'s air their views on that many subjects. There isn't a dwarf among these giants of thought. They are genuine Lutherans in their simplicity of style and language. We read Dr. Bodensieck's essay first, because it deals with the *Person and the Work of Christ*, a subject very dear to our hearts. In a masterful way, Dr. Bodensieck handles his theme and it certainly is refreshing to find this scholar standing four-square on the Gospel of Jesus Christ. After finishing this article we found such a galaxy of stars that we hardly knew where to continue. They are all so interesting. We enumerate the following: The Heritage of Lutheranism by W. H. T. Dau, an excellent paper in every respect; The Word of God by J. A. Dell; The Sacred Text; The Lutheran Evaluation of Biblical Criticism by E. E. Flack; Revelation Today by A. A. Jagnow; Old Testament Theology by C. U. Wolf; New Testament Theology by Theo. S. Liefeld; God by T. A. Kantonen; Man by E. T. Bachmann; Salvation by W. Arndt; The Work of the Holy Spirit by C. G. Carlfelt; The Church by E. H. Wahlstrom; The Means of Grace by J. T. Mueller; The Ministry by T. F. Cullison; The Life Everlasting by E. C. Fendt; Faith and Reason by Theo. Graebner; The Symbols of the Church by T. G. Tappert; Lutheran Unity by C. Bergendoff; Worship by L. D. Reed; Church Music by W. G. Polack; Lutheran Piety by N. C. Carlsen; The Lutheran

View of Christian Ethics by C. C. Rasmussen; The Church and Society by A. D. Mattson; Church and Family by B. M. Christensen; Church and State by George Hall; Lutheran Parish Education by O. F. Nolde; Lutherans and General Education by A. R. Wentz; Lutheran Missions by Rolf Syrdahl.

The essay on Lutheran Missions by a former missionary in China should prove especially interesting to readers of THE LUTHERAN MISSIONARY. It is a brief survey of the history of missions and is perfectly up-to-date in the section on Home Missions. We'd like to see this essay reprinted in tract or pamphlet form for the benefit of students and mission friends.

The Wartburg Press is to be congratulated on publishing this valuable volume which will stand as a monument to Lutheran faith and practice in our day. May The Wartburg Press continue to put out good literature like this. Again, hearty congratulations!

THE CHRISTIAN AFTER DEATH by R. E. Hough, The Moody Press, Chicago, Illinois, price \$2.00.

The subject of this book is one close to the heart of every Christian and especially to him who has been bereaved of loved ones. What the Word of God teaches about life after death has been gathered in this volume and is presented to the reader in simple and devout language. There is only one question mark which this reviewer would place on page 70. The author says, "By this key, He, Jesus, liberated the spirits of the righteous—not of the wicked—who had been detained in paradise since the death of righteous Abel, waiting for the shedding of the blood for the remission of sins." This is the doctrine of the Roman Catholic Church. They teach that Christ's descent into hades was for the purpose of liberating the souls of the Old Testament saints from this intermediate stage between heaven and hell. Most Protestants teach that Christ descended into hades in order to show Himself the victor over death and the devil.

There is a beautiful sentence on page 78. "Musicians say that every note of nature is in the minor key. The sighing of the wind, the dashing of the waves upon the shore, the lowing of the cattle, the song of the birds, all are so pitched that they utter a constant complaint of the injustice they have suffered at the heart of proud and disobedient man." This is said in connection with Romans 8:22, 23.

There is true comfort in this book for the sorrowing, for it offers the comfort of the Word of God.

CALEB THE OVERCOMER by Ruth Paxton, The Moody Press, Chicago, Illinois, price 50c.

A pamphlet of 80 pages is before us, brief but meaty, well written in simple English. It is based on the life-story of Caleb, one of the 12 spies that explored the Holy Land a year after Israel had left Egypt. The booklet is divided into 3 parts, viz., 1. Caleb as a young man—at Kadesh Barnea. 2. Caleb in middle life—in the wilderness. 3. Caleb in old age—in Canaan. The reading of this pamphlet furnished your reviewer with thoughts for a sermon. More than one sermon might be preached on the material contained in this interesting treatise. We would like to see this booklet in the hands of young Christian people that have just become Christians. They might find in Caleb a type of Christ, the true overcomer of sin, death and the devil.

Review by Dr. R. Taeuber

UNDER NIPPON'S NEW ORDER, published by Board of Foreign Missions of the Evangelical Lutheran Church. Price not stated.

In an interesting way the author, Missionary Hans M. Nesse, tells the story of his and his mission's experiences at Sinyang in Honan Province of China when the Japanese marched in and took over during the war.

The author has been a missionary to China since 1910, and at Sinyang since 1924. No one is better equipped than he to tell the story. The book has seven chapters under the following captions. I. Thunder from the Sons of Heaven. II. The Servants of His Imperial Majesty. III. An Example of the New Order. IV. Guests of the Royal House. V. The Host Is Impoverished. VI. The Guest Returns Home. VII. Facing the Future.

Dr. A. S. Burgess, Director of Missionary Education of the Board of Foreign Missions of the Evan-

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell 8-21-45, *Puttur, Chittoor District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Sulurpet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde 5-22-25/3-24-46, *Sulurpet, Nellore District.*

Miss Gertrude Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Tirupati, Chittoor District.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. C. W. Oberdorfer 4-7-94/10-20-20, Mrs. C. W. Oberdorfer 3-11-97/10-20-20, *Luther Oberdorfer 11-28-33, Gudur, Nellore District.*

Rev. Wm. Oberdorfer 11-21-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*
Rev. Herbert Schaefer 8-22-24/2-19-47, Mrs. Herbert Schaefer 8-22-24/2-19-47, *Nayudupet, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Leonard Schulz 2-12-21/2-19-47, Mrs. Leonard Schulz 11-19-24/2-19-47, *Nayudupet, Nellore District.*

Rev. Carl Schwan 12-21-94/11-28-21, Mrs. Carl Schwan 8-9-89/11-28-21, *Tirupati, Chittoor District.*

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, *Lutheran Mission, Finschhafen, Territory of New Guinea.*
Mr. and Mrs. L. Behrendorf, dates not stated, *Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, no dates stated, Lutheran Mission, Boana via Lae, T. N. G. Rev. and Mrs. Wilhelm Bergmann, no dates stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August C. Bertelsmeier, no dates stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.*

Mr. Ress H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, *Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-2-46, Mrs. Brandt 5-20-18/2-2-46, Mrs. Esther Brandt 12-12-45/2-2-46, Lutheran Mission, Kerowagi, via Lae, via Kup, Chimbu, T. N. G.*

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, *Lutheran Mission Finschhafen, T. N. G. Mr. Cyril Brumm, no dates stated, Lutheran Mission, Finschhafen, T. N. G. Mr. Douglas Daehsel 9-26-20/2-2-46, Lutheran Mission, Lae, T. N. G.*

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, *Erika Doering 9-13-44, Lutheran Mission, Ogelbeng, Mt. Hagen, T. N. G. via Lae.*

G. via Lae. Mr. and Mrs. Linus Eiermann, birthdates not stated, arrived 2-5-47, *Lutheran Mission, Malahang Plantation, Lae, T. N. G.*

Rev. and Mrs. Wm. Flierl, birthdates not stated, arrived 4-13-47, *Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G. Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae. Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46, Lutheran Mission, Biliau, Madang, T. N. G.*

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, *Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.*

Rev. John E. Hofermann 7-14-12/9-23-39, *Lutheran Mission, Amele, Madang, T. N. G. Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil F. Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G. Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert R. Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G., via Lae. Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission Finschhafen, T. N. G.*

Rev. Martin Heist 4-20-19/2-2-46, Mrs. Heist 1-9-22/1-2-47, *Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.*

Dr. Agnes Hoeger 6-16-10/11-10-35, *Lutheran Mission, Finschhafen, T. N. G. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajabit, via Lae, T. N. G. Mr. Herbert Honebein 2-21-16/7-13-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Christian B. Jaeschke 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.*

Miss Jean Kammueler 3-4-26/10-2-46, *Lutheran Mission, Lae, T. N. G. Mr. John Kootz 9-1-07/1-2-47, Lutheran Mission, Printery, Madang, T. N. G. Rev. John H. Kuder 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34, Lutheran Mission, Lae, T. N. G.*

Mr. Johannes Lindner 9-22-88/7-5-22, *Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/2-2-47, Mrs. Maahs 4-27-10/2-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs 11-9-45, Lutheran Mission, Lae, T. N. G.*

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, *Lutheran Mission, Amron No. 2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.*

Rev. F. Edward Pietz 9-2-96/9-29-22, *Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Miss Helen Sanders 11-9-09/6-11-46, Lutheran Mission, Finschhafen, T. N. G.*

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-2-46, *Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schneuker 8-23-20/2-26-46, Mrs. Schneuker 11-5-24/10-2-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G. Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Schroer 11-6-23/1-2-47, Robert Schroer 5-25-45, Thomas*

Schroer 8-21-46, Lutheran Mission, Mumeng, via Lae, T. N. G.

Rev. Paul A. Schulz 1-10-20/?-?/?-?, Mrs. Schulz 11-12-23/?-?/?-?, Lutheran Mission, Bugey, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-?-46, Mrs. Sherer 4-28-17/10-?-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tscharke, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Miss Uhe, dates not stated, Lutheran Mission, Lae, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-48, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-?-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-?-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. J. G. Schaefer 4-16-94/?-?/?-21, Mrs. J. G. Schaefer ?-?-?-?/?-?/?-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 74 South Clarendon, Columbus, Ohio. Miss Margaret Stahl 7-15-01/10-?-30, Whittier Hall, 1230 Amsterdam Ave., New York, New York. Rev. Wm. Weiss 1-15-08/6-?-37, Mrs. Weiss 2-19-12/6-?-37, 1213 Park Ave., Fort Wayne, Indiana.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Mr. Raymond A. Barber 8-19-14/8-15-38, % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Rev. G. Horrolt, dates and addresses not stated. Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Finschhafen, T. N. G.)

Philip Russell Boerger 6-2-28/10-?-46; Arthur Fenske 2-4-28/10-?-46; Mr. Harvey Hildebrand 1-1-87/10-?-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-?-47; Leon Philipp 1-19-27/10-?-46; Herman Propp 8-8-95/10-?-46; Mrs. Propp 12-18-96/10-?-46; Richard Propp 7-2-30/10-?-46; Paul Toops 3-18-28/10-?-46; Harry Vorrath 2-18-29/10-?-46; Henry Voss 7-16-18/10-?-46; Clarence Wegenast 2-11-24/10-?-46; Frank J. Yetmar 5-30-89/10-?-46; Mrs. Yetmar 3-8-91/10-?-46.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Wartburg Seminary, Dubuque, Iowa. Doris Diemer, R.N., Allen Memorial Hospital, Waterloo, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 831 Bauman St., Pittsburgh, Pa.

Miss Myra Lehmann 2-2-24, M. I. D. Hospital, Northfield, South Australia.

Miss Erna A. Matthias 11-15-08, 5264 University Way, Seattle 5, Washington.

Miss Ruth Rohde 7-25-16, Nursing Staff, Women's Hospital, Brisbane, Qld., Australia.

Rev. Herbert Wolber 2-25-19, Mrs. Wolber 5-1-25, 53 South Hartfor Ave., Columbus 8, Ohio.

BOOK REVIEWS

(Continued from page 13)

gelical Lutheran Church in his preface to the book says, "We believe that this book will prove fascinating and valuable reading for young and old." We read the book and fully concur in Dr. Burgess' statement.

If we of the American Lutheran Church think of the sad experiences of our missionaries and the native Christians in New Guinea when the Japanese forces moved in and took over and read about the hazardous experiences of the Lutheran brethren in China as recorded in this book, we are reminded of Peter's words, "that the same experience of suffering is required of your brotherhood throughout the world."

This fascinating book ends with the fine words "we are moving in a common effort to raise the banner of Christ over all the world." We recommend the book to all the mission friends. The book is paper bound; the price should be below one dollar.

CENTRAL DISTRICT PLACEMENT OFFICE

PASTOR R. H. RIENSCHKE
Eustis, Nebraska

WANTED: Experienced Lutheran man to operate L. P. Tank truck in western Nebraska. However, inexperienced man will be considered if reliable and willing.

WANTED: For position in suburb of Denver, Colorado: 1) An expert mechanic with experience and reference. 2) A welder, preferably someone acquainted with farm machinery and operation of other heavy machinery. Good salaries for good men—Lutherans preferred.

FOR SALE: 160 acre Scully farm lease located near an American Lutheran Church in the vicinity of DeWitt, Nebraska.

FOR SALE: Hardware business in northern Kansas village on blacktop hi-way, 10 mi. from American Lutheran Church. Reason for selling: retirement of present owner.

(NOTE: The Placement Office has not investigated above offerings and disclaims responsibility for resulting deals.)

The Lutheran MISSIONARY



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The Mission Auxiliary of the



American Lutheran Church

MISSION AUXILIARY OFFERS ITS WORK TO ALC BOARD OF FOREIGN MISSIONS

BY THE REV. THEO. L. FRITSCHER,
President of The Mission Auxiliary

At the annual meeting of the Mission Auxiliary, held at Dubuque, Iowa on July 16, the following resolutions were adopted. They were presented at this meeting by the executive committee which had previously considered and approved them.

Resolutions

A. WHEREAS the Mission Auxiliary has rendered valuable assistance to the Board of Foreign Missions of the Iowa Synod from 1918 to 1930 and to the Board of Foreign Missions of the American Lutheran Church since that time by publishing the Lutheran Missionary and by greatly aiding the work of foreign missions through its various projects, and

B. WHEREAS the Foreign Missions Boards of the Evangelical Lutheran Church and the United Lutheran Church in America find it advisable to maintain promotional departments headed by full-time directors, and

C. WHEREAS it is vital to the development of our foreign mission work that more people read the Lutheran Missionary, participate in the projects of the Mission Auxiliary and take a greater interest in the foreign missions of our Church, and

D. WHEREAS it is our conviction that this can be done more effectively and authoritatively if the work of the Mission Auxiliary is put under the direct supervision of the Board of Foreign Missions of the American Lutheran Church with the understanding that the work be assigned to a full-time Promotional Secretary, be it therefore

1. *Resolved* that the Mission Auxiliary at its annual meeting, July 16, 1947, offer to transfer its work to the Board of

Foreign Missions of the American Lutheran Church, and be it further

2. *Resolved* that this transfer be made on condition that the Board of Foreign Missions appoint a full-time Promotional Secretary who shall take charge of all projects of the Mission Auxiliary and such other duties of a promotional nature which may be assigned to him by said Board, and be it further

3. *Resolved* that this transfer become effective as soon as the Board of Foreign Missions has taken the necessary steps to take over the work, and be it further

4. *Resolved* that because of its honorable history over a period of thirty-one years and because of the many friends it has won, the suggestion be made that the name of the Mission Auxiliary be used to designate the promotional department of the Board of Foreign Missions, and be it further

5. *Resolved* that as soon as this offer has been accepted by the Board of Foreign Missions and the conditions herein set forth have been complied with by said Board, the present organizational set-up of the Mission Auxiliary shall be dissolved, and be it further

6. *Resolved* that we thank the Lord of the Church for all that has been accomplished through the Mission Auxiliary for the work of foreign missions and that we pray for His wisdom, guidance, and blessing as the resolutions herein set forth are put into effect.

Comment

If the Board of Foreign Missions accepts these proposals, the Mission Auxiliary will henceforth function as an auxiliary agency of the Board itself and not as an independent organization as has been the case in the past.

The annual meeting authorized the executive committee to call a special meeting of the Mission Auxiliary, if necessary, to consider the reply of the Board of Foreign Missions and to take such final steps as may be necessary to consummate the transfer of its affairs to the Board of Foreign Missions.

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

MID-SUMMER MEETING OF THE BOARD OF FOREIGN MISSIONS

Important and far-reaching changes in the office of the Board of Foreign Missions were initiated at a meeting of the Board's Executive Committee, September 9. Dr. Richard Taeuber, who has served the cause of foreign missions faithfully and effectively for many years both in the former Iowa Synod and since 1930 in the American Lutheran Church, submitted his resignation as Executive Secretary of the Board, expressing a strong desire to be relieved of the exceedingly heavy burden of his office and to devote the remaining years of his life to his "first love," the parish ministry. The Executive Committee after long deliberation reluctantly voted to accept his resignation and sincerely wished him God's richest blessing in his future work.

In view of Dr. Taeuber's retirement, Dr. Theodore P. Fricke, who recently completed his assignment as Commissioner of the Church to our fields in New Guinea and India and who had already been called by the Board at its semi-annual meeting last month to full-time service in the Foreign Mission Office, was now designated the Executive Secretary of the Board of Foreign Missions with full responsibility for all the work of the Foreign Mission Office. Dr. Taeuber, whose relations with Commissioner Fricke have all along been most cordial and co-operative, kindly consented to remain in the office until he has received and accepted a call to some parish in the Church and to assist Dr. Fricke during the transitional period.

The Mission Auxiliary, a church-wide

organization of friends and supporters of our mission work, at the recent semi-annual meeting of the Board submitted an offer to turn over its work to the Board of Foreign Missions subject to certain specified conditions, chief of which was the requirement that the work of promoting the interest of our church people in the cause of foreign missions be placed in the hands of a full-time appointee of the Board. This offer was referred by the Board to the Executive Committee with power to act. At the meeting of the Executive Committee several leaders of the Mission Auxiliary were present and explained more fully the terms of the society's offer. After a lengthy discussion full agreement was reached between the Executive Committee and the representatives of the society. The Mission Auxiliary will meet in the near future to consider the Board's answer to the society's offer. If, as is confidently expected, the Board's interpretation of that offer is accepted, the transfer of the society's work to the Board of Foreign Missions will be consummated as soon as a suitable assistant to the Executive Secretary of the Board has been found into whose hands the work of the society can be placed.

P. H. BUEHRING,

Chairman of Board of Foreign Missions.

IN AUGUST 1939 1500 young folks assembled in Amsterdam from 70 nations cried, "Christus Victor." Less than a month later the great World War II began. Many of those who looked to Christ for peace at Amsterdam in 1939 were fighting each other to the death before the year was over.

THE WORLD, held in brutal hands, not even permitting the feeding of the hungry millions, needs to be forcibly reminded that God is the Almighty Lord of His Creation, and that He will not long tolerate the sin of hatred.

WE GET no deeper into Christ than we allow Him to get into us.

THE STRONG ARM OF MAGIC

THE REV. A. C. FRERICHS

A lot of strange and interesting facts came to light when a sorcery burning ceremony took place at Raipinka, New Guinea, the second Sunday in June.

The first to go was the field fruit magic. Menteno, the greatest chief of the Onum-pinawe people, mounted a ladder, waved a bundle of magic, enumerated the contents, and then, in the sight of God and of man, declared that he was giving up the practice of magic. Raising his voice in contempt, he flung the bundle of sorcery equipment into a pit at the foot of the ladder. Charms used for growing yams were a male stone called *irina* and a female stone called *koako*. These two were buried in the yam field and an ornamental shrub planted at the site. The fragrant bark of the korokina tree was chewed and a bit expectorated with the planting of each seed yam. It was fitting that Menteno should dispose of these charms as he has the largest yam fields in the area. These charms had been passed down from generation to generation and had finally come to Menteno that he might use them and pass them on to posterity. It was a sacred trust. Now Menteno was betraying his ancestors. The charms were no longer sacred as his eyes had been opened in the catechetical instruction period. The only time he weakened a bit was when we asked that the charms and magic be burned. He thought that burying them would be sufficient, lest the fields of yams now planted would become unproductive. Was it that moment that Menteno's old nature got the upper hand? At any rate, the magic for growing yams was burned as you see in the picture.

The second magic formula to go was the hog raising sorcery. Woseclime climbed the ladder and waved a bunch of lilies called *komaguma*. While the owner of the hogs chanted "Komaguma pozuec mele zabuma, Oe, ae, oe, ael!" (I am giving you *komaguma*, grow fat!) he fed the bulbs to them. Ashes were also strewn on the backs of the hogs during the singing of "Korimpa melenelie na-



huckama huo" (As clouds gather, so also may you grow.) The idea here expressed was that the hogs might grow as rapidly as the clouds form on the mountains in the afternoon.

A third group to go were the charms for seducing women. Cord was wrapped around the stinger found on a certain snake's tail. This, together with certain leaves, was waved over the woman's head while her lover gave her a potion from a small bamboo. The potion was made from a mixture of ashes and bananas. When

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EDITOR

Elmer J. Braun, State Center, Iowa

Subscription Manager, Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

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OFFICERS OF THE MISSION AUXILIARY

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 Manager.....Rev. C. Taubert, Fort Collins, Colo.

the wind gently swayed a few blades of grass and rustled the leaves of trees, these were picked and burned together with a little pubic hair. The ashes became a part of the fateful potion. It was thought that a woman could hardly resist this charm.

The fourth group to go were those charms and magic connected with abortion, probably the most satanic of all.

The ceremony of burning magic and sorcery equipment was witnessed by a government official as well as by myself and Mrs. Frerichs. Thus does the Gospel of Christ draw men out of a past of sin into the new way of life. The native, so to speak, burns his bridges behind him. That's a trick Christians back home could well imitate.

"WON'T IT BE TOMORROW?"

BY GERTRUTH KETTNER

In the May issue of THE LUTHERAN MISSIONARY I spoke to you of a midnight scene in which Bible Women were speaking to some Hindu women.

This is a story of another midnight scene. We had taken the noon passenger train out to the same village to see the same people. A mile's walk along the railroad track and through a bit of bushy growth brought us out near the tank (an artificial lake) of the village. No one was there at the time for it was very hot. It was also the quietest time of the day, for even the villagers do not like to be out during the intense heat. We made our way to the village mission school house. Some mats were spread on the floor and we stretched out to relax for a few minutes. Soon the school bell rang and we vacated in favor of the youngsters who had come back to school. The women whom we had wanted to see were not at home as they were working for the mica company, so we spent the afternoon visiting other homes.

As we were cooking our rice and curry for the evening meal, Adalakshmi came to invite us to her home that evening. It was some time before we could get there, for the Christians gathered for evening

prayer just after we had finished eating. Seated on the ground outside of the little school house, with a small kerosene lantern in the center of the crowd, we knelt in prayer to thank God for the goodness and mercies of the day.

Immediately after, we—a little procession of Bible Women and people—started out for Adalakshmi's house. The floor had been swept, the mats were spread out and the little oil light lit. Again we talked about the most important thing in the world. As the hours passed by, one by one the people began to grow sleepy and slipped away. Only the Bible Woman and members of the family were left. The little son and daughter, however, were as wide awake as if it were eleven o'clock in the morning instead of eleven o'clock at night. The little girl had learned well, and she sang several Christian songs to us. Every once in a while the boy, while keenly attentive to all that was being said, would ask a question or chime in with some remark. When I spoke to the mother about the necessity of making a decision to start learning, she spoke of the difficulties in the way which should be cleared up before she would take that step. The boy, anxious that they should decide immediately, looked at his mother intently for a moment and then, with a note of pleading in his voice, asked, "Won't it be tomorrow?" meaning that it should be immediately, for this was almost the end of the day.

We, too, would ask the question, "Won't it be right away?" Now is the time to work, to pray, to give all that we have and are, that all people everywhere may follow the Light of the world, and, that, following Him, they will not walk in darkness, but will have the light of life.

STAMP COLLECTIONS, first day covers, unusual foreign and domestic stamps are wanted by Mission Stamps, Wartburg College, Waverly, Iowa. For further information write this address.

USUALLY the men who move the world are men whom the world cannot move.

NEW GUINEA COMMISSARY DEPARTMENT

Because of the extreme and dire need of several children of our missionaries of Lutheran Mission in New Guinea, children who had been left in Germany before the war broke out, your Commissary Chairman thought you would concur with her action in sending some relief to these children and thereby take a heavy load off the hearts of the parents who at that time were unable to help their children. Several CARE packages were sent over to them as well as clothing. All packages sent were duly received and caused much joy and heartfelt thanks from the children as well as their guardians.

Now that the parents have been released from internment camps and have found employment in Australia, they have assumed the support of their children themselves. One of these children, Margaret Schoettler, has been granted permission to enter Australia and some time in the not too distant future will be reunited with her parents whom she hasn't seen for many years.

The children of all of our missionaries still in Australia were remembered with a gift of money from the Commissary Department at Christmas time.

In our special shipment of Christmas Cheer which was made late in 1946, we packed among other things, 1570 dresses for native women and girls; 1025 loin cloths and 779 pounds of home-made bandages. But this was only part of the shipment. Think of all the medical supplies sent: vaseline, adhesive tape, gauze, etc.

Let us not forget the school supplies that went along; they helped so much toward relieving the shortage of tablets and pencils which was hampering the work in the village schools. The total value of all the things included in this shipment came to \$3,179.27.

Please bear in mind that next spring we shall have to have two new sending station managers since Mrs. Larson of Los Angeles, who had done such a fine job of packing, and also Mrs. Har-

tung of Pittsburgh, who spent so much of her time getting all the packages sent to her ready for shipment, are retiring from their jobs. We want to take this opportunity to thank these ladies for their splendid cooperation, for giving so much of their time and strength to this work, and for exercising so much patience in handling difficult problems.

Please watch for the new sending station addresses and then wait until you are asked to send your packages. The sending stations are in homes of the packers and they do not have space to store them. We are trying to get back to our former schedule of shipping once a year, namely in the spring.

Leaflets stating the needs of Lutheran Mission can be had at any time from your department chairman. Should you want patterns, write directly for them to Mrs. D. Brueckner, 315 Second St., N. W., Waverly, Iowa.

MRS. R. TAEUBER,
Apt. B., 4683 E. Broad St.,
Columbus 9, Ohio.

VETERAN MISSIONARIES ON FURLOUGH FROM INDIA

On Thursday, July 24, 1947, two of our veteran India missionary families, the Rev. and Mrs. C. W. Oberdorfer and sons, Luther and Donald, and the Rev. and Mrs. C. D. Schwan arrived in New York from India for their long overdue furlough. Returning to the United States the Oberdorfers and the Schwans flew from India to Southampton, England. After a brief visit there they went to Norway and Sweden where, at Lund, they attended the meeting of the Lutheran World Federation. During the furlough time the Oberdorfers will make their home at 74 South Clarendon Avenue, Columbus 4, Ohio, whereas the Schwans will reside at 3110 Kimball Avenue, Toledo, Ohio.

We would like to call the attention of our mission friends to the rule that at least the first two months of their furlough should be a vacation time for the returning missionaries, giving them an

opportunity to rest and regain their strength. During this time the missionary is not expected to engage in any deputization work.

Following their furlough period the Rev. and Mrs. William N. Weiss and Miss Margaret Stahl are now ready to return to India at the first transportation opportunity.

Later this year, God willing, the Rev. and Mrs. J. G. Schaefer and son, Jimmy, plan to return to their work in India, following a successful operation and period of recuperation for Mrs. Schaefer.

BOARD HEARS DR. FRICKE'S INDIA REPORT

On three of the sultriest days of the summer, August 19-21, the Board of Foreign Missions of the American Lutheran Church met in the Reception Hall of Capital University Divinity School, Columbus, Ohio, to receive, with action where necessary, the report of Commissioner Theodore P. Fricke, recently returned from India. Present at the meeting were also two veteran Indian missionaries, Pastors Schwan and Oberdorfer, Sr., whose at-home-ness with India mission problems greatly benefited the Board in its understanding of many situations.

It is hoped that Dr. Fricke's report will be made available in some form to every member of the church in the not too distant future. In the form given to the Board it was a 54 page mimeographed book with a supplement of an additional eight pages. The first part of the report gave us a picture of the current national situation in India with implications for our mission work. Dr. Fricke sees a need for acceleration of the Indianization process of our mission in India. He recommends that the Indian Church press toward the goal of self-support as soon as possible, concentrate on deepening its spiritual life, provide an adequate and thoroughly trained ministry, and prepare for a new advance in evangelism. To help the young Indian Church accomplish this Dr. Fricke presented recommendations to be followed

by both the missions in India and by the home base.

Evangelistic, educational, medical work, often considered station by station, was appraised and recommendations made. A forward looking program of development was suggested. This program is so constructed that neediest projects appear at the top of the list. A total of 34 projects are recommended with a combined cost of \$479,398 involving an annual maintenance cost of \$30,439.

FINSCHHAFFEN HOSPITAL NEWS

MRS. THEO. G. BRAUN

After a long period of preparation the hospital at Finschhafen is functioning. We are now in position to do effective medical work even if in some cases it can only be superficial because of the numbers clamoring for treatment. Since January 1 we have had 1402 hospital admissions and have given 2601 injections for yaws in addition to taking care of many out-patients brown, yellow and white. We have seven wards for bed patients with from 15 to 35 beds each now in use and four wards for ambulatory patients. Our tubercular wards have not been fixed up properly nor have we a suitable place for the lepers we are now treating.

Several more doctors could easily be kept busy and many more nurses, but they must be the kind who can fit themselves to circumstances and be willing to do anything required of them, even if they do not like it, or, at first do not see the necessity for doing it.

Some of the medicines and instruments we ordered long ago have finally arrived. We still have no neo-salvarsan for injecting the many, many yaws patients, nor have we enough penicillin. It is pitiful to hear that on the out-stations some are dying of yaws and of other diseases and hundreds of others cannot be helped because these miracle medicines are not available to us.

June 11 Miss Sanders, our laboratory and X-ray technician, was married to Rev. Hafermann of Amele, Madang. It

is hard to give up our girls, but they make very good missionary's wives, and we are also glad when they are happy and can work in double harness. There is always much medical work to be done on every mission station.

GOD DOES FIND A WAY

By MRS. H. W. MAYER

A little girl is with her parents on furlough in America. She is nine years old and just doing well in school after throwing off the malaria which she brought from India.

"We can't take her back to the heat of the plains in India," say her parents and they stay on in America for another year. But the mission needs their help. Their life work is at a standstill. They must return to India at once! What is to be done with their little girl? The child senses the situation. While her parents are spending long hours in anxious thought and prayer for guidance, the child is sobbing herself to sleep night after night at the thought of being separated from her parents.

"I can't leave her," cried the mother in despair. "But we cannot take her back to the heat of the plains of India. There must be some other way!" And God does find a way!

In far off India the missionaries of South India began to talk more earnestly than ever about a school for their children in Kodaikanal. This is in 1900, and Kodaikanal is a new hill station. Here in 1850 houses had just appeared on these bald Palni hills. And now about 300 missionaries were coming there to get away from the oppressive heat in May and June. The great need for this relief was gradually being recognized by all missions. In an account of the Hermannsburg Mission for 1889, in regard to the death of Missionary Ramme, we read, "Oh, if we had only had a hill station at that time, then Brother Ramme would not have had to suffer so in the hot season. After his serious illness people at home began to realize that something must be done for the health of the missionaries!"

As we read the account of this mission from whom we took over the work in 1920, we find that forty deaths occurred in the thirty-two years between 1865 and 1897. Twenty of these were adults and twenty children. What a tale of human suffering and endurance that represents!

Then we read in the report for 1890, "For the first time several missionary families stayed in the Palni hills during the hot season. Since we had no houses there, we had to rent a suitable place for 70 rupees (about \$23) a month, in which the Scriba and Krueger family could live. They were very much pleased with Kodaikanal and returned to their work with renewed strength."

The trip to Kodaikanal was a slow one. There were no roads and the distance was too great to walk, so people went up on horse back or were carried in chairs. The path led up and up still higher to a 7000 ft. level. And up there what fragrant refreshing air! Within a few days' travel to be transported from the most oppressive heat to such a bracing stimulating climate seems nothing short of miraculous, and the tired weary body responds at once.

And then in a few decades these bald hills had become covered with Eucalyptus, pear and pine trees and even a lake sparkled in what had been marsh land.

Representatives were then elected from English and American Missions to plan a scheme for starting a school and then later to submit it to the various Home Boards. There must have been many difficulties and not much cooperation at first because when the school did open in 1901, only two boards—the Dutch Reformed and American or Congregational—were official sponsors, though charter members included children from other mission groups.

Then the next two problems were those of getting a suitable site and a special sort of woman who could wisely develop this school through its infancy. A hotel called High Clerc was willing to rent a room for 15 rupees a month (\$5). And then from distant Kansas came widowed Mrs. Margaret Eddy to fulfill all that could be asked of a prin-

cial. She was visiting her missionary son, then came to Kodai for a vacation and was then persuaded to do the task. As a labor of love she organized the school and became its first principal. It was her aim to maintain in harmony with the educational work a home life with loving thought for the character development of each child. Twelve English and American boys and girls made up the first school group.

The following incidents and statements are taken from accounts written by some of her early pupils.

"Every morning we had to line up in the front hall at the tap of a bell and she would go down the line inspecting our necks, ears, finger nails and shoes. On one occasion when the bell was rung, Norman Scudder had a brief interview with her just before inspection began, and then he whispered that he had been excused from school because he had a stomach ache. By the time Mrs. Eddy had started down the line, she discovered an epidemic of stomach aches had attacked all of us. To our great astonishment she had a great heart of sympathy that lasted to the end of the inspection line. We were all excused from school! It was almost hard for us to look afflicted in view of our delight, but the next minute our joy was tempered for she announced that we were all to be bundled in steamer rugs and to sit in easy chairs on the large veranda. When she had us all properly tucked in she disappeared for a moment and returned with a huge twelve ounce bottle of castor oil and a tablespoon. The castor oil lasted as far as her sympathy had lasted and none of us was missed. From that day onward the school was surprisingly free from stomach aches."

"Mrs. Eddy's rigid standards of honesty are the most vivid of all my memories of her. There was to be no beating around the bush, no hedging or no qualifying of direct answers. Those of us who did try to cheat Mrs. Eddy never slept on comfortable beds until we confessed. But that is not saying we did not get fun out of her. I recall how clever we thought we were when she was com-

ing around to kiss each one of her pupils good night after lights were out. We thought we were doing a great stunt if we fixed a dummy on the pillows and we ourselves hid behind the big long curtains. Or again we would crawl under the blankets and put our feet on the pillow for her to kiss. I suppose she had this done over and over again, but she always pretended it was a huge joke on her and she acted as if she was as surprised as if it had never happened before."

"If the children did catch cold on any occasion, Mrs. Eddy always treated them so vigorously with hot lemonade, hot baths, Eucalyptus and Purgatives that, as she herself said, she never could tell what it was that cured the cold! Perhaps she appreciated the philosophy of a certain medical scientist who declared that the untreated common cold took two weeks to get well, but the treated cold got well in a fortnight!"

The second year of its existence, the school had to flee from the hotel for the proprietess demanded enormous rental. Mrs. Eddy left determinedly for America and returned shortly with funds sufficient to purchase the whole building. So that in 1903 permanent quarters were acquired—High Clerc House. Through the years High Clerc has remained a distinctive unofficial title of the school compound.

Growth was rapid after that. The first May of its settled existence, the first May Sale was held. There has been no break in these sales right up to 1946. The school has always needed extra money since it was supported entirely from mission funds. Friends in America and in India donated articles of all kinds such as household kitchen ware, clothing and notions of all kinds. One mission would have charge of children's clothing, another of toys and still another cloth and dresses, etc. The women in America of the United Lutheran Church have been especially faithful and generous in sending out articles for this school sale. We of the American Lutheran Church Mission have had charge of the sale of candy. Demands for articles from Amer-

ica would be so great that people would line up over an hour before the sale was to open. The school has always benefited and has been grateful for this continued support from America.

By 1906 there were forty children in the school. Mrs. Eddy had gone to America because of ill health and Miss Case, a young American teacher, had taken over. The burden was heavy. Early in October, 1907 a typhoid epidemic closed the school unexpectedly early, just in time to save Miss Case from a nervous breakdown and the pupils went home with their year's work incomplete. And some had no further schooling until they reached America a year later.

Perhaps most poignant of all the stories connected with the creation of the buildings is that which explains the beginning of Boyer Hall, the girls' dormitory. Margaret Boyer had been on the staff and was returning after a furlough. Her ship—the Egypt—29 hours out of London was rammed by a freighter, in a dense fog off the coast of France and sank in twenty minutes. Margaret, who had busied herself calming and encouraging folks around her, was about to step off into a life boat when she noticed a woman in the rear holding a baby and weeping hopelessly. Turning to the man who was helping her into the boat, she asked with swift intuition, "Is she your wife?" He nodded. "You must take my place," said Margaret; and when the man protested, she insisted quietly that she, an orphan, must give to the small child in the woman's arms that priceless gift of a united home, which had never been her own. As the boat sank she was standing valiantly on its deck, hands clasped in prayer. Women of the United Lutheran Church of America in her memory erected the hostel.

There are two other dormitories. Kennedy, for small boys and Sherwood for the older boys. Also there is Teachers' row which houses some of the staff.

Decades have passed since 1901. The student body has grown. Besides the original two Missions cooperating to maintain the school, there are now four

others; namely, Presbyterian, Baptist, United Lutheran and Methodist Episcopal. The American Lutheran Church has not joined as a cooperating member, but is one of the six other groups who send their children to the school. Also American business and professional men come to India, and their children joined the group. Now among them may be a Consul's son or daughter; children of an engineer in the oil fields of Bahrain; or those of the experts who work in India for the Rockefeller Foundation, or for the Tata Steel Mills. In 1939 there were 175 children in attendance—25 in kindergarten and 50 in High School.

Some of these pupils come from nearby—up from their homes between tea and supper. But most of them spend days in travel to reach the school. There are those from Arabia who sail for days down the Persian Gulf to Bombay and then cross India by train. There have been a few from Siam and Ceylon. There was once a boy attending who came from Java and several from Singapore. But most of the children journey from the corners of India itself. When the children last listed their home address, they named 20 states in the Union, Australia, England, Sweden and Canada. In 1945 nine nationalities were represented on the teaching staff.

And so the purchasing of High Clerc and the establishment of our school has helped to solve one of the hardest problems of missionary life. This little girl could go back to India with her parents; live near them in the cool bracing air of the mountains; see them in every holiday; belong to them instead of relatives. The parents could watch her grow from childhood to girlhood. The heartbreaking separation had been avoided!

God bless High Clerc School! It has secured to scores of children one of the most precious heritages a child has—his own home and the care of his parents.

IT HAS BEEN SAID that you can't stop people from thinking. Personally, that's never been a problem to me. I've always found it hard to get 'em started thinking.

BEGINNING AGAIN

DR. AGNES HOEGER

Medical work has been a series of beginnings since the American Lutheran Church played a part in the mission work of New Guinea. Sister Ida Voss-Koschade, deaconess from the Milwaukee Hospital was the first nurse to be sent here in 1921. The first doctor was Doctor Estock who arrived in 1923 and left in 1926. In 1930 Dr. T. G. Braun came to Finschhafen where he designed and built a hospital consisting of a complex of three buildings—two of which were two stories high. One was the nurses' quarters with additional rooms for white patients. The other was the doctor's residence, pharmacy, laboratory and surgery while the third was the native ward. The hospital was barely completed in 1933 when the American Lutheran Church was given the Madang field while the Neuendettelsau Church took back her former Finschhafen field. Of course all the American personnel moved to the Madang field. There again Dr. Braun had to begin looking for a site and planning another hospital. It was located at Amele. This was a complex of four buildings, the doctor's residence being the addition. The hospital for white patients was rebuilt from an old missionary residence at Amele. When Dr. and Mrs. Braun returned from their first furlough in 1937, the hospital was almost completed. There many patients were treated and 14 medical assistants completed a four year training course. They continued there until the Japanese took them prisoners of war in 1943.

Both these hospitals have been completely destroyed by the ravages of war. Now Doctor Braun must begin again. The hospital has already been designed; a job which was done with his consultation while he was at home in U. S. A. Within this year or next the Reconstruction Crew will again begin to build a mission hospital for the Madang field. The natives of the Madang field are eagerly awaiting the hospital and the return of Dr. and Mrs. Braun.

Thanks to the efforts of Doctor Fricke and Rev. Kuder, our superintendent, we were fortunate in buying one of the USA Army hospitals at Finschhafen. This consisted of many army-style barrack buildings with the best of equipment; enough to set up both mission hospitals in Madang and Finschhafen. When the first five of the medical staff arrived in June and July—Dr. and Mrs. Braun, Miss Sanders, Miss Heber and Miss Walborn—they found a stupendous task awaiting them. So much of the equipment had to be cleaned and freed from rust and then repaired. Even a short time of disuse had brought about much deterioration. In three months' time things were organized and in their proper place so that native patients could be admitted. It did not take very long before we were running a full house.

From October 1, 1946 to February 1, 1947 some 1100 patients have been admitted. 1300 injections were given for the treatment of yaws. A call was put out to the Finschhafen congregations to send young men to be trained as medical assistants. The response surprised us. In two months' time we already had 24 of them, most of them with wives who also wished training in nursing. Then we had to begin turning down the applicants because of the lack of fields for adequate food supply and the lack of rice because of the poor shipping conditions.

Training these doctor-boys, as the medical assistants are known here, is the joy of our work. They are fine Christians and many of them have had several years of teachers' training at our native seminaries. One is amazed at their devotion to their work, the eagerness with which they wish to learn and the willingness to work long hours; besides providing their own food supply by making their own fields. They are paid not a cent of salary except what the congregation pays its teachers and evangelists.

This is not for the purpose of saving the home churches money, but rather to give the native congregations an active part in the medical mission work. This helps to make the native congregation an indigenous Christian church.

One of the chief aims in training the doctor-boys is to give them a good scientific background so that they begin to understand the cause of disease and disassociate disease from sorcery, magic or some moral background. Once they are convinced of this fact, they will be able to transmit it to their people much better than we of another race. As the Gospel is best preached to these people by their own, so good health too can only be taught them by their own. That is why we are putting so much emphasis on the training program. When these young men have completed their four year training course they are to go back to their congregations not only to do curative work but also preventive medicine. They will teach their people how to keep their bodies healthy and their villages sanitary.

True, all beginnings are difficult but they are a pleasure when you have the support of the home churches who contribute so liberally to make medical care and medical training available to these brothers in New Guinea. Besides the native congregations are anxious that this work be done and are willing to assist as much as they can.

GLIMPSES INTO NEW GUINEA LIFE THROUGH THE EYES OF A MISSIONARY'S WIFE

MRS. EMIL F. HANNEMANN

In a country like New Guinea European or American vegetables are much harder to raise than at home. Seeds may be bad; if they come up there are insects, heavy rains, hot sun, and frequently poor soil causes failure.

We try to raise chickens for meat, but what a task! Snakes, iguanas and large lizards eat the eggs and kill the chickens, too. And also enemies from the sky, hawks, swoop down and carry them away. Sometimes only two or three of a flock of fifteen survive. Cattle—we have none so far. The Japanese ate all our stock. Therefore we have no fresh milk, meat or butter. We do get a small roast

which lasts a few days *once every two or three months when the ship comes in.* (Italics are the editor's).

We have over 140 inches of rain a year and warm weather all the time. Grass and weeds grow fast. If we want our surroundings to look fairly inviting, we have to work all the time.

Since this is a hot climate our laundry takes a lot of time. We have no washing machine, and so far, not even a washboard. Fuel for our stove we must cut from the bush. Logs must be sawed and split. For jobs like this one needs a native boy.

That brings up the subject of native help. Yes, we have natives to help us, but really, there ought to be a question mark behind the word help. Often they are quite unreliable. If one is not with them and telling them over and over, they will do things the easiest way. For example, they see no sense in rinsing the wash several times. If they can get away with it, the wash goes straight from the boiler to the last rinsing water, and that's that. To get any job done right one has to stand over the native help, which, to me, is disagreeable.

MEMBERS of the church may support boys and girls in India schools or sponsor native mission workers at unbelievably low figures. The cost per year for pupils in India is \$25; teachers and catechists, \$50 to \$125; Bible Women, \$60; Seminary students, \$100. For further information write Board of Foreign Missions, India Beneficiary Department, 57 East Main Street, Columbus 15, Ohio. Inquiries from individuals or from societies are welcome.

NOISE and commotion, usually present in abundance when a building in America is under construction, need not be synonymous with progress. The world's most enduring structure, the church, is built without noise and fanfare, and still the church increases in stature and progresses to sink its foundation deeply and to raise its structure to a height where it cannot fail to exert wholesome influence upon its contemporaries.

MISSION AUXILIARY Memorial Wreaths, french fold style, may be secured gratis by writing Mission Auxiliary, 423 Plum Street, Fort Collins, Colorado.

SURE-FIRE recipe for sorrow: Forget God.

THE MORE a person loves himself the uglier he gets.

DEAD FISH float with the stream; live ones swim against it.

CHRISTIANITY's best selling point: a good look at the type of people who live without Christianity.

CHRISTIAN missions must function or fizzle.

TO ERR is human, to remain in error is stupid.

REAL religion is contagious. Have you recently infected anyone?

SO MANY PEOPLE think they are broad-minded just because they are too lazy to form a conviction.—*Selected.*

NOVEMBER PRAYER CORNER

Your supplication for the named missionaries on the November dates stated is respectfully requested.

NAME AND FIELD OF SERVICE

DATE

NOVEMBER

- 1 Rev. Erwin Chell and family, India
- 2 Miss Zoe Banfield, New Guinea
- 3 Rev. Gerhard O. Reitz, New Guinea
- 4 Rev. and Mrs. Herbert Hannemann, New Guinea
- 5 Rev. and Mrs. A. Frerichs and family, New Guinea
- 6 Rev. and Mrs. Paul Freyberg, New Guinea
- 7 Miss Ruth Eberle, India
- 8 Supt. J. Kuder, Mrs. Kuder and family, New Guinea
- 9 Mr. C. B. Jaeschke, New Guinea
- 10 Mr. and Mrs. L. Behrendorf, New Guinea
- 11 Rev. and Mrs. Sherwood Schroer and family, New Guinea

- 12 Rev. and Mrs. Herbert Schaefer, India
- 13 Miss Myra Lehmann, New Guinea
- 14 Mrs. Annie Wenz, New Guinea
- 15 Mr. and Mrs. Emil Wagner and children, New Guinea
- 16 Mr. and Mrs. A. C. Zimmermann, New Guinea
- 17 Dr. Carl Doermann, Mrs. and family, India
- 18 Rev. and Mrs. Gus. Bergmann, New Guinea
- 19 Mr. and Mrs. Cyril Brumm, New Guinea
- 20 Mr. and Mrs. Linus Eiermann, New Guinea
- 21 Rev. and Mrs. E. F. Hannemann and family, New Guinea
- 22 Miss Mildred Monke, India
- 23 Mr. Philip Boerger, New Guinea
- 24 Mr. and Mrs. Frank Yetmar, New Guinea
- 25 Mr. and Mrs. H. Hildebrand, New Guinea
- 26 Rev. H. Wagner, New Guinea
- 27 Rev. and Mrs. Luther Heyde, India
- 28 Mr. and Mrs. Ress Boettcher and family, New Guinea
- 29 Mr. Douglas Daechsel, New Guinea
- 30 Mr. August C. Bertelsmeier, New Guinea

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipt of the following contributions:

A. FS REPLACEMENT SHIP FUND

Rev. Robert Spenn, Ida, Michigan \$1.00. Mrs. Edna E. Roeske, Seattle, Washington \$1.00. Mr. and Mrs. Carl Koeppe, Cameron, Idaho \$1.50. Mrs. Caroline Meyer, Logan, Kansas \$10.00. Miss Sophia Glaner, Springfield, Minnesota \$10.00. Mr. and Mrs. Albert Plochberger, Lohman, Missouri \$5.00. Miss Sara Haag, Seguin, Texas 10.00. Children of St. Stephen Lutheran Church, Edgar, Wisconsin \$19.00. Women's Missionary Society, Oriska, North Dakota \$5.00. Mr. and Mrs. Clarence Oehler, Crestline, Ohio \$5.00. Vacation Bible School, Crafton, Wisconsin \$11.50. Zion Lutheran Sunday School, Dysart, Iowa 13.16. David Albert, Port Huron, Michigan \$10.00. Mrs. Hie M. Aden, Gethenburgh, Nebraska \$1.00. St. John's, Boscobel, Wisconsin \$10.00. Hickory Grove, Auburn, Nebraska \$114.16. Rev. K. J. Reimer, Moose Jaw, Sask., Canada \$3.00. Miss Rose Kroeger, Vancouver, Washington \$2.00. A Friend of Missions, St. Paul, Minnesota \$20.00. Zion Lutheran Vacation Bible School, Iowa City, Iowa \$15.00. Mrs. Sebastian Holzleitner, Russellville, Missouri \$50.00. St. Peter's Norwalk, Ohio \$68.00. St. Paul's Missionary Society, Waldo, Ohio \$25.00.

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, Gudur, Nellore District.

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, Tirupati, Chittoor District.

Miss Ruth Eberle, R.N. 6-20-22/6-46, Renigunta, Chittoor District.

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, Venkatagiri, Nellore District.

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, Puttur, Chittoor District.

Miss Gertrude Kettner 1-29-11/3-37, Nayudupet, Nellore District.

Miss Lillian Lange 8-4-22/11-17-45, Nayudupet, Nellore District.

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, Tirupati, Chittoor District.

Miss Ruth Meyer 3-1-04/10-19-23, Gudur, Nellore District.

Miss Mildred Monke 6-10-12/12-4-38, Nayudupet, Nellore District.

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, Gudur, Nellore District.

Rev. Herbert Schaefer 8-22-24/2-2-1947; Mrs. Herbert Schaefer 8-22-24/2-2-1947, Nayudupet, Nellore District.

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, Rajahmundry, E. Godavary District.

Rev. Leonard Schulz 2-12-21/2-2-1947; Mrs. Leonard Schulz 11-19-24/2-2-47, Tirupattim, Chittoor District.

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Finschhafen, Territory of New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Lae, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission, Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Ress H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-4-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-2-46, Mrs. Brandt 5-20-18/2-2-46, Mary Esther Brandt 12-12-45/2-2-46, Lutheran Mission, Kerowagi, via Lae, Kup, Chimbu, T. N. G.

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. and Mrs. Cyril Brumm, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Dr. Douglas Daechsel 9-26-20/7-2-47, Lutheran Mission, Lae, T. N. G.

Miss Doris Diemer 12-11-25/8-2-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelbeng, Mt. Hagen, T. N. G. via Lae.

Mr. and Mrs. Linus Eiermann, dates not stated, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. and Mrs. Wm. Flierl, dates not stated, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G.

Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46, Lutheran Mission, Biliau, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. John E. Hafermann 7-14-12/9-23-39, Mrs. John Hafermann 11-9-09/6-11-46, Lutheran Mission, Amele, T. N. G.

Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G.

Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G. via Lae.

Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-2-46, Mrs. Heist 1-9-22/1-2-47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Finschhafen, T. N. G. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajibiti, via Lae, T. N. G. Mr. Herbert Honebein 2-21-16/7-13-46, Lutheran Mission, Finschhafen, T. N. G. Mr. Christian B. Jaeschke 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Miss Jean Kammueler 3-4-26/10-2-46, Lutheran Mission, Lae, T. N. G. Mr. John Koontz 9-1-07/1-2-47, Lutheran Mission, Printry, Madang, T. N. G. Rev. John H. Kuder 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34 Lutheran Mission, Lae, T. N. G.

Miss Myra Lehmann 2-2-24/6-28-47, Lutheran Mission, Finschhafen, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/7-2-47, Mrs. Maahs 4-27-10/7-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs, 11-9-45, Lutheran Mission, Lae, T. N. G.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No. 2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-2-46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schneuker 8-23-20/2-26-

46, Mrs. Schneuer 11-5-24/10-2-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G. Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Schroer 11-6-23/1-2-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Lutheran Mission, Mumeng, via Lae, T. N. G.

Rev. Paul A. Schulz 1-10-20/2-2-2, Mrs. Schulz 11-12-23/2-2-2, Lutheran Mission, Bugeid, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-2-46, Mrs. Sherer 4-28-17/10-2-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tscharkke, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

T. N. G. Miss Uhe, dates not stated, Lutheran Mission, Lae, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-2-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-2-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolber 2-25-19/8-7-47, Mrs. Herbert Wolber 5-1-25/8-7-47, Lutheran Mission, Lae, T. N. G.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. G. Schaefer 4-16-94/2-21, Mrs. J. G. Schaefer 2-2-2/2-21, John Schaefer 10-7-26, James Schaefer 3-7-35 % Mrs. D. Cross, 2015 Rosita Ave., Burbank, California.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Miss Margaret Stahl, 7-15-01/10-2-30, 612 West Circle Drive, Dayton 3, Ohio.

Rev. Wm. Weiss 1-15-08/6-2-37, Mrs. Weiss 2-19-12/6-2-37, 1213 Park Ave., Fort Wayne, Indiana.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. G. Horrold, dates and addresses not stated. Rev. and Mrs. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Da-

kota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES

(For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Finschhafen, T. N. G.)

Philip Russell Boerger 6-2-28/10-2-46; Arthur Fenske 2-4-28/10-2-46; Mr. Harvey Hildebrand 1-1-87/10-2-46; Mrs. Hildebrand 10-4-87/3-4-47; Douglas Kohn 7-10-27; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-2-47; Leon Philippi 1-19-27/10-2-46; Herman Propp 8-8-95/10-2-46; Mrs. Propp 12-18-96/10-2-46; Richard Propp 7-2-30/10-2-46; Paul Toops 3-18-28/10-2-46; Harry Vorrath 2-18-29/10-2-46; Henry Voss 7-16-18/10-2-46; Clarence Wegenast 2-11-24/10-2-46; Frank J. Yetmar 5-30-89/10-2-46; Mrs. Yetmar 3-8-91/10-2-46.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Wartburg Seminary, Dubuque, Iowa. Doris Diemer, R.N., Allen Memorial Hospital, Waterloo, Iowa.

Mr. Edward C. Hartung 11-8-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Muhlenhard 4-29-22.

MISSION AUXILIARY RECEIPTS

(Continued from page 13)

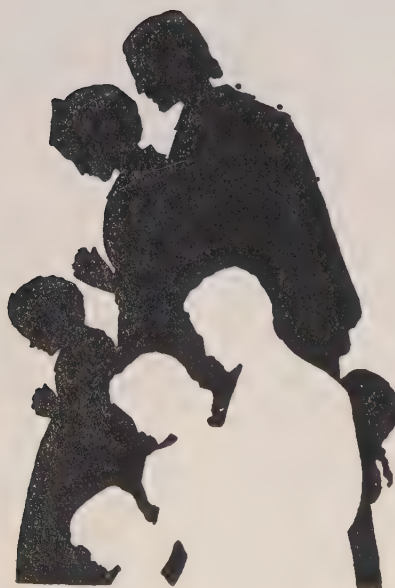
B. MISSION AUXILIARY MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of Mrs. Ottersberg, Waverly, Iowa by Henry Brinkmann, Fulda, Minnesota \$1.00. Mrs. Sophia Lucht, Fulda, Minnesota \$5.00. Mr. and Mrs. Fritz Gundermann, Fulda Minnesota, \$1.00. Mr. Hausschild by Sheboygan, Wisconsin friends \$10.00. Ida Haack by St. Andrew's Missionsverein \$3.00 and by Emilie Haack, Sheboygan, Wisconsin \$1.00. Louise Voelker by Mr. and Mrs. L. Parrish, Mr. and Mrs. J. Degen, Sheboygan, Wisconsin \$5.00. Emilie Haack, Sheboygan, Wisconsin \$1.00. Rev. C. Deubler by August Lorenz, Miss Nora Deubler, Miss Emma Deubler, Miss Charlotte Deubler, all of Johnson, Nebraska, each \$5.00, total \$20.00. Alfred H. Koester by Mr. and Mrs. Alvin Bolck, Sheffield, Iowa \$5.00. Mr. and Mrs. A. W. Jones, Brooklynn, Iowa \$5.00. Mr. and Mrs. J. F. Harmon and Francis, Sheffield, Iowa \$1.00. Friedrich Henke by Pastor E. W. Wuest, Oregon City, Oregon \$2.00. Albert Scheer by Miss Minnie Bangert, Pomeroy, Iowa \$1.00. Mrs. Anna Bangert \$5.00. George and Bertha Bangert \$1.00. Carol Baedke \$1.00. Mrs. A. H. Zellinger by Rev. and Mrs. Elmer J. Braun, Dysart, Iowa \$2.00. Mrs. Tamme Frerichs by Mrs. Wm. L. Frerichs, Franklin, Nebraska \$5.00. George A. Wick by Good Will Committee of St. Paul's, Cardington, Ohio \$3.00. Mrs. Martha Weber by Mr. and Mrs. Albert Ahrens, Fredericksburg, Texas \$1.00. Carl Willms by Friends, Coleridge, Nebraska \$15.00. Peter Lannert by Ladies' Aid and Missionary Society, Weslaco, Texas \$10.00. Otto F. Feist by Mr. and Mrs. Paul Gindorf, Brenham, Texas \$1.50. Mr. and Mrs. Will Kolwes and Dorothy, Brenham, Texas \$2.00.

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The Lutheran MISSIONARY



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NOVEMBER, 1947

No. 11

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The Mission Auxiliary of the  *American Lutheran Church*

A STORY OF THE BAMBOO

A Parable

Adapted from the Chinese

BY REV. MARTIN ACKERMANN

In New Guinea all the valuable fruit and other trees are marked with the owner's name. The natives also have a unique way of piping water from one place to another. They take bamboo trees, four or five inches in diameter, and run a long pointed stake through the heart of the bamboo, breaking the divisions inside the stem, and thus make a long pipe. Pieces of similar bamboo are then fitted together to make a pipe-line. Out of these two facts—the marking of trees with the owner's name, and the use of bamboo for piping water—there has arisen a beautiful story.

*

A beautiful bamboo tree stood among scores of others on a lovely hill-side, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it a low voice was distinctly heard: "You think me beautiful, but I have nothing of which to boast. All I have I owe to the loving care of my Master who planted me where my roots could reach down to a hidden spring and drink of its life-giving water. And do you see my Master's name on my stem? It was painful when He took the sharp knife and cut His name there, but when He did it I knew He loved and prized me, and wanted all the world to know I belonged to Him. I may well boast that I have such a Master."

Even as we looked—behold the Master Himself stood there. "I have need of thee, My tree," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I belong to Thee—but what use can I be to Thee?"

"I need thee," said the Master, "to take My living water to some dry, parched places where there is no living water."

"But, Master, how can I do this. I can dwell in Thy living springs and nour-

ish myself, but how can I give water to others?"

The Master's voice grew wondrously tender as He answered, "I can use thee if thou art willing. I must need lop off all thy branches and carry thee out all alone to a far hill-side. Yes, and I would use the painful knife to cut out all the barriers within thy heart to make a passage for My living water through thee. Thou wilt die, yes, but My water of life will flow freely through thee. Henceforth, no one will look at thy beauty, but many, many will stoop and drink of the life-giving stream that will reach them through thee. They may give no thought to thee, it is true, but they will bless thy Master who has given them His water through thee. Art thou willing for this, my tree?"

Slowly the tree made answer: "My Master, all I have and own is of Thee. Take and use me as Thou wilt, my Master."

And the Master's face grew still more tender, but He took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly: "My Master, as Thou wilt."

Then the Master took it on His shoulders and bore it away, far over the mountains. But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arriving at a lonely and desolate place, the Master paused, and again His hand took a cruel-looking weapon with a sharp point, and this time thrust it through the very heart of the tree. Yet the tree repined not, but still whispered with breaking heart, "My Master, Thy will be done."

Then again He raised it and gently bore it, wounded and suffering to where a spring of living water was bubbling up. There He laid it down—one end just within the healing waters. And the stream of life, flowed in, right down the heart of the tree from end to end, flowing in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared

the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do with us what Thou wilt." Then He brought them one by one by the same painful road, and laid them end to end. And as each fresh tree was placed in position, the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: "The living water has come at last—the long, long famine is over; come and drink." And they came and drank and revived, and the Master saw, and His heart was gladdened.

Then the Master returned to His tree, and lovingly asked: "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?" And the tree replied, "My Master, no, a thousand, thousand times no! Had I ten thousand lives, how willingly I would give them all to Thee, for the bliss of knowing, as today I know, that I have helped to make Thee glad."

SIXTY YEARS OF MISSION WORK

On November 8, 1947 our Madang Mission in New Guinea observed its sixtieth anniversary, for it was on that date sixty years ago that Missionary F. Eich who was sent to New Guinea by the Rhenish Missionary Society of Barmen, Germany, purchased a piece of ground from the natives for the first mission station in that area and thus permanently established the mission. Inasmuch as the Madang Mission of the German society in 1932 became the Lutheran Mission Madang of the American Lutheran Church, the Board of Foreign Missions deems it appropriate to invite all pastors and congregations of the Church to celebrate this sixtieth anniversary on or near the above date with appropriate services.

The history of the Madang Mission is related in detail in the book "On Both Sides of the Equator," which can be pur-

chased at the Wartburg Press for a very reasonable price. The events and effects of the recent war years are presented in Dr. Fricke's book, "We Found Them Waiting" and in Chaplain Maahs' book, "Our Eyes Were Opened." We urge our pastors and people to re-read these books. The Board of Foreign Missions is also mailing free of charge to all pastors a brief sketch of the history of this mission, which, we hope, will supply them with usable material for sermons and addresses. And if you are not yet a reader of our mission paper, THE LUTHERAN MISSIONARY, you should by all means subscribe for it. The subscription price is 50c per year. Write to Rev. C. Taubert, 423 Plum Street, Fort Collins, Colorado.

Should a special offering be lifted in this anniversary service? This is up to our pastors and congregations; the Board does not ask for it. But we do want to express here our most fervent hope that the pastors and people of the American Lutheran Church will make every effort during the few remaining months of this year to complete the ingathering of \$750,000.00 for the Foreign Mission Reconstruction and Development Fund. At this writing we are still \$76,150.00 short of the goal.

In view of the fact that the Madang Mission in New Guinea was founded by the Rhenish Missionary Society sixty years ago and operated by it for so many years, the Board instructed its chairman to write an appropriate letter to that society. We believe this letter will be of interest also to the readers of the LUTHERAN MISSIONARY, and we offer it here in an English Translation prepared by the writer.

COLUMBUS, OHIO, AUGUST 26, 1947.

To the Rhenish Missionary Society
(22a) Wuppertal-Barmen, Rudolfstrasse
137
North Rhine-Province, British Zone,
Germany

Dear Sirs and Beloved Brethren in Christ:

At a recent meeting of the executive committee of the Board of Foreign Missions, our executive secretary, Dr. R.

Taeuber, called attention to the fact that November 8 of this year will be the sixtieth anniversary of our Madang Mission in New Guinea. On this date sixty years ago Missionary F. Eich purchased fifteen acres of land for 120 marks from the natives near Bogadjim on the Astrolabe Bay. Because by this act the mission in New Guinea was permanently established, our now departed historian Dr. F. Braun wrote in his book, "On Both Sides of the Equator," page 35: "November 8, 1887, is 'founders' day' of the New Guinea Mission."

We have instructed our secretary, Dr. Taeuber, to see to it that this memorial day shall not pass by unnoticed in the congregations of our American Lutheran Church, for we, who since that memorable conference with your Inspector Driessler in May 1932 here in Columbus have entered permanently into the labors begun by your society in New Guinea sixty years ago, certainly have every reason to remember the difficult beginnings of this mission. How small, and oftentimes how discouraging, were those beginnings; how great the sacrifices demanded by this mission! We dare not forget the sacrificial spirit and the humble faith of those men who laid the foundations for our work; the tenacity of purpose with which they remained at their posts despite all disappointments and privations; the unflagging zeal with which they sowed the seed of the Gospel and waited in vain year after year for the harvest; but above all we must never forget the long line of your missionaries who sacrificed their very lives in the service of this mission, beginning with Klaus and Boesch and Scheidt and continuing down to Jacob Welsch, who even in the recent world war was first cruelly tortured by the Japanese invaders near Amele and then lost his life during the bombing of a transport ship near Hollandia! (Rev. 7:13-17).

In the history of the Madang Mission during the past sixty years we find a fulfillment of the words of Jesus, "One soweth, and another reapeth" (John 4: 37). Even the terrible second world war was able only to interrupt but not

to destroy the harvest. It was a great joy to us when our commissioner, Dr. Theo. P. Fricke, after a thorough inspection of the field reported: "The material property and operation of the mission is almost totally destroyed, but THE CHURCH IS THERE!"

In view of the approaching sixtieth anniversary of the Madang Mission we have deemed it appropriate to send you a few copies of the printed report of our commissioner. While it does not confine itself to the Madang Mission but includes also a survey of the neighboring Finschhafen Mission, which Dr. Fricke inspected at the request of Lutheran World Action, we are sure that you will also read with fraternal interest what is reported concerning this sister mission, which from the very beginning has been so intimately associated with the Madang Mission.

In the providence of God both missions have gone through very difficult times, but the goal of all mission work, the establishment and development of an

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EDITOR

Elmer J. Braun, State Center, Iowa

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indigenous church, has been brought perceptibly nearer through these war years. Our missionaries have now been diligently at work again for more than a year. The future of our mission rests in the hands of the great Lord of missions, who has promised: "Go ye . . . I am with you alway, even unto the end of the world."

With fraternal greetings and in the bonds of Christian fellowship,

Your

P. H. BUEHRING, *Chairman*
Board of Foreign Missions
American Lutheran Church

P. S. May I be permitted to join Dr. Buehring wholeheartedly in the above sentiment and to extend my sincere greetings and good wishes in the same spirit of Christian fellowship.

RICHARD TAEUBER,
Executive Secretary,
Board of Foreign Missions of the
American Lutheran Church

BEACHHEAD IN MADANG

BY THE REV. ARNOLD M. MAAHS

Someone said the lot in Madang looked as though the U. S. Army had established a beachhead. Any casual observer would certainly have been of the same opinion. The trucks darting to and fro from the lot to the ship were U. S. Army trucks, still wearing the original coating of olive drab paint. The machinery too was of Army origin, even the huge squat caterpillar tractor dragging an entire machine shop on skids down the road had received an honorable discharge from the American Army.

The story really began last January when the reconstruction crew landed at Finschhafen to do some reconstructing for the Lutheran Mission New Guinea. Any illusions the crew had about constructing something were quickly dispelled at Finsch. They discovered that their first task was to tear down, not to build. Huge warehouses, some of them six hundred feet long, were dismantled, the timber hauled to another warehouse for storage. Here machines were in-

stalled to cut and plane the timber and the pre-fabrication of buildings for Madang was begun.

Tearing down buildings is not a particularly exciting or stimulating experience. The calibre of this crew is evident in the fact that they stuck to it for over eight months of monotonous, every day labor. The rains came, for New Guinea has only two seasons, the rainy and the wet. The crew couldn't stop work because of the rain so they did what all people do when it rains—they just let it rain.

The stock pile destined for Madang continued to grow. Then there was the problem of transporting the material from Finschhafen to Madang. Shipping is a tremendous problem in New Guinea. Finally the Malaita agreed to stop in Finsch for three days to load twelve hundred tons of cargo. Finsch is a stop for fresh water for all ships on the Madang run and this probably influenced the decision to haul cargo for the Lutheran Mission.

The construction crew immediately took advantage of the day in which the ship took water and in four days loaded the amazing total of seventeen hundred tons of cargo. Mr. Frank Yetmar had the loading organized and fortunately the young men of his crew didn't observe union regulations but worked sixteen hours a day hauling the cargo to the dock.

In Madang the lot called M11 (our property) had been cleared of the kunai grass and levelled by bull dozer. During the war the Japanese had erected elaborate air raid shelters on M11 and the Australians installed anti-aircraft guns after they took the real estate away from the Japs. M11 was a veritable no-man's land until the bull dozer had finished its work. Once we accused Art Fenske, our "cat-skinner" of trying to make a lawn out of M11 but he said he didn't want any trucks bogging down. None did.

Naturally it would have been impossible to load or unload the cargo except for the help of our loyal Lutheran natives. In Madang we simply sent out word to the congregations that we want-

ted a hundred natives. To our astonishment one hundred and sixty came. We thought we had too many natives until the trucks began to roll. The natives were organized into two shifts of 80 natives and worked 8 hours on each shift. The Mission provided six trucks and the government two more. The 80 natives were kept busy!

We still don't know what we would have done without the caterpillar and the big two and one half ton trucks. The caterpillar made child's play of hauling heavy equipment. One of the big trucks is equipped with what the boys call an "A Frame," a contraption with a heavy boom and winch able to lift several tons. With the A Frame it was possible to unload truck loads of galvanized roofing iron in bundles weighing over a ton.

Miles of barbed wire with steel posts to match came off the Malaita and the Mission will require literally miles of wire to fence its plantations. Three thousand three hundred bags of cement were transported to the "house cement,"

the Lutmis store of prewar days, badly damaged by war action. The timber was stacked in huge piles fifteen feet high, dwarfing the ridges of boxes of tools and equipment deposited in another area.

Needless to say the natives were overwhelmed by the stockpile on M11. They are now convinced that the Mission has enough materials to rebuild all the devastated buildings. Actually it is not true. Seventeen hundred tons of cargo is not enough to rebuild the Mission installations in the Madang area. But it is a beginning. Nor will the mission buildings be reconstructed in another year. The reconstruction program will be going on for years to come.

Out of the 1700 tons will come the building of the printing plant out at Nagada Plantation. Several school buildings for Amron will be erected. A huge warehouse will be built on M11 together with two dwellings. One building for the new hospital was prefabricated in Finschhafen. After these most essential buildings have been erected the re-



From left to right: View of mission property during unloading, Cargo sling coming off the ship Malaita, Harry Vorrath left and Paul Toops right are unloading timber the easy way, iron pipe for hospital, loading cement, and in last scene, Rev. Paul Schulz in right foreground, unloading supplies.

maining materials will be allocated to further reconstruction needs.

The Captain of the Malaita said the crew set a record for loading and unloading the ship. He maintained that never in his experience had he observed such a fast turn-around of cargo. The men who loaded and unloaded the material were responsible. We think they were anxious to get the beachhead established in Madang. It wasn't only a matter of setting down the cargo but of actually gaining a foothold, a beachhead from which to begin the actual building of the reconstruction program.

AN OPPORTUNITY

Believe it or not, our New Guinea Mission Field is in need of six *sound projectors* for its educational work. This need developed in consequence of a thorough discussion of the educational program of the missions at a Conference of Representatives of Administration and Missions held at Port Moresby on May 21-28 of this year under the auspices of the Administration.

The administration will make available films on different subjects and expects that missions will have available projecting outfits.

Superintendent Kuder writes that such equipment should be installed at Amron, Heldsbach, Hopoi, and also at Karkar, Kerowagi, and Lae.

Such outfits cannot be purchased out of any funds now available in our mission's budget. Here is a fine opportunity for mission friends, individuals or societies for a special. The cost of one outfit including transportation would be approximately \$625.

Who will send the first outfit? Amron should have the first.

35 mm slide and film strip projectors are also desired.

Superintendent Kuder suggests that all projectors that may be donated be of one and the same make, so please write to us before purchasing an outfit.

R. TAEUBER,
57 E. Main Street,
Columbus 15, Ohio.

THE WHOLE WORD TO THE WHOLE WORLD

DR. THEODORE P. FRICKE

A Lund Report on Foreign Missions

There are actually more men, women and children without Christ today than ever before in the history of the world. And surely the world of men needs the salvation of God as it has rarely needed it before. The call to the Church in this hour of crisis dare be nothing less than "The Whole Word to the Whole World."

The sessions at Lund resulted in an overwhelming conviction on the part of those present that the work of world-evangelism must be greatly strengthened and increased if the Christian Church is to be truly Christian in these years of world chaos and distress, and that, if the Church is to fulfill her commission, now is the time to "attempt great things for God and expect great things from God."

In this spirit of urgency the Lutherans at Lund undertook their work. To one of the three sections into which the body of delegates was divided was assigned a study of Lutheran Foreign Missions in the World of Today.

It became the duty of this committee, made up of foreign mission representatives from all over the world, to ponder the distinctive aims and programs of our foreign mission enterprise.

First were adopted the principles which are to guide us in our overseas program. These may be summarized in a few statements which met with unanimous approval and which indicate that the Lutherans of the world are building their missionary work on one foundation.

"The task of missions is the proclamation of the Gospel of our Savior. The fundamental impulse which sends Lutherans out into the foreign field is the saving Word, the example and commission of Jesus Christ."

"It is the very nature of the Gospel that it should be propulsive, vital as the mustard seed and pervasive as leaven. The outward thrust of the Christian enterprise, like the impelling power of divine grace, is inherent in the nature

of the Christian Church. The Church as the body of believers must tell the Good News abroad, else it will atrophy and perish. Every local congregation of Christians that holds the true faith will let its light shine and propagate its faith in every possible direction. This missionary impulse has always proved to be a most vital principle in the life of the individual congregation. It must be a mighty dynamic in the total body of believers.

"The obligation to carry the Gospel to every human being is a sacred responsibility entrusted to all Christians. All the Lutherans of the world should cooperate in the discharge of this responsibility."

Upon these fundamental principles the convention set up objectives which may be summarized in two statements:

1. A world-wide united approach to our common overseas task. On a global basis we must recognize and further Lutheran solidarity in building of a Lutheran Church in the world, at the same time expecting full loyalty to our confessional principles. To achieve this, there was pledged full cooperation at the home base as well as on the foreign field, mutual recognition and confidence as brothers in the same work, coordination of effort by sending boards, pooling of resources and merging of major institutions such as hospitals, colleges and industrial and agricultural projects.

2. A continuance of our united effort in meeting the present continuing emergency which is viewed as nothing less than a crisis, a crisis which is the common responsibility of all Lutherans in the world.

Missions and churches that are left without a supporting agency should be helped by the churches of the whole World Federation of Lutheranism. In other words, a continuation of our support of orphaned missions and distressed churches in foreign lands.

More than half of the Lutheran missions were orphaned by war. If I were asked to single out of its many achievements one piece of work to justify the existence of the Lutheran World Fed-

eration and to merit our continued support, it would be the rescue of these missions which were in danger of deterioration, extinction or loss to other groups, in some cases to non-Protestant and even non-Christian groups, who were eager to take them over.

Since 1940 \$2,400,000 dollars of Lutheran World Action funds were sent to preserve Danish, Norwegian, Finnish and German missions in 23 different lands:

<i>Danish</i>	<i>Finnish</i>
Arabia	Angola
Greece	China
India	Japan
Manchuria	Southwest Africa
Nigeria	<i>German</i>
Syria	Bechuanaland
<i>Norwegian</i>	China
Cameroons	Ethiopia
China	India
Madagascar	New Guinea
Manchuria	Palestine
Union of South Africa	Tanganyika
	Union of South Africa

These missions, by the help of God, were saved for the Lutheran Church. When the war broke out, German missionaries in Tanganyika, New Guinea and India were interned. Aid was furnished by Lutheran World Federation through the Augustana Board to Tanganyika, through the American Lutheran Church Board to New Guinea; through the Federation of Lutheran Missions and Churches in India to India; through a special committee to China. Direct grants were given to other fields where missionaries were permitted to continue their work, although cut off from their supporting boards. Aid also was given to stranded missionaries and to those interned.

Now the war is over, but the emergency continues. The Danish and Norwegian missions have resumed contact with their societies which again have undertaken the support and administration of their work.

The Finnish missions, due to economic plight in their homeland, will continue to need outside help for years to come.

The German missions continue to be the major problem inasmuch as government restrictions make it impossible to send men or money out of the country.

At Lund the Federation resolved to continue support by holding and maintaining these missions until their original supporting societies can undertake their administration and support. This must be done if we are to preserve all that we have saved at great cost. We must continue our assistance until they can be returned to their societies which is necessary if the German Church is to have an outlet for the missionary zeal which is running high in the German Church today.

Christian missions face their greatest opportunity at this moment and in the immediate years before us. "Man's extremity is God's opportunity."

In such an hour the Lutherans met at Lund and experienced faith in united action, firmly and fervently resolving to bring the Saving Word to a dying World.

What is yet required is that every member of every Church within the Lutheran World Federation be found faithful to our Lord's command and commission, "Go ye into all the world and preach the Gospel to every creature."—The whole Word to the whole world.

A MESSAGE FROM YOUR MISSIONARIES IN NEW GUINEA

HARVEY AND MABEL HILDEBRAND

FINSCHHAFEN, NEW GUINEA
SEPTEMBER 15, 1947

*To our friends back home,
Beloved in the Lord:*

Greetings from your old friends from the other side of the world. I certainly must beg your pardon for not having written sooner, but I assure you that I must just steal the time from things I should be doing, but I also feel that it is part of my mission duty to write to my friends back home, and also assure you that this is what I would like to do very often, but you will understand that we did not come to New Guinea but for one

purpose and that is to serve Him in His KINGDOM.

Well, we have been very busy all the time out here, and one hardly can believe that it is but a few days from one year since I boarded the old Pennsy west on my start for our mission field. Since that time I have felt the hand of the Lord leading me and He has been near to us all the while, which makes life really worth living.

You will recall from some former letters that we as a group landed at Lae, which is our mission's headquarters, and after working there for several months, moved to Finschhafen to dismantle about 60 warehouses and then prefabricate the lumber and ship it to Madang to build the big hospital compound that our Women's Missionary Ladies are hoping to build, and the balance of the lumber to go to Madang for residences, and also to Amron for our school and seminary.

This work was a very pleasant job, and we did a lot of repairing on hospital buildings here, and I have been working most of the time getting equipment in shape to set up our planing mill, and also trucks, electric light plants, etc. We have reached the time when we had to ship our lumber and equipment to Madang as the shipping possibilities are a real headache out here. Our own boats failed to measure up to our expectations and so we have to depend upon others to do our hauling. The U. S. L. S. T. Captain was kind enough to take a boat load over for us and charged us nothing. For this we thank God to have moved the heart of this man to do our mission such a favor.

The balance of our equipment and lumber we shipped on one of Carpenter's ships (who serve this territory to a certain extent). We had over three thousand tons, and it costs us 3 Pounds per ton to ship to Madang from here, which means \$9.66 per ton in our money (U. S.). So you can see where some of the money goes we need so greatly for reconstruction work. This boat was finished loading on Friday, September 5, and it had been started on Tuesday the 2nd.

About three months ago the Executive Committee decided that Russell Sherer and I together with two of our boys would go to Madang and take care of the preliminary work that should be done before the balance of the crew arrived there. But a change took place and I have been asked to go inland and rebuild mission stations, and leave the balance of the group to stay at Madang.

As soon as I learned that I was to go to Madang, I immediately purchased a building which was a post office for the Negro American Army camp just about a mile from here. I then dismantled this building and brought the lumber here and stored it here in one of the hospital buildings, intending to ship it to Madang to build a house for us to live in and then I was going to build to it enough room to set up a good workshop, in which I expected to hold classes about three evenings a week, training our own boys and also the native boys. I brought enough equipment out here to equip such a shop and school. But when I accepted the offer to go inland and rebuild missionaries' homes, I had no use for the lumber, so I decided to give the lumber and fittings to build a modern New Guinea home for Pastor Pietz, who is the oldest American missionary on our field, and such a fine Christian man and so worthy. Since I have offered to the Executive Committee to do this, they requested me to build the house also, so at present we are hustling to get packed and load on to the *Total* the last of the week and go to Lae. There we will stay for a short time until our permit comes through the Australian Government to go inland. So in the meantime I will do all possible to get Pastor Pietz's house well under way. His family is expecting to leave the states in October and that is drawing very near.

Now to give you some idea as to what our work will be inland. We will be going to "*Raipinka, Kainantu* in the *Upper Ramu Valley*."

First I will try and tell you about the climate. I cannot give you any first-hand information, as I have never been there as yet, but many of our mission-

aries that have lived there and other people that have traveled far and wide claim that this territory is the healthiest climate on the globe. This sounds rather strong, but we hope it is not exaggerated in the least. We enjoy the climate here, but one has to fight the skin diseases in the coastal parts of all of these islands.

Due to the fact that the climate in these parts is so good, our mission is planning to build a rest home at Raipinka and in connection with this home a school for our missionary children. The object of the rest home is to have each missionary go there for about a month or at least two weeks, so they can visit with their children, and as they are enjoying the pure atmosphere, they can help out with the teaching until sufficient teaching staff will be available.

I will be asked to build this home and also the school. You no doubt wonder what I am going to use for building material. Well, I am told that there is a very large mission station within 20 miles of Raipinka where the school is to be built. This mission will not be used at this present site any more so I will have to dismantle the buildings, take the lumber to Raipinka and there erect such buildings as are most needed. As per the extra lumber that I will be needing, it will have to be cut by the natives with a pit saw, and by hewing. (I wish I still had my broad ax; it would come in very handy.) This is a very slow procedure, but it is the best we can do under the circumstances.

At present the only means of getting into this territory, or getting supplies is via air. Very large planes are available and make regular trips and there are four landing strips in the territory into which we will be going. There are improved jeep roads that will service our missions for more than 150 miles. A road is being built to fill in the gap from Lae to the Upper Ramu Valley. Hope this will be finished before we are ready to go so that we can drive all the way. This would no doubt take about one week's driving. I am preparing a good jeep trailer that we will take with us to do some hauling when we reach our des-

tionation, and then the missionaries need a jeep so badly in their work. It will be quite expensive to fly a jeep all the way, as well as gasoline, which will cost us \$1.00 per gallon to get it to our field. And it costs \$.07 per lb. air freight, and a jeep weighs more than a ton.

You may feel that I was very much pleased when the call came to me to go inland and rebuild mission stations. This is the main purpose for which I came to New Guinea. I will, however, not be taking any of our own boys with me to help on this enormous job, but will have to train natives to become helpers, and here, too, will I set up a school in which I will train natives in different crafts. This is a real pleasure, as these people are very brilliant, and eager to learn better ways of living, and livelihood. I just love the natives. At first they all looked alike to me, but I am getting better acquainted with them and learn their ways and habits. They are also very shrewd. You are just kidding yourself if you think you are getting anything on them.

The Frerichs are stationed at Raipinka. They have two very nice children. Mrs. Frerichs and the children came over on the same ship I did and the youngsters were fast friends of Pop H.

Pastor Helbig is an old man in the field also stationed at Asaloka, whose home I will work on first. The Goldhardts who are from Ohio, will also be waiting for me to build a home for them near Asaloka. He writes me regarding the mission activities. I will just quote a few words from his letter which will give you an idea as to the progress and interest in the Lord's work: "For instance, last Sunday at Asaloka where I am to be stationed, there were two services, one in Kate for the teachers, helpers, and the school boys, and the other for the heathen. Some of them had walked six hours to attend, and attend they did. Approximately 6,000 crowded in the front yard of what will be our future home. The service was beyond anything in my experience, and I am sure you will agree when you have attended one of the services here."

Pastor Pietz, the missionary for whom

I will build a home in Lae, is at present out on a three weeks' trip, in which field there will be a service during this period in which there will be 750 baptisms performed. (I should like to have been there with my 16 mm. I expect to get some chances. We attended a service in a little village at which service there were 32 baptized.)

With best wishes and God's richest blessings to all,

Yours in His service,

HARVEY AND MABEL HILDEBRAND.

NEW GUINEA COMMISSARY DEPARTMENT

It is always good news to hear that gifts sent away have arrived at their destination safely and in good condition. Such was the good news which came to us from Mrs. John Kuder, chairman of the Commissary Committee of Lutheran Mission in New Guinea, concerning the Christmas Cheer sent to Lutheran Mission late in the fall of 1946. You will be interested to read what she writes about the gifts sent to Lutheran Mission and her letter will tell you all about it. Here it is:

Dear Commissary Friends:

Several weeks ago I notified Mrs. Taeuber that the "trial" shipment of Commissary Boxes, sent out last fall, had been received and cleared through customs here at Lae. Also, that I would write you all later.

A group of us women at Lae have now finished the unpacking of these cases, as well as the distributing of goods to the various staff members and stations. We rejoiced to see the large number of cases packed with so many sterile bandages and vaseline, cotton, wool, gauze, etc. for all these articles are badly needed in nearly every section of the mission field. We divided all these things among the hospital, the Finschhafen area, the Madang area, and the Lae and inland areas. By doing this everyone will share in these fine gifts. We sent in bulk lots to the Finschhafen and Madang areas, from where they will be distributed by sub-committees to their mission stations.

In your boxes we found also a nice quantity of school supplies. These we are sending out to those stations who made special request for such articles, the various middle schools having been adequately supplied from the Australian Commissary cases, which arrived somewhat earlier than those from America. Sewing supplies, such as thread, needles, pins, etc. were divided to the various station sewing classes, as well as to the individual members of the staff. The dish towels and bath towels were very welcome, as were also the few bright tablecloths. Of dress materials there were not sufficient to go around for all women and children of the staff, but by using these included in your cases, plus those which we had kept here from the Australian boxes and a number of the beautiful pastel shaded loin cloths for dress lengths, we were able to supply about each one with at least one piece.

And now perhaps you are wondering what we did with the loin cloths, dresses, vests and trousers. Well, we still have those here at Lae, and will keep them here until the various missionaries have filled out and returned the questionnaires which we sent out to them already in June, asking for the number of teachers and helpers, their wives and children, together with their ages, the number of school boys and teachers at our middle schools, as well as the number of native boys and girls employed on their stations. A good number of them have been returned already, but many are still outstanding. And even after all of these are in, we will still not be able to send out the goods for we will not have sufficient here to supply the large numbers, since there is such a vast number now that the two mission fields are operating as one. One missionary alone, Rev. Bergmann at Sattelberg, reported having well over 150 helpers and teachers, plus their wives and children. So we have decided to wait until this year's cases arrive and we have the goods sorted, after which we are certain there will be plenty to go around.

In behalf of our committee and entire staff then, I wish to extend our sincere

gratitude and thanks to you all for your kind and generous gifts to us here on the New Guinea mission field. We know you have sent even more in the 1947 cases and you will surely hear from us again when they arrive.

In His service,

Sincerely,

(Signed) LOUISE KUDER,
Chairman Commissary Committee.

Mrs. Kuder's guess, that there will be more things in the 1947 boxes is right, judging from the lists which the ladies doing the packing of the Christmas Cheer submitted to your chairman.

The shipment contains cases of all sizes and shapes as it was so difficult for the ladies to get boxes made to order. So they had to take what they could get.

The largest shipment went out from Dubuque, Iowa; it consisted of 119 assorted size boxes. The Pittsburgh station ran a close second with 79 boxes sent away. Los Angeles packed and shipped twenty and the Meriden station had eight large boxes and one trunk packed to ship. All of these boxes are now on the way to Lutheran Mission and when they arrive will give the ladies who do the unpacking work for quite some time.

Now is the time to plan for the 1948 shipment of Christmas Cheer. Should you like to have a list of things desired for packing in these boxes, kindly write for one to the undersigned.

MRS. R. TAEUBER,
4683 E. Broad St., Apt. B,
Columbus 9, Ohio

GOD IS DIFFERENT

Men love position;
God loves self-denial.
Men love display;
God loves meekness.
Men love revenge;
God loves forgiveness.
Men love to command;
God loves to serve.
Men love to outwit and conceal;
God loves to make plain.

—CHRISTIAN DIGEST.

MRS. WELSCH AND NEW GUINEA GIRLS' SCHOOL

Translated from German by
REV. G. J. ZEILINGER

Dear Friends:

Not long ago I received a letter saying I cannot picture your work to myself at all, do tell us something about it. I shall try to do so in this letter. "Girls' school" is what the work is called that I am doing now. You know that all the years I have been in New Guinea I've had girls in my home as most of the missionaries' wives had. The number of girls varied. Twenty-five years ago I began with four and when I had to leave New Guinea (1941) we had 16 girls in our home. These girls called themselves kitchen girls and the people also called them that. They were instructed in house-keeping, kitchenwork, sewing and gardening; they learned to wash, darn and mend. The best, however, was that they were instructed daily in God's Word. The Mission gave them their board, their clothes and also some small wages. The last 16 girls we had here came from the inland and had never attended any school. They all learned to read though not to write, there wasn't time for that, because their work with the sick and their trading with the natives were tasks that had to be done. All our former girls came from the old Amele congregation and had attended village schools where they had learned to read and to write. I personally always thought this kind of education good and sufficient for girls. And when there were little children in a missionary's home and the girls received practical instruction in taking care of children, they had received an education which enabled them to become decent and Christian wives. And, indeed, with many girls this labor was not in vain. It is so easy to say: Now look at that woman. At one time she was in a missionary's home, she is just as dirty as all the rest of them. But this is only half the truth. There are also such as show even after 25 years what they learned in a mission home. And the influence of God's Word to which they were exposed in a mission home surely was not in-

effective. Eternity will show that some day.

What we have begun here at Amele is definitely called a "school." I myself was anxious to see how it would turn out. Together with a middle school for young boys it was opened with a special service. Ud (a teacher) had composed a song for the occasion in which he gave expression in a very fine way to the fact that these young people, especially the boys were of the age when in heathen times they were initiated into tribal secrets. But now they are entering a school in which they were to be led deeper into God's Word. Then Ud preached a sermon on Isaiah 54:7, 8. Very simply and clearly he said that God had but for a small moment hid His face. If He had kept His wrath, the world would have been destroyed. Now, however, God gives us once more a time of grace. May we all really improve it.

The same evening parents brought their older daughters. Formerly most girls of that age were married, but it seems now as though the admonitions of missionaries and physicians are heeded and girls do not marry so young anymore.

Twenty girls came that first evening and after a week four more appeared. We all live under one roof in the former sisters' home. The girls have a good dormitory, the large veranda is our school-room. My helper, Ahigol, has a little room for herself and I have a small kitchen, a bed- and living-room. The kitchen for the girls is in the yard and is made of bush material. Thus we have all we are in need of.

And now, what do we do all the day long? This question has caused me much worry the first few days, and in earnest prayer I asked the Father in heaven for help and guidance. Meanwhile we have something like a schedule now. At 6 o'clock in the morning we arise and have brief devotions together. Then each girl goes to her work. Some sweep the dormitory, others the schoolroom, one feeds my four chickens, one cooks the coffee for Missionary Hafermann and me, again others roast corn or bananas for the breakfast of the other girls; the kitchen and yard must also be kept clean.

We had started a garden, but the seed did not germinate. I see to it that each girl does her work right. At 8 o'clock we are done. Then I bind up wounds and at 8:30 school begins. The first hour is devoted to religion. All girls must attend. After a brief pause during which I make preparations for lunch school begins again at 10 o'clock. Until 11 o'clock we have arithmetic in two divisions. In all these studies, arithmetic, reading and writing one can notice that there is no schooling for five years. Ten girls know nothing as yet; during the period for arithmetic they have to learn to write numbers. The others, I call them the first division, are entirely different. Last week we spent the arithmetic hour in distinguishing numbers. They simply cannot distinguish between 15 and 50, 16 and 60. In writing most of them had written 12 instead of 20, or 20 instead of 12. They can count to 100 but they cannot all figure to 20. At 11 o'clock we close. It is time for us all to cook our dinner. The girls board themselves. Most of them go home to their villages on Saturdays and get supplies for the coming week. There is a shortage of food at present so that we have to help out with a little rice. After the new fields will bear crops there will be sufficient food. . . . At 2 o'clock school begins once more. Till 3 o'clock we write. The second division is learning to write i, u, s, the first division practices capital letters and brief dictations. The classes from 3 to 4:30 are different every day. At one time we have reading in two divisions, at another time a little mission history of New Guinea, at still another time just a glimmer of hygiene. We also look at the map of New Guinea and try to find Port Moresby, Lae, Finschhafen, Madang, etc. It is all but a little beginning, but it's a beginning. The girls find joy in it and so do I. I wish you could see us when we reckon with money. We have two kinds of arithmetic hours, during the one we do examples on paper, during the other we do problems in our head, and the latter are really interesting. We do buying. I place 20 shillings on the table and each girl in turn is to buy something. I run the business and ask: "What do

you wish to buy?" The girl says: 1 large work-knife. I say, it's 6 shillings. What else do you want? A dress, a bottle of kerosene, a loin cloth, and some soap. (All is only imaginary. We have nothing to sell.) After each item the girl orders I name the price and all the girls figure in their heads how much the buyer will have to pay. Some are all wrong, but others strike it right every time. We never go beyond 20.

During the last mathematics hour I also laid a 1£ note and a 10 shilling note on the table, but only four of the 14 girls in the first division understood that the paper money is worth just as much as the shillings. They simply cannot comprehend why I would put 3 shillings on their package if they bought 17 shillings worth of goods. That 12 pence make a shilling will not enter their heads. By one shilling the girls can imagine something, they know a shilling, but 6 pence, 3 pence, and especially 1 penny, all this is not real money in their estimation. Among men and especially among young men this is quite different. They know a little more about the value of money.

We also took up manual training in our schedule: to knit net-bags, to make grass aprons, to sew, darn and mend is being taught our girls. We cannot make new things, however—there is no material. Not a girl has a dress. I told them to bring torn clothes from home so that they might learn to mend things. Oh, but they are rags that they bring! Some are so torn that they cannot be mended anymore. The worst trouble is that I have no patches. Several women of nearby villages have asked me to start a sewing class for them, because they all have torn clothes. I would so much like to comply with their request if I only had some patches.

Day before yesterday an embassy came from the congregation and brought food for the middle classmen and for my girls. The women from various villages carried heavy loads of bananas, corn, vegetables, and yams. The men brought several bundles of Sago. The next day they were also going to take food to the Seminarians at Amron. At this occasion, of course, the girls got an exhortation by one of the

elders. I am so happy that the congregation is behind this work.

My helper in this work is our good Ahigol who has helped me even at Bege-sin with the girls at that school. Last week, however, she came and asked if she might not take part in arithmetic and writing of the first division, as she did not know what the girls are allowed to learn. Naturally, I could not refuse, but it makes the work harder for me, because now I must supervise both divisions.

In the evening at 8 o'clock we assemble for evening devotions at which time we learn and repeat the Catechism. Then the girls go to sleep and it doesn't take long before I hear them coughing, snoring, or talking in their sleep, for the paper walls carry every sound through the whole house. And I? I prepare for the next day and also my strength and energy is used up and the good resolutions I formed in the morning with regard to writing letters all fall to the ground.

In order that the bond between you, my friends, and me might not become slack, I now write this circular letter, and I beg you all to see in it my personal greetings.

Do not forget me in His light and when you seek His face!

With sincere greetings I remain

Your

ADELE WELSCH.

GREETINGS FROM FREE INDIA

REV. LEONARD SCHULZ

Greetings from India! from the free India! Just three evenings ago those of us who are still in the hills studying language crowded intently about the one accessible radio. It was the eve of that great day, and we were tuned to Delhi, anxious to hear the ceremony by which power would be transferred from the representatives of the British Empire to the Congress and people of India. As we listened to the proceedings in Delhi, the scream of an air-raid siren pierced the night. It was midnight, and the siren announced the birth of India as a free and sovereign state.

Simultaneous with the local siren was a shrill noise which sounded like the blast of several trumpets. That was the announcement to the Congress in Delhi that the moment of the transfer of power had arrived. Following this the pledge was read in English and Hindu, a pledge which the members of Congress were to take, promising that they would serve the people of India and help in the making of a peaceful world. Reception was good that night. Perhaps the acoustics of the chamber from which they were broadcasting were responsible, but we were disappointed with the manner in which they affirmed the pledge. Instead of thundering an impassioned answer, the congressmen answered in a tone which hardly betrayed the fact that India wanted to be free. Everything seemed to be taken as a matter of fact.

Independence Day! Were we expecting too much, or didn't we understand the workings of the Indian mind? Perhaps our observations were peculiar only to the town of Kodaikanal, located seven thousand feet above sea level in the hills of South India. Where was the excitement, where were the smiles, the cheers of joy, and the enthusiasm of the common people? At first it is difficult to see through such a seemingly complacent attitude on their part, but then one wonders if they really realize what freedom means after having been dominated by a foreign power for over two centuries. Then, too, with less than eight out of ten people having the ability to read and write, how is it possible for many of them to know what is going on in the capital city fifteen hundred miles to the north, or for that matter, how can they know and interpret the goings-on of their local governments? Newspapers are for those who have gone to school, for those who have learned how to read and have had literature to keep them in the practice of reading. Their main source of information is rumors. Another factor which may have quieted the celebrations was the unexpected rain in the morning. We have rain every afternoon, but that day it came in the morning, and was one of the heaviest downpours of the season. This rain made it a bit miserable for those

who were outside, but the Indians looked upon it as a good omen, saying that their Independence was favored by the gods. They are so dependent upon rain, that the coming of rain on that particular day was a very good sign to them.

It is most difficult for us as Americans to realize the abject poverty which prevails here—until we are transplanted from that God-blessed land right into the midst of economic conditions such as we had never seen in America's worst slums, or such as we had never imagined. For instance, can you imagine a man's supporting a wife and five or six children on an income of ten dollars or less per month? But, you say, the cost of living in India, and in all Eastern countries, is much lower proportionately, than in America. That is right, but when one considers their standard of living, it is not hard to see where their money goes. The average Indian has very few worldly possessions—only a cooking pot, a few rags to cover their thin bodies, and a hut which he has built of mud and covered with thatch. Outside of these few things, all money goes for the purchase of food. Inflation, brought on by the war, still has prices over 300 per cent higher than they were in pre-war days. Compared to the average Indian, the average poor person in America is a millionaire.

Since our last letter to you, the older missionaries have gone back to their stations on the plains. It has cooled off now—only 97 degrees in Madras yesterday. Their absence from Kodai gave us "young bloods" the opportunity to move in from the Swedish Settlement to the Bazarre compound where we are now living in "Jumisha," the beautiful hostel which the children of the Junior Mission Bands in America purchased with their contributions. Although we do not have all the conveniences which you have in your American homes, it is a real treat for us to enjoy the blessings of electricity and "indoor plumbing." This is the only building of the mission which is equipped with the latter. Wednesdays and Saturdays are bath days, for then, by contributing three large pieces of firewood we have hot water and are able to stand under a shower or to enjoy the absolute

luxury of a bathtub. You will understand if we say that these two days are visitors days. What a great experience it was for us the first time we took a bath in the hostel tub. It was so wonderful to be surrounded by so much hot water—the first time since we left San Francisco on March 30. In the Settlement bungalows and on the plains, a bath consists of using the water of a wash-basin very miserly to be sure that there will be enough hot water to finish the job.

One of the nice features of being in the Bazarre compound is that we don't have a six-mile hike everytime we go to church or want to purchase supplies. We are within a ten minute walk to the local bazarre where we are able to purchase the necessities of life, and where luxuries such as Persian rugs, ivory and brass wares are available, although it is pretty difficult to include such things in a budget. Prices of food are in many cases exorbitant, and since other food is available, we hardly feel justified in eating rice, which is fairly reasonable, because there is a shortage of that, and the Indians hardly eat anything other than rice. Can you imagine keeping yourself going on six ounces of rice a day? If we could only get bread!

The Egberts and we have been taking advantage of the electricity and running water. The cost of having films developed and printed is almost prohibitive, so I procured a small packing box and with a few tools, socket, wire and a pane of glass, made a printing box which has proved quite satisfactory. It won't be long before the cost of the apparatus is paid for by the savings. Now we feel more free to take pictures, and, an evening of pleasant entertainment is derived from it once in a while.

One of the most beautiful sights of nature is to be seen here in Kodai. Though its beauty is rare it can be seen from many points over town. It is the glorious view of the plains. Mountains here do not build up gradually in foothills, but rise sharply to great heights. Often our view is blocked by clouds, but on a clear day it is magnificent. You look down the steep green slope to the plains below where irrigated fields appear as a

vast patchwork quilt in varying shades of gold and green. Village huts are as little black specks and lazy streams look like silver ribbons stretched across the flats. On misty days the plains look blue and the rugged, scattered mountain peaks which jut up from the table-land appear in darker shades, giving the appearance of a hazy far-away fairy land. It looks like a scene which artists dream of. At night the villages and towns turn on their lights which look like so many twinkling stars.

However, the appearance of the plains from the mountain tops is a far cry from the reality through which we passed on our way to Kodai—dry, small irrigated fields, in many cases worked to sterility, from which farmers are trying to squeeze a living. Water is welled up in ditches—each precious drop directed where it is most needed.

I almost forgot to tell you about the interesting time we had the night of the 15th. The Rev. and Mrs. William Oberdorfer invited all of us to a pot-luck supper. Imagine our astonishment when she laid banana leaves on the floor, to be used for plates, and announced that we were eating Indian style—sitting cross-legged on the floor and eating from the leaves with your fingers. American food, especially the type which we had that evening, was not meant to be eaten without the benefit of silverware—mashed potatoes, gravy, beans, and to top it off, we had JELLO for dessert.

Once in a while we go to the local theater, or as it is called here, the Cinema, or the "flicker." Most of the films are of 1939 and 1940 vintage, but are enjoyed, nevertheless. The theater is almost as comical, if not more, than the pictures. The place resembles a barn, and the last time we were there, a storm broke loose. Several people had to find different seats in order to get out from under the places where the water was leaking through the sheet metal roof. You can always figure on a laugh from the last scene, for just at the last moment a bell, signaling the end of the program, rings. Imagine the usual closing of a picture, combined with the ringing of a loud bell, and you will see what we mean.

Now that it is just about time to close this letter, one more thought comes to mind. We are still waiting for those letters which many of you talked about writing before we left the states. How about it?

Well, we said "hello" from a free India, but we cannot help but say "good-bye" until the next letter from an India which is not free, from an India which is enslaved to that arch-slavemaster—Satan. Pray for the Indian Church, for God's people, your brothers and sisters in Christ. Pray for God's guidance of India's leaders that the Church may prosper. Pray for us, that we may have much courage to face whatever may come.

REPORT FROM TIRUPATI

THE REV. HENRY MAYER

Culled from a report by the station missionary at Tirupati and conference treasurer, the Rev. H. W. Mayer, under date of November, 1946. This material did not reach the Board of Foreign Missions' office until recently.—R. T.

"The leper colony has had its full complement of patients throughout the year. We have received government per capita grant. This covers the cost of food. The doctor we employed a year ago last June is still on the job. We have, however, had much difficulty in getting food enough to supply the minimum needs. Kodur is situated in what is known as an "informal rationing area," which means in effect that grain can be had on the ration card only if there is stock on hand with the licensed dealer. There is no guarantee whatever that the ration will be obtained. Only the urban areas are under "formal rationing." Only persons living in these areas have some assurance of getting their rations. However, about nine tenths of India's people are living under "informal rationing" conditions. Here I might remark that the "Unofficial Famine Commission" headed by Schultz and Leiper were too full of praise of the rationing system of South India. When a section of this committee stopped with us here in Tirupati for lunch they did

not yet know that there was such a distinction as formal and informal rationing. They had seen only the large municipal areas where everything is smooth as compared to the rural areas where "informal" is king. This was about five days before they started for home. In places like Kodur and almost a million others like it, the answer most frequently given to ration card holders is: "Sorry, but we have no stock." That of course means none—at controlled prices.

"One day I was in the rationing office at Kodur and a man was begging for grain to feed his family. The officer said: "Sorry, I have none. You will have to come back in a few days." Surprised at this I said, "I just came through the bazaar where they were handling more than 50 bags of rice. Why do you say there is no grain?" To this he replied: "Oh, but that is black market rice."

"When questioned further, he said he had no jurisdiction to interfere. In fact when we have been up against it seeking grain for the leper colony, he, the rationing officer, advised us to go to the black market. That is where we have had to buy about half of the grain for the asylum. And rice has been almost totally unavailable. We have substituted what we could get and managed to get enough to keep body and soul of the patients together. The attendance has been about 80 men, women, and children. We have had to turn many away and some are on the waiting list. In normal times the leper can sustain himself by begging. But in these difficult days nobody has anything to spare. It is such a pity.

"There have been five baptisms in the asylum and some are now ready for the sacrament. The population has been less fluid this year owing to the hard times. Hence fewer non-Christians have come in as patients. This has reduced the scope of evangelism in the colony.

"We have now had a pretty fair portion of the normal monsoon rains and the crops in the fields in these parts are assured. So far we have fared better than any of us hoped about six months ago. God has been good to us and India on the whole. Of course we are aware

that He has helped us through the goodwill of many who have never seen the face of an Indian. We are thankful to God and to them."

"GOD MOVES IN A MYSTERIOUS WAY"

REV. F. EDWARD PIETZ

It was the 8th of January, 1947.

A group of canoes from Buengim sailed toward Finschhafen where our hospital is located. They carried patients and food. When our doctors and nurses resumed work in 1946 they almost despaired when they faced the difficult task of making a new beginning. But they labored on and before they were ready to receive patients they came. In the midst of all they began treating them. Word spread rapidly so it was not necessary to send word that patients could come. The results of this were such that "it just spread." When they named Dr. Braun "carpenter" it did not mean that he was erecting buildings. They explained, "He cuts people up and puts them together again."

No wonder that a whole group of canoes were on the way to the hospital carrying patients. As they sailed along a dark cloud gathered ahead. It meant a contrary wind, or perhaps a storm. Watching this cloud closely, they saw another bank approaching from the mountains.

It was time to head for shore! They were now opposite Busega, a village of the Jabem congregation. They all knew the good landing place, and soon all canoes headed for it. Everybody was astir getting ready to land. Each had his job assigned to him as the sails had to be taken down and the food had to be watched so it would not fall into the sea.

On one of the canoes a lad of perhaps twenty years of age stood up, and from his basket took his white baptismal loincloth. His father was surprised that he had brought his good loincloth with him as others had not done so. The lad said, "Let us put on our good clothes." The father reproved him saying, "What

are you doing, put that cloth away, and get ready to land."

The lad seemed not to hear. Standing by the mast he took off the old loincloth and put on the white one. Above the clouds met. The natives feared nothing as they were drawing closer to shore. Suddenly there was a blinding flash of lightning and a terrible crash followed! The bolt hit the mast of this canoe.

Just what happened at that moment no one can tell for all were blinded by the flash and were thrown into the sea. The canoe was undamaged. Recovering from the terrible shock, they swam to the canoe and all were safe—all but the lad!

Frantically they searched the waters for him, but he was nowhere to be seen. He had disappeared. They looked for a trace of him or his clothes but found none. Had he been killed? If so, where was his body? It would have to be nearby. Or had a shark taken him? In that case they knew from experience blood would be clearly seen in the sea. A shark had not taken him but where was he?

Finding nothing whatsoever they rowed to shore. The storm had subsided but they no longer thought of the storm. A strange feeling gripped them all. The moment word spread of the missing lad they all set out to sea in search for him. Search as they may, not a trace was found. He had disappeared completely.

We cannot blame them if their thoughts were on the one subject: "Where is he; how could this happen?" Never had anything similar happened! No satisfactory explanation was forthcoming to this strange phenomenon.

In their own minds they were sure that since they found no trace of him or his belongings he was not just killed by the stroke of lightning. That they were moved deeply needs no further comment. The reader may have his own thoughts as to the answer but let us follow the thoughts of the people concerned.

Penal retribution is quite in line with their thinking. The fear of punishment for some error or sin was very real formerly. The avenging spirits were not just a thought. So this was soon mentioned. The relatives, however, stated

that his life in the village had been exemplary. Never had he been lax in his Christian life. They had spoken of this in their village before. Devotions and church attendance were never missed. He was an active worker in the church and was also an industrious youth. Did he perhaps have a hidden sin in his life which provoked the wrath of God? No one as much as suspected him of a gross sin.

Why had he taken his baptismal loincloth with him? As they checked among the group they found that he alone had taken his along. That was strange. Why had he been seemingly heedless of the storm? Why had he not taken heed of his father's words? Why had he put on his loincloth just when there seemed no occasion for it and under such circumstance? Was it a premonition of what would occur? Question upon question, and no answer. He alone was missing—gone without a trace. How could this happen?

All that he had done seemed to be in preparation for something strange, something supernatural. No one could believe that God had destroyed him in wrath. But the hand of God was certainly in it. The sea did not have his body, that was a certainty. God had not utterly destroyed him as He might do with one in a flagrantly sinful life who had forfeited God's love and grace. God being an ever present reality to them, much more so than with many of us, they naturally looked to His Word for an answer. Are we surprised to hear that the Bible record of God taking Elias bodily to Himself would perhaps be the answer to their seeking thoughts and words? In this thought they found comfort and it was more than solace to them. Looking at it from whatever angle they may, they had experienced God in an unusual way—but it was God. He had so visibly come close to them. Their eager search had found a resting point: God!

What would the missionary say to this? Would he find this a heretical thought? They must relate all to him. They brought it in writing, everything had been carefully recorded. Reading

(Continued on page 21)

**LET'S FINISH THE BOAT FUND
NOW!**

Recently we heard from Rev. Arnold M. Maahs that it was necessary to move 117 thousand tons of building materials from Finschhafen to Madang, and in order to even get the captain of the commercially operated ship to accept the cargo, the mission had to hire over one hundred men to do the loading. From a letter by the Hildebrands we learned that the rate per ton from Finschhafen to Madang is \$9.66. Figure it out. Over \$1,000 paid out for moving just one batch of freight! Every day that we fail to own and operate our own mission vessel we are losing money. And we are losing valuable time, too, because commercial ships do not stop at ports where our freight should be unloaded, with the result that after commercial delivery at Madang the freight still is not where it must eventually go, but must be handled again, and maybe again.

That's why we impatiently say, "LET'S FINISH THE BOAT FUND NOW!"

Kindly use the remittance blank below to accompany your contribution for this urgent mission need.

Help Fill the Box

[illegible]

So again, please use the remittance form below NOW—and help finish this fund for an FS Replacement Ship.

\$1250 Still Needed

I am glad to help

SLIP A SHIP

into New Guinea mission waters

Enclosed please find my contribution of \$

Name

R. F. D. or St. No. _____

City State

Make remittances payable to

MISSION AUXILIARY
423 Plum Street
Fort Collins, Colorado

DECEMBER PRAYER CORNER

Prayer limited to the needs of self is a prostitution of the privilege of prayer. It is our Lord's will that prayer be made by us for all men, which certainly includes our missionaries. When praying, friend, whether in family altar devotion or in the privacy of your own chamber, neglect not intercession for those who bear the Word in foreign lands to "the other sheep which the Good Shepherd longs to bring into His fold." We ask your prayers in December for those listed below.

NAME AND FIELD OF SERVICE

DATE

DECEMBER

- 1 Miss Lillian Lange, India
- 2 Rev. and Mrs. Joh. Goetzelmann
New Guinea
- 3 Rev. E. P. Helbig, New Guinea
- 4 Rev. G. Hoffmann, New Guinea
- 5 Rev. Karl Holzknecht, New Guinea
- 6 Rev. and Mrs. Waldo Egbert, India
- 7 Mr. Herbert Honebein, New Guinea
- 8 Rev. and Mrs. Paul A. Schulz, New
Guinea
- 9 Mrs. Adele Welsch, New Guinea
- 10 Mr. Louis Winter, New Guinea
- 11 Mr. and Mrs. Russell Sherer, David
and Ruth, New Guinea
- 12 Rev. and Mrs. Alfred Walck, New
Guinea
- 13 Rev. and Mrs. C. W. Oberdorfer and
family, India
- 14 Mr. and Mrs. E. C. Hartung, David,
in preparation for service in New
Guinea
- 15 Mr. and Mrs. Edwin Tschärke, New
Guinea.
- 16 Mr. David Krueger, New Guinea
- 17 Mr. Charles Pfarr, New Guinea
- 18 Mr. Harry Vorrath, New Guinea
- 19 Mr. and Mrs. Herman Propp and
Richard, New Guinea
- 20 Mr. Leon Philippi, New Guinea
- 21 Rev. and Mrs. Max Diemer and child,
under appointment for service in
New Guinea
- 22 Miss E. Wallborn, New Guinea
- 23 Rev. and Mrs. J. G. Schaefer and
family, India
- 24 Miss M. Stahl, India
- 25 Rev. and Mrs. Wm. Weiss, India

- 26 Miss Erna A. Matthias, New Guinea
- 27 Mr. Henry Voss, New Guinea
- 28 Mr. Clarence Wegenast, New Guinea
- 29 Mr. Paul Toops, New Guinea
- 30 Mrs. Wacke, New Guinea
- 31 Miss Doris Diemer, New Guinea

GOD MOVES IN A MYSTERIOUS WAY

(Continued from page 19)

this record and hearing them relate all the details, the missionary was faced with a demand to say what was in his mind.

We are slow to agree with the conclusion of the natives. I was that too at first but did not say so. As the story was told and the entire setting related I became hesitant. Was I to stand in the way when God wished to speak to His own in this manner? Should I try to make them believe that the lad's body for some unknown reason simply sank into the depths of the sea? "For some unknown reason"—Surely that would be no answer. Or should I try to make some other explanation? Was not the God of Elias our God too? Who was I to fathom God's power and wisdom!

Several hours had passed since we sat down together. In summing up we asked:

Can God still do what He did to Elias? Answer: Yes.

Did anyone see the lad being taken up bodily? Answer: No.

Must we then say that God did not take him up bodily? Answer: No.

Should we say that God did take him up bodily? Answer: No, because no one saw him as Elijah saw Elias.

What then is God's message to us, for surely He has a message?

1. We rejoice that God manifests Himself so plainly to us.

2. It is a manifestation of His love and grace, of Him who does not cut off our lives unprepared to meet the Holy One, but grants us this experience to be more watchful of our lives, more prayerful, living more as in His presence even here below, gratefully giving our hearts to Him who is able to save even to the uttermost.

3. God calls You and Me.

MISSION STAMPS

Mission Stamps, Wartburg College, Waverly, Iowa, gratefully acknowledges receipt of stamps up to October 6, 1947 as follows:

TERRITORY OF NEW GUINEA: Madang, Margaret Wong 1 packet. **UNITED STATES, DISTRICT OF COLUMBIA:** Washington, Mrs. Geo. Laughton 1 package. **CALIFORNIA:** Los Angeles, Mt. Calvary Lutheran Church 1 package. San Gabriel, Trinity Lutheran Church 1 package. **ILLINOIS:** Ashton, Hope Lutheran Women's Missionary Society, 1 packet. Chana, Mrs. Uffa Ludwig 1 package. Chicago, Grace Lutheran Junior Mission Band, Mrs. C. Wittleder 1 package. Anonymous 1 packet. **Middlethian,** Hope Lutheran Women's Missionary Society 1 packet. **Princeton,** Mrs. Geo. Betz 1 package. **INDIANA:** Salamonia, St. James Junior Mission Band 1 package. **Sunman,** St. John Women's Missionary Society 1 package. **IOWA:** Dubuque, Mrs. L. E. Kupferschmidt 1 package. **Independence,** Immanuel Lutheran Tabitha Aid Society 3 packets. **Grand Mound,** Mrs. Carsten Schmidt 1 packet. **New Hampton,** St. Paul Lutheran Church 1 package. **Oelwein,** Zion Junior Mission Band 1 package. **Zion Women's Missionary Society** 1 package. **KANSAS:** Brookville, Mrs. Elsie Bieber 1 packet. **MICHIGAN:** Britton, Mrs. Harold Prielpil 1 package. **Detroit,** Apt. B-9, 17110 Ard Ave., 1 packet. **Victory Lutheran Bible School** 1 package. **Lutheran Charities** 1 package. **St. Clair,** St. Peter's Lutheran Church 1 package. **MINNESOTA:** Minneapolis, Anonymous 1 package. **St. Paul,** Clarice Braun 1 packet. **NEBRASKA:** Johnson, Junior Mission Band, Willis Moerer, Pres., 1 package. **NEW YORK:** Corfu, Mrs. Eppers 1 package. **NORTH DAKOTA:** Casselton, American Lutheran Church Sunday School 1 large package. **Hazen,** American Lutheran Sunday School 1 package. **Steele,** the Rev. Ernest Haacke 2 packets. **OHIO:** Akron, St. John Vacation Bible School 1 packet. **Blacklick,** Mrs. Paul Helwig 1 packet. **Cleveland,** Peace Lutheran Junior Mission Band 1 box, 1 package. **Columbus,** Mrs. Brevoort 1 package. **Dayton,** Zion Lutheran Bible School 1 packet. **Women's Missionary Society,** Hulda P. Swinehart, 1 package. **Hope Women's Missionary Society** 1 package. **Gahanna,** Peace Lutheran Vacation Bible School 2 packages. **Galion,** Peace Junior Mission Band, Mrs. Dora Burnett 1 package. **Napoleon,** St. Paul Women's Missionary Society 1 package. **North Canton,** Zion Daily Vacation Bible School 1 package. **Prospect,** St. Paul Junior Mission Band 1 package. **Youngstown,** Martin Luther Ladies' Mission Society 1 package. **PENNSYLVANIA:** Greenock, Rev. Richard Gronewald 1 package. **Harrisburg,** Mr. W. F. Witman 1 packet. **Houtzdale,** Alice Wegner 5 packets. **Carnegie,** St. John Junior Mission Band 1 packet. **Pittsburgh,** Bethany Church Friendly Society 1 package. **SOUTH DAKOTA:** Eureka, Mrs. Laemmle, Lutheran Homes 1 packet. **Scotland,** Mrs. Frieda Max 1 package. **The Morehead family** 1 package. **TEXAS:** Bartlett, St. John Daily Vacation Bible School 1 package. **Harper,** St. James Junior Mission Band 1 packet. **Karnes City,** The Rev. Dr. E. A. Sagebiel 1 package. **New Braunfels,** St. Paul Daily Vacation Bible School, Mrs. Arthur Holm, 1 packet. **Westhoff,** Mrs. B. Reck 1 package. **WASHINGTON:** Colfax, Peace Lutheran Junior Mission Band 1 package. **Odessa,** E. R. Pfueger 1 package. **Ritzville,** Junior Mission Band 1 package. **WISCONSIN:** Brandon, Henry J. Kurtz 1 packet. **Eau Claire,** St. John Women of the Church 1 package. **St. John Evening Mission Circle** 3 packets, 1 package. **Fond du Lac,** Immanuel Lutheran 1 packet. **Granton,** Zion Lutheran Bible School 1 packet. **Mazomanie,** Rev. O. Kalkwarf 1 packet. **Milwaukee,** Lutheran Deaconess Motherhouse 1 package. **Prairie du Sac,** St. John Lutheran Sunday School 1 packet. **Sheboygan,** Mrs. Frederick Wendland 1 packet.

—ROALD BRAULICK.

MISSION AUXILIARY RECEIPTS

THE REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts to the following various funds up to September 22, 1947:

A. FS REPLACEMENT SHIP FUND

Mrs. E. A. Swartz, Torrance, California \$5.00. Robert Scheartz, Torrance, California \$5.00. St. John Sunday School, Underhill, Wisconsin \$10.00. Miss Lillian Stegemeier, Shelbyville, Illinois \$25.00. H. C. Heinasen, Clinton, Iowa \$5.00. Jurgen Aden, Gothenburg, Nebraska \$100.00. Mrs. Mary Harms, Pickrell, Nebraska \$2.00. Miss Hannah Ihnen, Loveland, Colorado \$3.00. Mrs. Esther C. Gray, Los Angeles, California \$5.00. Rev. Ewald Senst, Waverly, Iowa \$1.00. Miss Hilda Jens, Byron, Nebraska \$5.00. Miss Sara Haag, Seguin, Texas \$10.00. Miss Minnie Hassinger, Salem, Oregon \$15.00. Mrs. J. C. Lohmann, Toledo, Ohio \$2.00. Miss Elizabeth Lohmann, Toledo, Ohio \$2.00. Miss Nora K. Stengel, Anna, Ohio \$2.00. Mrs. Chas. Muschel, Pontiac, Michigan \$5.00. Rev. C. D. Boomgarden, Toledo, Ohio \$1.00. Mrs. Lulu Weers, Peoria, Illinois \$50.00. Sunday School and Bible School, Cozad, Nebraska \$8.89. Mrs. Edward Klickman, Elmore, Ohio \$5.00. St. Paul Church and Sunday School, Waldo, Ohio \$56.77. Mrs. Albert H. Sprenger, San Antonio, Texas \$1.00. Hulda Baermann, Waterloo, Iowa \$10.00. Miss Nora Janssen, Gothenburg, Nebraska \$20.00. A. Grill, Cleveland, Ohio \$5.00. Fred Gruenke, Graytown, Ohio \$10.00. Wm. N. Emch, Columbus, Ohio \$2.00. Women of the Church, St. John, San Antonio, Texas \$10.00. Rev. G. H. Brase, Fort Collins, Colorado \$4.00. Rev. Martin W. Leeseberg, Burlington, Iowa \$5.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of Rufus D. Anderson by Miss Dora Adler, Mrs. Emma Beech, Mrs. Sarah Beech, Mrs. Amanda Rettig, Arlington, Ohio \$4.00. *Mrs. John Gudrits* by Mr. and Mrs. Fred Irish, Mr. and Mrs. Carl J. Bentel, Saginaw, Michigan \$5.00. *Mrs. Elizabeth Kahn,* by Charles Neumann, Milwaukee, Wisconsin \$5.00. *Edward Huth* by Theo. and Elsie Fritschel, New Hampton, Iowa \$2.00. *Rev. Conrad Deubler* by Rev. and Mrs. H. W. Fruehling, Windsor, Colorado \$5.00. *Mrs. G. F. Hanselmann* by Mr. and Mrs. W. R. Grossmann and Mr. and Mrs. Albert Luetzow, Rogers City, Michigan \$6.00. *Charles A. Lantzky,* by G. J. and Elizabeth Zeilinger, Monticello, Iowa \$2.00. *Wm. Moorman* by Mr. and Mrs. Willard Newkirk and family, Cortland, Indiana \$2.00. *Henry Bockhorn, Sr.* by eight great grandchildren, Brenham, Texas \$8.00. *Mrs. Wm. Knoploh* by Rev. and Mrs. W. A. Bischoff, Westgate, Iowa \$1.00.

C. SPECIAL NEEDS FUND

(For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

Mrs. E. A. Stein, Loveland, Colorado for native pupils \$100.00. Richfield Lutheran Aid Society, Sumner, Iowa \$15.00. Anonymous, Canton, Ohio \$1.00. Miss Erna Germann, Green Bay, Wisconsin \$10.00. Rev. N. F. Bosse, Bowling Green, Ohio \$1.00. Rev. Wm. Simpfenderfer, Delmont, South Dakota \$1.00. Rev. F. A. Briest, New Leipzig, North Dakota for reconstruction \$3.00. Mrs. Martin Sprenger, Loveland, Colorado \$2.00. Robert Saenger, Sr., Kerrville, Texas \$2.00. Rev. A. H. Landgrebe, Readylin, Iowa \$1.00. Iowa, N. N., 30c, N. N., 45c, N. N., 10c. Helen Elizabeth Schaefer, Sidney, Ohio, Life Membership \$25.00. Miss Marie Huebsch, Strawberry Point, Iowa \$20.00. Mrs. Geo. Helmkamp, Los Angeles, California \$5.00. Mrs. Otto Forsch, Lachine, Michigan \$1.00. Wm. Penk, Hutchinson, Minnesota \$.50. Scholarships 266-202 -209-210-211-266-270-273-247-262, \$110.00.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, Gudur, Nellore District.

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, Tirupati, Chittoor District.

Miss Ruth Eberle, R.N. 6-20-22/6-46, Renigunta, Chittoor District.

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, Venkatagiri, Nellore District.

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, Puttur, Chittoor District.

Rev. G. Horrolt, Lutheran Mission, Lae, New Guinea (no dates given).

Miss Gertruth Kettner 1-29-11/3-37, Nayudupet, Nellore District.

Miss Lillian Lange 8-4-22/11-17-45, Nayudupet, Nellore District.

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, Tirupati, Chittoor District.

Miss Ruth Meyer 3-1-04/10-19-23, Gudur, Nellore District.

Miss Mildred Monke 6-10-12/12-4-38, Nayudupet, Nellore District.

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, Gudur, Nellore District.
Rev. Herbert Schaefer 8-22-24/?-? 1947, Mrs. Herbert Schaefer 8-22-24/?-? 1947, Nayudupet, Nellore District.

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, Rajahmundry, E. Godavary District.

Rev. Leonard Schulz 2-12-21/?-? 1947, Mrs. Leonard Schulz 11-19-24/?-? 47, Tirupattim, Chittoor District.

Miss Margaret Stahl, 7-15-01/10-? 30, Gudur, Nellore Dist., Madras Presidency, South India.

Weiss, Rev. Wm. N. 1-15-08/6-? 37, Mrs. Wm. N. Weiss, 2-10-12/6-? 37, Kodur, Cuddapah Dist., Madras Presidency, South India.

New Guinea:

Miss Zoe Banfield 9-14-17/10-? 46, Lutheran Mission, Madang, New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Madang, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. R. H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-? 46, Mrs. Brandt 5-20-18/2-? 46, Mary Esther Brandt 12-12-45/2-? 46, Lutheran Mission, Kerowagi, via Lae, Kup, Chimbu, T. N. G.

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. and Mrs. Cyril Brumm, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Dr. Douglas Daechsel 9-26-20/7-2-47, Lutheran Mission, Lae, T. N. G.

Miss Doris Diemer, 12-11-25/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelbeng, Mt. Hagen, T. N. G. via Lae.

Mr. and Mrs. Linus Eiermann, dates not stated, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. and Mrs. Wm. Flierl, dates not stated, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G.

Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-? 46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-? 46, Lutheran Mission, Biliau, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. John E. Hafemann 7-14-12/9-23-39, Mrs. John Hafemann 11-9-09/6-11-46, Lutheran Mission, Amele, T. N. G.

Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G.

Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G. via Lae.

Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-? 46, Mrs. Heist 1-9-22/1-? 47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopot, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Rev. G. Herrolt (no dates given), Lutheran Mission, Lae, New Guinea.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Madang, New Guinea. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajabit, via Lae, T. N. G. Mr. Christian B. Jaeschke, 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Miss Jean Kammueler 3-4-26/10-? 46, Lutheran Mission, Lae, T. N. G. Rev. John H. Kuder, 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34, Lutheran Mission, Lae, T. N. G.

Miss Myra Lehmann, 2-2-24; (date of arrival on field not given), Lutheran Mission, Finschhafen, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/7-2-47, Mrs. Maahs 4-27-10/7-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs, 11-9-45, Lutheran Mission, Madang, New Guinea.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No. 2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Miss Erna Matthias, 11-15?08/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-7-46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schueker 8-23-20/2-26-46, Mrs. Schueker 11-5-24/10-7-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G. Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Schroer 11-6-23/1-7-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Lutheran Mission, Mumeng, via Lae, T. N. G.

Rev. Paul A. Schulz 1-10-20/?-?-?, Mrs. Schulz 11-12-23/?-?-?, Lutheran Mission, Bugeid, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-7-46, Mrs. Sherer 4-28-17/10-7-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tscharke, dates not stated, Lutheran Mission, Madang, New Guinea.

Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-7-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-7-46, Mrs. Louis Winter, 11-7-14/8-9-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolber, 2-25-19/8-9-47, Mrs. Herbert Wolber, 5-1-25/8-9-47, Lutheran Mission, Finschhafen, New Guinea.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. C. Schaefer 4-16-94/?-?-21, Mrs. J. G. Schaefer ?-?-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 6721 S. E. 77th Ave., Portland, Oregon.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-26, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, R. R. No. 1, Craven, Saskatchewan, Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger 6-2-28/10-7-46; Arthur Fenske 2-4-28/10-7-46; Mr. Harvey Hildebrand 1-1-87/10-7-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-7-47; Leon Philippi 1-19-27/10-7-46; Paul Toops 3-18-28/10-7-46; Harry Vorrath 2-18-29/10-7-46; Henry Voss 7-16-18/10-7-46; Clarence Wegenast 2-11-24/10-7-46; Frank J. Yetmar 5-30-89/10-7-46; Mrs. Yetmar 3-8-91/10-7-46; Douglas Kohn, 7-10-27, birth date; no date of arrival on field.

Herman Propp 8-8-95/10-7-46; Mrs. Propp 12-18-96/10-7-46; Richard Propp 7-2-30/10-7-46, Lutheran Mission, Finschhafen, T. N. G.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Wartburg Seminary, Dubuque, Iowa. Doris Diemer, R.N., Allen Memorial Hospital, Waterloo, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Muhlenhard 4-29-22.

THE WORD discouragement is not to be found in the dictionary of the Kingdom of Heaven.—MELINDA RANFLIN.

HE WHO PRAYS faithfully at home does as much for foreign missions as the man on the field, for the nearest way to the heart of the Hindu or the Chinese is by way of the throne of God.

—EUGENE STOCK.

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

LEVEL
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The Lutheran MISSIONARY



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CATERING TO A WEARY CHURCH

The Bible says that we should not be weary of well-doing. There are many who live up to this word of Scripture, who welcome hearing about the hundreds of needs which arise in the church's kingdom work—needs which are not covered by the budget of the church. But there are a host of church members and pastors who have grown weary of hearing how much needs to be done in God's kingdom, weary of doing well beyond the demands of the church's budget. Being weary is a personal matter; tiredness is a private affliction. But, instead of keeping their private troubles to themselves, many have fallen victim to the habit of telling how tired they are—how tired they are of listening to appeals and of well-doing.

Believe it or not, but the news of this wide-spread tiredness has reached the ears of that august body known as the Program and Policy Council of the American Lutheran Church. That group must be tired too, for word has come to us that they now discourage appeals and special drives for funds for purposes not listed in the budget or not officially okayed by the church. We are told that there are only two current appeals approved by the church. We conclude, therefore, that the Luther League's Good Faith Offering, the Women's Missionary Federation's Thankoffering, the various appeals of the Mission Auxiliary, all solicitation of memorial wreath gifts by children's homes, homes for the aged, all Lutheran state welfare appeals, the appeal for Christmas contributions for retired pastors, and the sale of Grace Lutheran Sanatorium Christmas Seals and many other such blessed good works within the church are now officially discouraged. O tempora! O mores!

Here's some timely advice to the tired: move over into the corner and go to sleep, but get out of the way of those who have a will to work, of those who are not weary of well-doing. And to the Program and Policy Council we address the question, "Is it wise to adopt a pro-

gram and a policy of catering to a weary church?" If our fathers had followed such a program dictated by weary well-doers, the American Lutheran Church would not have progressed as she has. Tired folks, who gripe how much they do, actually get very little done. Those congregations and individuals who are always ready and cheerful to give—whether it be for something on the budget or not—are the working arm of the church. Tired folks like to sleep in the shade of the budget, and now they have secured the services of the Program and Policy Council to stand guard lest their sleep be disturbed. We shall let the weary rest, but we call upon men and women who are wide-awake to opportunities of service, who permit nothing to stand between them and their God, to be not discouraged in well-doing—even if that discouragement be officially handed down from the church's Program and Policy Council. Be not weary in such well-doing as may be commanded by Scripture and demanded by crying needs in God's kingdom work, even if such well-doing is ignored by the budget and discouraged by a group who cater to a weary church.

DR. SENIOR FLIERL

DR. R. TAEUBER

Dr. Senior John Flierl or, as he liked to sign letters, The Old Man of New Guinea, was taken away to the upper abode by his heavenly Father on September 30 last. Senior Flierl, as he was called already out on the field many years back, landed at Finschhafen on July 12, 1886 only about a year after his home country had taken charge of that portion of New Guinea now termed Territory of New Guinea. He was the first Lutheran missionary of the Territory. This marked the beginning of the great war between light and darkness in New Guinea and the dawn of the day when the Sun of Righteousness with healing in His wings rose over the wonderful island in the South Seas.

Two years later (1888) his wife, whom he had left behind in Australia, followed

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him into the wilds of New Guinea. She was the first missionary's wife that set foot upon the soil of New Guinea. They had married in 1882 in Australia when Flierl did missionary work at Bethesda on the Coopers Creek from 1878-1885.

Senior Flierl was active on the field as trail blazer of the Neuendettelsau Mission in New Guinea, as founder of various stations, organizer, teacher, preacher, and author, writing for the natives and for the many missionary friends in Germany, Australia and America. He enjoyed good health during his active missionary career from 1878-1930 when he retired to live in Australia.

In 1910 Senior Flierl spent most of his furlough time visiting innumerable congregations in his home country, in America and in Australia, warming the hearts of thousands for the New Guinea Mission.

In appreciation of Senior Flierl's outstanding missionary work Wartburg Seminary bestowed the honorary degree of Doctor of Divinity upon him in 1930.

After Mrs. Flierl's death on October 5, 1934 he decided to return, together with his daughter Dora, to his homeland, to new retirement quarters at Neuendettelsau where he spent his remaining years in active retirement, ever planning and writing in the interest of his beloved mission.

With great caution, wisdom, care, tact, and courage, Senior, i.e., Superintendent Flierl steered the ship of his mission through the turbulent waters of World War I and the following years of rehabilitation until his retirement.

Four children were born to Senior and Mrs. Flierl in New Guinea, two sons and two daughters. The former are active missionaries of New Guinea—Pastor Wm. Flierl now in New Guinea and Pastor John Flierl, Jr. now in Neuendettelsau. Of the two daughters, one is married to Missionary Pastor G. Pilhofer. She is in Neuendettelsau while her husband because of the war is still in Australia. The other daughter Dora, devoted to the care of her father, died a few years ago.

During the last few years, Senior Flierl was more or less confined to his home,

his eyesight failing him so that he finally had to give up his typewriter and resort entirely to dictation of manuscripts and letters which he kept up almost to his very last day. His last letter reached the writer together with the death notice. In this his letter to us, he pleaded for food and clothing for a former New Guinea missionary now much in need of such things.

In Senior Dr. John Flierl, the Church, the New Guinea Mission and in fact, foreign missions as such, has lost a great man; and all friends of missions, a great friend.

Yes, Dr. John Flierl, the founder of the Neuendettelsau Mission in New Guinea is dead, but his works do follow him. We recall Livingstone's words:

"Some to endure and many to fail,
Some to conquer and many to quail,
Toiling ever the Wilderness trail."

"Nothing earthly will make me give up my work nor despair; I encourage myself in the Lord my God and go forward."

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The seed this great missionary sowed has grown to a harvest of new seed and new fruits and no one can count the success even though we know of the many thousands that have been led into the folds of Christ's flock in New Guinea.

We rejoice in his victory and offer thanksgiving to God our Lord and Savior, the King of Missions for the wonderful man He had given us in Senior Flierl for that part of Kingdom work which for a time had and now again has been entrusted into our care—a man, a servant, a leader, a friend, a counsellor and a worker of rare gifts, ability, love, and devotion for the cause which has prospered so wonderfully under him, in spite of so many hardships and hindrances. He had been permitted to see a most wonderful victory of the Gospel growing up in New Guinea from year to year. And we have been permitted to share the joy of that victory. May Senior Flierl rest in peace; and may he, even beyond his grave, remain to be a blessing unto the New Guinea Mission, unto all his children and unto all from generation to generation.

DR. FRICKE'S VISIT TO NEUENDETTESAU

Nestled away in the beautiful Bavarian countryside is the little town of Neuendettelsau with a population of not more than 2,000 inhabitants. To this quiet little village in 1853 Wilhelm Loehe moved the mission seminary which he had founded in Nuernberg in 1846. From its halls came Rev. John Flierl, the first Lutheran missionary to New Guinea and founded Lutheran Mission Finschhafen in 1886.

It was my privilege to visit Neuendettelsau in June. They were expecting me. The Board of Foreign Missions had notified them that I would stop on my return from India to confer with them regarding the future of orphaned mission Finschhafen. It will be recalled that our American Lutheran Church missionaries of neighboring Mission Madang rushed to the assistance of this distressed field when its German missionaries were taken to

Australia and interned at the beginning of the war in Europe. At the close of the war, when the Neuendettelsau Society was prohibited resuming its work in New Guinea, the Lutheran World Federation requested the American Lutheran Church to render assistance to the field. The Australian government granted the necessary permission for the reopening and operation of the field. The United Evangelical Lutheran Church in Australia joined us in sending missionaries into the field and Lutheran World Federation provided the necessary funds. Final disposition will be made after the German peace treaty has been signed when the future relationship of German missionary societies to their former mission fields will be determined.

It is not easy to gain entry to Germany, but the United States Department of State recognized the validity of my visit and granted the required permit which bore the approval of the joint chiefs of staff of the military government in Germany. I went by plane from Geneva to Frankfurt and then traveled overnight by military train to Munich. Securing transportation to small towns is difficult. Fortunately my old schoolmate, Rev. John Scherzer, our Lutheran CRALOG representative in Munich, was preparing to leave for a week-end trip to Hochstadt where he had a preaching engagement.

On Saturday we drove over the famed autobahn 80 miles to Nuernberg. What a relief to get out of the devastated city of Munich into the beautiful country where the farmers (mostly women and children) were laboring hard and long to produce their crop quotas. It was pleasant also to drive through the towns and villages which were untouched by war's destruction.

At Nuernberg Dr. Scherzer placed me in the hands of genial Pastor Dietz who arranged for my transportation to Neuendettelsau some 20 miles away.

The brethren were waiting. They had received my message from Munich the day before. Cancelling their preaching engagements which would have taken all of them to distant places, the entire board of directors assembled to welcome

me. The hearty greetings, the genuine hospitality and the warm fellowship which I enjoyed during my two day visit will remain forever in my treasure of precious memories.

This famous mission institution has a modest complex of buildings, hostel, classrooms, faculty residences, houses for missionaries on furlough, a home for missionaries' children whose parents are on the foreign field and a splendid museum which is crowded with visitors on Sunday afternoons.

The seminary was reopened immediately after the war. It has a capacity enrollment of thirty students who are preparing for mission service at home or abroad. The faculty is composed of four professors headed by Rev. W. Schilberg, the newly called director of the institution, a young man of brilliant mind, amiable disposition and strong Christian personality which radiates a fervent love for foreign missions.

The mission spirit is running high not only in this institution but throughout the Bavarian Lutheran Church which supports this missionary center and its large program. Huge crowds are attending mission festivals and generous offerings are being given at great sacrifice for the mission work. The recent news that eleven of their missionaries had been released from internment and permitted to return to New Guinea has increased the mission zeal throughout the church. They prayerfully look to the day when their mission will be returned to them. They seem to live by that hope and plan according to it. The New Guinea mission is not only in their hearts but vital to their life as a mission institution.

What were the results of this conference? They are difficult to determine and appraise in full for many are intangible and others will only be discernible in the future. However, it can be said in a broad way that everything was accomplished that he had hoped to achieve.

The Board of Foreign Missions requested its commissioner to call at Neuendettelsau "as one step in securing additional information and background ma-

terial on the whole subject of Lutheran Mission Finschhafen." He undertook his assignment in the spirit that the conference was to serve a mutually helpful purpose, conveying the thinking of the Board of Foreign Missions and ascertaining the mind of Lutheran Mission Neuendettelsau with regard to the future of its mission. He is confident that this objective has been achieved as a result of frank, open discussions of the problems by all parties concerned and in a spirit of eager helpfulness, mutual confidence and Christian love.

The conference which included two lengthy sessions, Saturday evening and Sunday afternoon, attended by the full board of directors, assumed the nature of an informal exchange of information and a sharing of thought without making official commitments.

I shall briefly endeavor to interpret the "mind" of Neuendettelsau as I heard it expressed in this conference.

1. Neuendettelsau is deeply grateful to the Lutheran World Federation, the United Evangelical Lutheran Church in Australia, and the American Lutheran Church for the assistance which has been rendered to its New Guinea mission. This was expressed repeatedly in words of profound gratitude.

2. Neuendettelsau is happy over the arrangements made by the Lutheran World Federation for the administration of the mission by the American Lutheran Church which is not only holding the field for the possible return of it to Neuendettelsau but is also rebuilding the war-torn mission structure as well as utilizing as many of its former missionaries as possible upon receiving government permits for re-entry into New Guinea.

3. Neuendettelsau concurs in favoring a plan to retain one administration on the field permanently for the sake of one Lutheran Church in New Guinea. It is hoped that a plan can be evolved by which Lutheran Mission Finschhafen and Lutheran Mission Madang can be maintained as one field with one administration, the various participating boards being of a supporting nature only.

4. Neuendettelsau, as soon as political

conditions permit, will be prepared to send funds and personnel to the field. Its treasury holds a sizable fund which was contributed by lovers of missions throughout the war and in these years following the war. One half of the 30 students enrolled in the seminary are preparing for work in New Guinea. Two students graduated this past year, two will complete their training next year. Thereafter an average of six or eight per year will finish the six years' training for foreign mission work. Courses in English are being given at their seminary with three of the four professors competent to instruct in English. The hope was expressed that their candidates for New Guinea would be able to receive a year of training at one of our American Lutheran Church seminaries before going to the field.

5. Neuendettelsau recognizes with us the necessity of settling the future status of Lutheran Mission Finschhafen as soon as possible, inasmuch as a policy of merely "holding" the field without full development will be injurious to the native church. If, after two more years, it cannot return to its field, Neuendettelsau desires to send a representative to America to discuss the possibility of transferring the field permanently to another Lutheran Church, preferably the American Lutheran Church, which has worked side by side with them sharing the joys and sorrows of this field. If such a transfer becomes necessary Neuendettelsau will still be eager to support the work and collaborate in every possible way.

The Board of Foreign Missions received the report of this conference with joyous satisfaction. Every effort will be made to keep Neuendettelsau fully informed of development on the field and all important resolutions passed by our Board with regard to it. This is necessary not only to preserve the mission zeal in their home church but also to feed hearts which are hungry for participation in this field of their love and sacrifice.

Near the seminary is a quiet little cemetery. Before my departure I paused at the grave of Wilhelm Loehe (1808-

1868) whose spirit lives on in this mission institution which he had founded, and then I passed on to the modest little retirement home of the founder of Lutheran Mission Finschhafen, Dr. John Flierl. I found the "Old Man of New Guinea," as he loved to be called, busy at his desk pouring his last strength into letters of love on behalf of his mission. His heart was cheered by the visit of the first person to have come from New Guinea since before the war. My heart was touched by the radiant missionary spirit which emanates from his soul. What a privilege to have been in his presence during his last days. A few weeks after my visit, at the age of 89, he joined Wilhelm Loehe in that peaceful little cemetery at Neuendettelsau. "They rest from their labors and their works do follow them."

You will want to join us in prayer for our dear brethren at Neuendettelsau. May God soon open the door for their return to the field of their sacrificial labors and undying love. May the strength of Christ sustain them through the hardships which they are enduring because of a lack of adequate fuel, food and clothing. Let us ask our good God to help us help them in every possible way. They are one with us in spirit and purpose, eager to be our co-laborer in building the church of Christ in New Guinea. Pray for them!

THEODORE P. FRICKE,

Executive Secretary,
Board of Foreign Missions,
American Lutheran Church.

MISSIONARY RETURNS

Lay missionary Herbert A. Honebein, son of the Rev. Henry Honebein of Winnipeg, Canada, arrived home October 22. He joined our staff in 1946. While on the field a severe skin disease developed which made it necessary for him to leave the tropics. We regret his illness and consequent loss to our field of his valuable services. May he find quick relief from his illness in the more temperate climate of his native Canada.

LETTER FROM INDIA ON THE DEATH OF A BENEFICIARY PUPIL

For the patron of
Tumma Monykam
Nayudupet Boarding School

August 17, 1947 seemed to be a quiet day until about 3 p. m. when the Boarding Warden called me and gave me the sad news that Tumma Monykam had been found drowned in a channel about one-half mile north of the Boarding.

Immediately I sent a note to the Deputy Inspector of Police and arranged to send a boy to the relatives of Monykam, while several of us set out on the jeep to go to Tumbur, near which village area he was found, to see the village Munsiff with regard to getting the body. We met him on the way, but he was not prepared to make any statement about letting us take the body. We hastily drove back to Nayudupet to the police station. The sub-inspector was not there but we got some advice from the writer at the station. Then we went with the village Munsiff back to get the body.

We brought it back to the Boarding home where we laid it on a bier awaiting the coming of the relatives from Racherla, which is over 30 miles away and about 8 miles of the way must be gone on foot by both the messenger and the relatives on the way here. (The balance of the way has train and bus accommodations.)

In the evening some doubts were arising in the minds of some of our teachers because we did not get a statement from the Panchayat (group of five elders) of Tumbur before taking the body. I had understood that they would give this statement, preparing it while we were bringing the body, but when a teacher went to get it they refused on the grounds that the body was taken without their consent and that it was now none of their concern. We were somewhat disturbed but on Monday morning Pastor Daniel got together a group of men including the village Munsiffs of Nayudupet and Tumbur to form a panchayat to investigate the death of the boy and to give us a permit to bury. We were

getting very anxious about this latter because in a country where there is no embalming and it is as hot as here decomposition sets in at once.

The local carpenter had made a coffin in the meantime. At noon Monday we placed the body into the coffin and all the boarding boys started on a procession to the cemetery followed by four men and boys carrying the coffin. Pastor Daniel had the service and preached a rather lengthy sermon at the grave. It was very hot. One of the school boys fainted standing by the grave.

Monykam had no father or mother. They were both dead. He had two older brothers, one a school teacher in Ponneri in a district board high school, the other a farmer who lives at Racherla. They were both here as well as a cousin from that village.

Monykam had been suffering from occasional attacks of fits. He had been treated in our hospital at Renigunta and was much better. But he did get attacks now and then. He had been along with the other boys at church on Sunday morning at 7:30. After returning the boys in the boarding had a study class. He was to that. After that I suppose he wanted to go for a swim in the channel. The weather was very hot and a swim would be refreshing to any boy. It seems that he got one of these attacks while in the water and drowned. There were no other boys with him at the time which seemed strange with 210 of them here in the boarding. But he was a lad who was often found by himself and did not mix too well with the other boys, although he was quite intelligent in his school work.

While we know you will feel sad that the boy you have helped has passed away, we trust that you will not feel that your efforts are in vain. We feel sure that through your efforts he learned many Christian truths toward the security of his soul. While you mourn the loss of this spiritual son we trust that you may continue your good work for some other pupil in our schools.

Perhaps some of the details of this account may seem somewhat drab and

hard. I felt I should write it up as it happened before we overlook many of the details in the rush of work. Mrs. Fritz will likely write you a letter somewhat later and enclose this account. At present she is at the hospital at Ranipet and it may be a number of days until she feels well enough to do much writing.

Yours in His service,

(signed) WM. F. FRITZ,

Manager Mission Boarding Home,
Nayudupet, Nellore District,
South India.

REPORT FROM LUTHERGIRI, RAJAHMUNDRY

DR. M. H. SCHRAMM

(With reference to the year 1946)

Just three years ago I submitted the annual report on our work in the Seminary and Bible Training School here in Rajahmundry, in the field of the United Lutheran Church Mission, where students from our American Lutheran Church Mission are trained. Then in April, 1944 our family left India for furlough under war time conditions. Before we were back in India again two years passed, momentous years in which instruments of destruction became silent and instruments of reconstruction began once more to function. To destroy is easier than to rebuild. To estrange is more natural to human nature than to reconcile. Obviously the war not only brought great changes but definitely retarded Christian Mission activities, even in fields like our own which were mercifully spared actual invasion.

Now, however, the time to bind up, to build up, to look up has come. An obvious proof is the fact that in increasing numbers missionaries are able to return to their posts and resume their service as ministers of reconciliation. Others whose furlough is long over-due are finally able to plan for a journey to the homeland, while new missionaries arrive on the field with new strength and zeal. It is a privilege to live and serve here and now.

We can already report an item of material progress: The Mylius Block of six small houses, brick and tile construction, has been completed for the use of our own students at Luthergiri. The sum of \$1,500 given by our Church covered this expense. If prices for materials and labor had been normal, we could have secured better quarters for the amount in hand, but we had already waited several years for this much-needed expansion. When I add that we have eleven students of our Mission here at present, it will be evident that our needs in this respect have been only about one-half met.

Three of our eleven students are in the second year of their Telugu Bible course. In April of this year they can return to their respective stations as teacher-catechists, who will probably be given the oversight of small village congregations. The other eight students entered the first year of this same course last July. They have all had previous experience as teachers in village schools and have been selected by our Mission as promising candidates for more advance service. One of these eight men was found to be in the early stages of tuberculosis and was sent to the well-equipped Missions Sanatorium just outside of Rajahmundry. He is making good progress towards recovery.

With the strict and very limited ration of both food and cloth all our students, and of course also those of the U. L. C. Mission, experience considerable difficulty. This is a general condition, however, and there is reason to hope that it will improve. Meanwhile the relatively liberal dearness allowance granted to all the students is quickly consumed for daily necessities. When salaries and stipends were about one-half what they are now it was actually possible to procure more than at present.

In addition to the Telugu Bible course we have a more advanced three years' course for prospective pastors, whose classes are mostly in English. Twenty-four will complete such a course in April, but in this group our own Mission is not represented. It is probable that when a new class is formed it will in-

clude two or three candidates from our Field. The need for more Indian pastors, properly trained and spiritually consecrated, is urgent.

With our return from furlough Mrs. Schramm has assumed a larger part in the supervision of special classes for the wives of the students. The women are grouped according to their educational qualifications and spend about two hours each day in regular class work. They also go into the homes of the nearby villages with the Gospel message.

May the year 1947 bring growth both in grace and in knowledge to us all!

- 21 Rev. and Mrs. Joh. Goetzelmann, New Guinea
- 22 Miss Ruth Heber, New Guinea
- 23 Rev. and Mrs. Gustav Bergmann, New Guinea
- 24 Miss Margaret Stahl, India
- 25 Mr. John Eindner, New Guinea
- 26 Rev. C. Herrold, New Guinea
- 27 Rev. and Mrs. Paul Freyberg, New Guinea
- 28 Rev. and Mrs. Herbert Schaeffer, India
- 29 Rev. and Mrs. Roland Brandt and child, New Guinea
- 30 Rev. and Mrs. Wm. Bergmann, New Guinea
- 31 Supt. and Mrs. John Kuder, New Guinea

JANUARY PRAYER CORNER

We earnestly solicit your intercessory prayers during January for the following missionary servants of the Lord.

NAME AND FIELD OF SERVICE

DATE

JANUARY

- 1 Rev. and Mrs. Erwin Chell and three children, India
- 2 Miss Zoe Banfield, R. N., New Guinea
- 3 Mr. Raymond Barber, New Guinea
- 4 Rev. and Mrs. J. Mager, New Guinea
- 5 Rev. and Mrs. Martin Heist and son, New Guinea
- 6 Rev. and Mrs. Leonard Schulz, India
- 7 Miss Erna Matthias, R. N., New Guinea
- 8 Rev. and Mrs. Albert C. Frerichs and two children, New Guinea
- 9 Dr. Agnes Hoeger, New Guinea
- 10 Rev. G. Hofmann, New Guinea
- 11 Miss Gertruth Kettner, India
- 12 Mr. and Mrs. Ress Boettcher and three children, New Guinea
- 13 Mr. and Mrs. E. C. Hartung and two children, en route to New Guinea
- 14 Mrs. Annie Wenz, New Guinea
- 15 Rev. and Mrs. Wm. Weiss, India
- 16 Mr. and Mrs. L. Behrendorf, New Guinea
- 17 Miss Jean Kammuel, New Guinea
- 18 Miss Myra Lehmann, New Guinea
- 19 Rev. and Mrs. John Hafermann, New Guinea
- 20 Miss Ruth Meyer, India

REACTIONS AMONG THE PUPILS AT AMRON

BY THE REV. EMIL F. HANNEMANN

A number of months ago Superintendent Kuder said that he would like to hear how the Papuan boys at Madang reacted to school work after the war.

It was not easy to gain this information. Many pupils did not reveal their inmost thoughts and motives upon their arrival at Amron, nor have they done so in the meanwhile. Some village people assumed that Amron would not be built up again. They expressed surprise when we started to cut bush on the old station site. For many, as much as I could gather, old Amron belonged to the past as well as the courses given there before the war. In all sections of the mission certain men had received "new light" on the question of cargo, inasmuch as the armies had made an overwhelming impression with their generosity of throwing out tons of food to natives whom they called to dance for them. Moreover, they had abandoned hundreds of useful articles to the natives, giving the impression to these simple people that the white man's resources are limitless. What place did mission schools still have in the minds of these "enlightened" ones? None! Indeed, to learn English, they would send their boys to school, but they

were not going to clutter up their careers with a lot of academic subjects and with religion.

Many, however, did not go to such extremes. Karakar and Rai Coast congregation started the ball rolling at Amron by building houses for pupils and by cutting bush for garden space. Kubal, Amele and Gedaged followed. The Nobonobs brought up the rear with three boys. Karakar itself would have sent over a hundred if we had permitted it. I have yet to meet a more enthusiastic group of boys in regard to the subjects now given than the boys from south Karakar or Takia.

Many natives expected a "new deal." When the Karakars disembarked at Nagada, they sat down and waited for the jeep or truck to take them two and quarter miles to their destination. The Wasians from north Karakar brought no food and no seedlings with them for planting. They expected the mission to issue food to them. We had to start forthwith disillusioning them. About fifty per cent of the people thought the missionaries ought to be more generous, that they ought to give presents of tobacco and food, that they ought to convey their food and belongings even if it was only a matter of 50 pounds on the mission's three ton truck!

Before school started, Mileng, head teacher at Karakar, wrote that the leaders in practically every village in south Karakar expected the mission boat to call at their front door and take them where they wanted to go. After Missionary Walck and I had taken a load of supplies to Nobonob with the jeep, and while I was taking the empty jeep back to Nagada, two Nobonob men met me at the foot of the Nobonob hill and said, "Hey, turn around and take us back to Nobonob." They meant it.

The school boys shared these views. If I had given in to them during the first few weeks of school, I would have had to run the jeep steadily day and night.

But reactions went deeper than that. As soon as we arrived at Nagada in 1946, natives, including native elders and evangelists, wrote to inquire about the "new

law." At the annual elders' conference at Siar the question was asked, "What is the new law?" This inquiry was occasioned, no doubt, partly by the announcement by the government that a more liberal native policy would be introduced. Not all, but a fairly large number of Christians seemed to think that even the Gospel had changed.

Amid this uncertainty regarding the aim and purpose of the school, the presence of four of the six teachers helped a great deal to put stability into the school program. Los of Graged, Gual of Amele, and Lapan and Tangoi of Karakar knew the ropes and assisted greatly in establishing law and order. Under their supervision three bush schools had to be erected.

January 2 we started with classes. The subjects were Arithmetic, Religion, Geography, General Knowledge, English, Singing and Reading and Writing in the vernacular. As regards the "new" or "changed" Gospel, I hope most of the boys have changed their views by now.

Arithmetic has always intrigued the Madang natives. Well do I remember what a former teacher shouted in an assembly of elders at Kubal, "Where stop ast b'long reckon?" meaning, "Where is the source of arithmetic?" The pupils want arithmetic. They are getting it. The top group add, subtract, multiply and divide numbers up to 100,000. The stress, indeed, is on the practical needs of these boys and of their people at home. But we want the pupils to rid themselves of the idea (if that is possible) that there is something mysterious about numbers, that "riches" may even jump out of the manipulation of numbers, or that the white teachers are not willing to reveal how to add, subtract, multiply and divide large numbers. Arithmetic is never a dull period. We have it first thing in the morning at 6:45. Since January 2 we have not called the roll. So far no one without good excuse has been absent. This was not always the case before the war.

Geography deals with the big, wide world. The Papuans want to know more about it. Some boys look rather dubious-

ly at a person when one expressed appreciation of the islands and when one draws their attention to the economic potentials of New Guinea. That is understandable in view of the fact that the buying power of natives is relatively low, even after they have received war damage in the form of cash money. But we constantly emphasize the fact that with proper use of their land, the Papuans should be able to afford the simpler labor-saving machines. With a little more ambition in the right direction many communities can buy sewing machines, power saws and so on. When they made demands on mission vehicles, we told them to go and buy their own as the Lae natives had done.

English is perhaps the most popular of the school subjects. This is not without reason. I have to think of the time when the grandfathers of these boys did not wish to reveal their language to the missionaries because to animists language is a medium of strength. The Papuans did not wish to give such sources of power to the whites by showing them the intricacies of their speech. I fear that some of our school boys have been instructed by their relatives to acquire the strength of the whites by learning English. But that does not deter us from teaching it. A Nobonob boy left because he was not eligible for the English class. We insist that pupils must be able to read and to write the vernacular before they can start with English.

A boy from Siar near Madang wrote that he likes school. Another from the same village said, "I made little money when I was in the village. Later when I worked for some whites, I was not satisfied with the pay either. After the war I was a government truck driver (a truck driver gets five pounds a month, about \$16.50, plus rations, etc.) and I saw that got me nowhere, so I came to school." But there are also pupils who openly say that they are at the disposal of their congregation, that they will do whatever work is allotted to them later on.

A number of boys have set their minds on continuing their training at a gov-

ernment school after they get through at Amron. The government is calling upon the missions for such boys to the end that they may become certified teachers to enter government employment. Some of the pupils say that there are many jobs to be done, that the work of luluai, tultul, doctor-boy, congregation elder, teacher, carpenter, etc., is important, but the congregation will have to tell them what to do. Such sentiments can be appreciated, for in them we see the essence of a fair measure of social solidarity.

These are some of the pupil reactions we have observed at Amron. Benbet, Mileng's son at Karakar, wrote, "My people told me that I am their ladder." The Papuan folk at home want to climb that ladder too, not only the pupils. It is our job to try to rid the trainees of many peculiar and popular misconceptions, to remove the faulty human viewpoint, the man-eye view, and substitute in them the God-eye view, the Christian viewpoint. Only in that manner will they become true benefactors of their people.

NOTE: Readers are urged to send 15c to Rev. C. Taubert, 423 Plum St., Fort Collins, Colorado, for *Norma at Amron*, a 32 page booklet by the author of this article, the Rev. E. F. Hannemann, which deals with the pre-war Amron school for natives.

I am weary of war and the fighting,
 The sound of the cannon and guns,
 The droning of heavy bombers
 Searching for mothers' sons.
 There must be a better method,
 A path we have failed to take,
 That would lead us out of chaos
 Could we from our lethargy wake,
 The pathway of love among nations,
 Dispelling all hatred and pride,
 The way that the Master taught us,
 A way that has never been tried.
 —JENNIE CLARE ADAMS.

"SEND ME anywhere, only go with me.
 Place any burden upon me, only sustain
 me. Break any tie except that which
 binds me to Thyself and Thy service."
 —KAGAWA.

TEMPTATIONS are like tramps. Treat them kindly, and they return, bringing others with them.

THE SUPREME QUESTION

How to multiply the number of Christians, who will individually and collectively wield this force of intercession for the conversion and transformation of men, that is the supreme question of foreign missions. Every other consideration is secondary to that of wielding the forces of prayer.—ANDREW MURRAY.

YOU CAN do more than pray AFTER you have prayed, but you cannot do more than pray UNTIL you have prayed.

—THE MISSIONARY TIDINGS.

"IT IS NOT ENOUGH that Paul was a man of intense and constant prayer. It is not enough that a missionary today be a man of prayer. Pray he ever so earnestly, there is something more needed. He needs the prayers of others."

—JACK MENLEY.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts to the various funds listed below as of November 6, 1947:

A. FS REPLACEMENT SHIP FUND

Mrs. P. Flichler, Wheaton, Illinois \$10.00. Miss Marie Pohlmann, Olathe, Kansas \$200.00. Mr. and Mrs. Paul Schille, Dickinson, North Dakota \$100.00. Mrs. Edward Erickson, Hawick, Minnesota \$1.00. Mr. and Mrs. Adolph Krueger, Amenia, North Dakota \$10.00. Mrs. Anna E. Miller, Norwalk, Ohio \$3.00. Mrs. Martha DeGraw, Lakewood, Ohio \$5.00. Miss Edna E. Roeske, Seattle, Washington \$2.00. Mr. and Mrs. Robert Schroeder, Buhl, Idaho \$5.00. Mrs. N. van Dettum, Hanna City, Illinois \$1.00. Mrs. Sophia Korte, Metropolis, Illinois \$5.00. R. D. Johnson, Richmond, Indiana from Primary Sunday School class \$10.00 and from the Nursery Class \$3.70. Mrs. G. A. Ahrens, Alvord, Iowa \$5.00. Mrs. Katherine Rutz, Muscatine, Iowa \$1.00. Mrs. Louise Lau, Muscatine, Iowa \$1.00. Mrs. Viola Hempel, Detroit, Michigan \$5.00. Edw. Devantier, Niagara Falls, New York \$5.00. Women's Missionary Society, Jerusalem Lutheran Church, Columbiana, Ohio \$5.25. Adolph Dittrich, Cornelius, Oregon \$1.00. Mrs. Dorothea Sambo, Bridgewater, South Dakota \$5.00. Miss Pauline Braun, Cortaro, Arizona \$5.00. Mr. and Mrs. Henry Tyer, Melvindale, Michigan \$1.00. Mrs. Hulda Schmuhl, Fairwater, Wisconsin \$3.00. Mr. and Mrs. Fred J. Zeigler, Bethune, Colorado \$5.00. Prof. Albert A. Jagnow, D.D., Dubuque, Iowa \$5.00. First Lutheran Sunday School, Dorrance, Kansas \$12.76. Rev. K. W. Sterzer, Craven, Sask., Canada \$10.00. A Friend, interested in mission work \$1.00. Mr. and Mrs. Paul O. Juengel, Cicero, Illinois \$26.40. Mrs. Wm. Bahrenfuss, Alvord, Iowa \$2.00. The Hein sisters, Grafton, Iowa \$5.00. Mrs. Augusta P. Baetke, Sheldon, Iowa \$5.00. Mrs. Hen-

ry Schumann, Garden City, Michigan \$10.00. Mrs. Rosa Pleiderer, Bucyrus, Ohio \$5.00. N. N., Ohio \$300.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated in memory of LaWayne Popken by Mr. and Mrs. Sidney Eisma, Ernest Meyer, J. J. Harms, Art BeDoer, Mervin Schmidt, and Mrs. F. and John Schmidt all of Ireton, Iowa, each \$2.00, and by Mr. and Mrs. Theo. Janssen, August Wilken, Ernest Popken, Fred Ronsieck, Melvin Wilken, all of Struble, Iowa, each \$2.00, total \$22.00. *Ida Landdeck* by Rev. and Mrs. O. Mall, Mason City, Iowa \$2.00. *Lois Pietz* by Mrs. W. Suechting, Muscatine, Iowa \$3.00. *Christine Radel* by Henry, Edgar, Wilbur Schorr, Mr. and Mrs. Karl Schorr, Walter Himler of Cardington, Ohio, Mr. and Mrs. Harvey Schorr of Groveport, Ohio and Miss Edith M. Schorr of Columbus, Ohio \$7.00. *Reinhold Richard Mager* from friends of the American Lutheran Church at Redfield, South Dakota \$37.00. *Miss Katherine Daudel* by Mrs. A. H. Fritschel, Jackson, Minnesota \$2.00. *Mrs. George Heideleschies* by St. Paul's Lutheran Ladies' Aid, Upper Sandusky, Ohio \$5.00. *Carl Ulmer* by Mr. and Mrs. Art Herrboldt and Adam Herrboldt, Hosmer, South Dakota \$4.00. *Christian Perman* by Albert J. Buechler, Arthur C. Buechler, each \$5.00, Christ Wolf \$1.00, Jacob Gab \$5.00. Mrs. John Dumdie \$1.00, Mr. and Mrs. J. C. Bieber, Ed Perman, William Perman, Henry Perman, John Goetz, Emil Wagner, Albert Wahl \$13.00, all of Bowdle, South Dakota. *Wm. C. F. Pantel* by Mr. and Mrs. W. E. Pantel, G. Glaeser, St. Andrew's Missionary Society, Sheboygan, Wisconsin \$7.00. *James G. Jorgensen* by Mr. and Mrs. M. P. Hendricksen, Agnina R. Christensen, Weslaco, Texas \$4.00. *George Deines* by Bethlehem Lutheran Ladies' Aid, Fort Collins, Colorado \$5.00.

C. SPECIAL NEEDS FUND

(For where most needed, Emergency Fund, Scholarship Fund, work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

Mrs. Barbara Moser, Napoleon, Ohio \$5.00. Mr. and Mrs. Henry Schumann, Garden City, Michigan \$10.00. Zion Lutheran Guild, Rev. E. Wuest, Oregon City, Oregon \$35.00. Mansfield Lutheran Church, Alden, Minnesota \$1.00. Marian Haas, Bellevue, Ohio, gift of love \$5.00. Will G. Luring, Waverly, Iowa \$5.00. John Sathoff, Grafton, Iowa \$5.00. Rev. M. Bieber, Kewanee, Illinois, Life Membership \$25.00.

CENTRAL DISTRICT PLACEMENT OFFICE

FOR SALE: 160-acre farm, 7½ miles from Lutheran congregation in Cozad, Nebr. Under irrigation, good irrigation well, all under cultivation. 5-room house and other buildings.

FOR SALE: 160-acre pump-irrigated farm, all cultivated. 150 acres fall wheat goes with farm. No improvements. 4½ miles from Gothenburg, Nebr.; ALC churches easily accessible.

FOR SALE: Six farms, 120 acres each, in Otoe Co., Nebr. May be purchased on FHA plan. Splendid opportunity for young Lutheran farmers.

BUSINESS OPENINGS in town of Otoe Co., Nebr.: a good cafe; good business proposition. Same town wants Lutheran jeweler and watchmaker to open business. Fine opportunity. Strong Lutheran church in town.

FOR SALE: Five central Wisconsin farms: No. 1. Productive 120-acre farm adjoining village with high school and Lutheran church. Well improved buildings in good condition; has electricity, running water, furnace in house. No. 2. 160-acre farm near village. Highly fertile. Very attractive setting. With or without personal property. No. 3. 140-acre farm with new house, new garage and workshop, basement barn. 2½ miles from village and Lutheran church. No. 4. Dairy farm of 80 acres, all tillable. Buildings in good condition. Good road to village with Lutheran church, 5 miles, and 3½ miles to another village. No. 5. 120 acres, well improved,

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, *Gudur, Nellore District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Nayudupet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, *Puttur, Chittoor District.*

Rev. G. Horrolt, Lutheran Mission, Lae, New Guinea (no dates given).

Miss Gertrude Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Renigunta, Chittoor Dist., Madras Presidency, South India.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Rev. Herbert Schaefer 8-22-24/2-7-1947, Mrs. Herbert Schaefer 8-22-24/2-7-1947, *Nayudupet, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Leonard Schulz 2-12-21/2-7-1947, Mrs. Leonard Schulz 11-19-24/2-7-47, *Tirupati, Chittoor District.*

Miss Margaret Stahl, 7-15-01/10-2-30, *Gudur, Nellore Dist., Madras Presidency, South India.*

Weiss, Rev. Wm. N., 1-15-08/6-2-37; Mrs. Wm. N. Weiss, 2-10-12/6-2-37, *Kodur, Cuddapah Dist., Madras Presidency, South India.*

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Madang, New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Madang, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Ress H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-7-46, Mrs. Brandt 5-20-18/2-7-46, Mary Esther Brandt 12-12-45/2-7-46, Lutheran Mission, Kerowagi, via Lae, Kup, Chimu, T. N. G.

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Miss Doris Diemer, 12-11-25/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

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Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-7-46, Mrs. Louis Winter, 11-7-14/8-9-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolber, 5-1-25/8-9-47, Lutheran Mission, Finschhafen, New Guinea.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 8-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. G. Schaefer 4-16-94/P-P-21, Mrs. J. G. Schaefer P-P-27/P-P-21, John Schaefer 10-7-26, James Schaefer 8-7-35, 6721 S. E. 77th Ave., Portland, Oregon.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-6, 418 Hill Street, Ann Arbor, Michigan.

From New Guinea:

Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES

(For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger 6-2-28/10-7-46; Arthur Fenske 2-4-28/10-7-46; Mr. Harvey Hildebrand 1-1-87/10-7-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-7-47; Leon Philippi 1-19-27/10-7-46; Paul Toops 3-18-28/10-7-46; Harry Vorrath 2-18-29/10-7-46; Henry Voss 7-16-18/10-7-46; Clarence Wegenast 2-11-24/10-7-46; Frank J. Yetmar 5-30-89/10-7-46; Mrs. Yetmar 3-8-91/10-7-46; Douglas Kohn, 7-10-27, birth date; no date of arrival on field.

Herman Propp 8-8-95/10-7-46; Mrs. Propp 12-18-96/10-7-46; Richard Propp 7-2-30/10-7-46, Lutheran Mission, Finschhafen, T. N. G.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Sumner, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Muhlenhard 4-29-22.

THE WORD discouragement is not to be found in the dictionary of the Kingdom of Heaven.—MELINDA RANFLIN.

HE WHO PRAYS faithfully at home does as much for foreign missions as the man on the field, for the nearest way to the heart of the Hindu or the Chinese is by way of the throne of God.

—EUGENE STOCK.

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

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MISSIONS IN THE NEW AGE

By DR. JOHN W. BURTON

Vast changes are taking place on this planet. The great Renaissance in the 14th and 15th centuries affected a few hundred thousands in Europe, mostly intellectuals, and from that came not merely a revival of ancient culture but a birth of the scientific spirit which has completely revolutionized our material life.

There is now upon us another Renaissance, affecting not a few thousand in Europe but spreading itself over the entire world.

This great scientific change is bringing about a new social and economic order, and we can dimly see the shape of things to come. There is something present that is more fateful and significant than the atomic bomb—it is the power of thought, which can be either creative or devastating. It is obvious, whether we like it or not, that the whole world is moving "left." It is all a part of the "strife between greed and eternal law" and we cannot see the issues clearly because of the smoke of battle.

This dramatic change in our common life means that we must get new values—spiritual values. We have measured things in coarse terms of money and power; we need a finer sense of life's real rewards.

Changed People

Let us consider the change in the people to whom we go. Our missionary work has been largely among "colored" people, who in turn have been chiefly exploited people. They have been the main source of "cheap labor" for industrial projects, and their history is one of tragedy and suffering from "superior" races who professed ideals of justice and even of Christianity, but who have practiced cruelty and oppression.

War has hastened this process. These underprivileged people are now rising in revolt. They are angry, even vindictive, because of their past treatment, and are in no mood of subservience to the white man's will. Even Pacific Islanders are in rebellion against exploitation. There is a

very real "Rising Tide of Color," and unless we change our ways and cease from our exploitation of once-defenseless peoples, we may be overwhelmed. . . . I fear our children will see a new world set-up with tremendous odds against the white races unless we get a new mind.

One Hope Only

Christianity is the only hope of the world. There is no other way that is safe for human feet. Some years ago, that secular prophet, H. G. Wells, declared that it was a "race between education and catastrophe." Then later, as this world moved towards the abyss, he prophesied that it was no longer a race, but a "walk-over for catastrophe."

Today it is a race between the ethics of Jesus and human destruction. Tomorrow it may be a walk-over for destruction. It is Christ's world or none. There is no other alternative.

But what a task! There are roughly 2,000,000,000 persons on this fretful planet. Of these, 600,000,000 are nominally Christian, including nearly all of Europe and Russia. Two out of every three on this earth have not yet received the message of Jesus. Most of them have not had any real opportunity to do so.

Small Results

For nearly two centuries modern missions have carried on their task, with much devotion but with limited resources in men and women. With this result: Less than two per cent of the people of India register themselves as Christians and less than one per cent of the people of Asia have made a like profession.

The simple truth is that we have never yet won over an organized religion with an articulated philosophy and with a literature. Our successes have been mainly among animistic people—easily won and easily secularized.

I know we have had a wonderful indirect influence on some of the ancient faiths . . . but we do not believe that this is the fulfillment of our Lord's great purposes. There has been a revival of the older faiths. . . .

Money and Life

... We cannot carry out the Christian task on the present scale of endeavor. Our missions in the future are going to be much more expensive. If we were to double—treble—quadruple—increase tenfold—our giving, it would not be enough. Surely... war, with its colossal expenditure of billions, should suggest to us a new scale of world enterprise, and convict us with the fact that an even greater struggle to save humanity is before us.

It is not merely a question of money—rather it is one of life. We need more missionaries, but we need urgently more persons to live out Christian lives in non-Christian areas.

That, I believe is the next step in the strategy of missions—that the church shall call men and women to spend their lives in ordinary occupations on the great mission fields of the church. I do not want to suggest that all Europeans in our mission areas are low characters—that would be far from the truth—but too many of them are careless about religion and some are even prejudiced against it. Some of them are greedy and grasping and frankly attempt to exploit native life, while some are really evil and a menace to the well-being of the people.

The greatest obstacle to missionary work is not the ignorance, superstition, or even vices of native peoples; but the unworthy lives of so many of our own race.

Wrong Influence

I can name a place where there are some thousands of natives who attend church regularly, and their worship, though simple, is earnest and heartfelt. There are some hundreds of white persons in the same community who spend their Sundays fishing, playing cricket, tennis, or golf; some of them spend the day drinking and gambling; most of them pay little heed to the outward observance of religion. On Sunday night there is a service in English with a congregation of perhaps 40 Europeans, 20 or more of whom come from the mission station.

What is the native to think? He concludes that the missionaries are good and

pious because they are paid to be so—it is their job; but the ordinary white man, who is not paid to be good, takes little or no interest in religion.

Suppose in such a community the administrator was a practicing Christian; suppose the official in charge of native affairs was an earnest follower of Christ; suppose the head of the department of public works, with thousands of natives under him, was deeply interested in the spiritual welfare of his men; suppose the chief medical officer felt that he must witness for Christ in his important post—what an addition there would be to the Christian forces.

And it need not stop there. There are scores of positions in industry, in commerce, and in business circles which could be filled by Christian men and women. Nurses, typists, engineers, carpenters, and salesmen—all can serve.

I can bear witness to the fact that some such persons have had an influence equaling that of the missionary. There is a definite call and challenge to our laity—

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not to think so much of making money and winning position as of serving Christ in areas where their witness and influence can mean so much more than they do at home.

Why should not a layman live as sacrificially as a missionary? He does not absolve himself from this personal responsibility by giving money—even though he gives generously.

Suppose when our Lord called Matthew, the tax-collector, he had said, "Lord, I know I should be your disciple and follow you, but don't you think it would be better if I stuck to my job, made as much money as I can, as honestly as this particular kind of business will allow, and then send you a bag of gold occasionally?" I think such an attitude would not have satisfied our Lord, nor would Matthew have found the great opportunity of his life in such a decision.

The New Challenge

We must challenge our youth for this supreme task. The war challenged them, and how magnificently they responded!

Now a greater struggle, more fateful for the human race, is upon us. The church must rouse herself from sleeping. She must give herself to prayer and fasting.

Are our lives, as we profess, forfeit to Christ and to his purpose? We say so. "We are not our own, we are bought with a price." We kneel at the Holy Table and take solemn words upon our lips. Do we really mean them?

If we did, we should not talk of sacrifice when we give an odd dollar to the great task of world redemption, but we should be willing, if needs be, to face the cross and all that it might imply in our personal living and service.

The night is dark, the shadows are deep, but from the highlands there are glimmerings of a new day, and God is making Himself in this generation "an awful rose of dawn." Shall we awake to this new day, or shall we go on in our selfishness and greed, in our love of power and of ease. If this world is to go on in its old ways of selfishness and sin, then it were better that an atomic bomb

were hanged about its neck and it were cast into the depths of the void.

SUPERINTENDENT KUDER REPORTS VISIT TO AUSTRALIA

After a five weeks' visit in Australia I have just returned to headquarters at Lae. Reason for the visit was to attend the eighth convention of our Australian sister church. President-General Stolz, D. D., had requested that the mission send a representative to discuss with the Australian New Guinea Mission Board plans for the future.

One day brought me from New Guinea's tropical weather to Australia's spring. When I got to South Australia I was informed that they were having the coldest October in the history of the white man in Australia. I am inclined to agree. In the unheated conference church at Murray Bridge, the Reverend J. Doehler, pastor, we sat around in overcoats and mufflers, while in between sessions my favorite place was beside the paragon fireplace.

Preceding the main session of Synod, there was a pastors' conference. Here matters which concern the clergy were discussed and papers presented which have the purpose of strengthening the pastors in their spiritual work. Our New Guinea mission had a prominent place on the conference program and considerable time was devoted to a discussion of New Guinea's prospects and needs. The pastors were especially pleased to note that fifteen members (not counting families) of our mission are Australian. In addition there was great satisfaction when it was learned that ten of the former Finschhafen missionaries had been permitted to return by the Australian authorities.

Repeatedly the question was asked, "What can the Australian church do to help?" Mention was made that for the present funds were available for the rehabilitation of the Madang end of the field, but not as yet for the Finschhafen end. Australians could do the mission a service by taking on projects for rebuilding homes, dispensaries, wards at our hospital. Further teachers were

necessary in the mission. The New Guinea Administration is anxious that we have on our staff an educational liaison officer who will represent the mission in the the educational planning in the Territory. The administration is willing to reimburse the mission for the costs of such an officer. For good reasons it is desirable that such a man be an Australian who is familiar with the educational system as used in Australia. Pastors of the church were asked to make this want known in their congregations, and to assist in the search for a suitable man.

Relations of the Australian church to the mission was thoroughly discussed. The Australians felt that they wanted to be real partners in the work, shouldering their share of the burden. Experience has shown that it was not advisable to have more than one church in control, but they hoped it would be possible that they might still be considered a real partner, even if not exercising control. One step in this direction was that synod agreed that the pensioning of the Australian members of the staff should be the responsibility of the Australian church, as also the furlough salary. The church in its general delegates' convention decided to take over this responsibility. This means that the Australian church now has a direct and personal interest in the Australian members of the staff, and also that the Australians in the mission will feel that they are representing their church in the evangelism of New Guinea. The mission organization on the field is not affected in any way by this arrangement.

"Lord, give us another chance," had been the theme of Vice-Superintendent Pietz's confessional address at our last general field conference in Lae, New Guinea, in February. Echoing this plea were the German missionaries still in Australia. Stranded because they could no longer remain in the internment camp, their desire is that they might return to the work to which they were called. The government appeared to be ready to modify its original plans for deporting these people to Germany and was now considering applications for people to

remain in Australia or return to New Guinea. In this Australia is falling in line with other British countries which are permitting former German missionaries to return.

As usual, a New Guinea visitor is expected to give addresses and so also in my case. I presented the cause of our missions in various churches in South Australia, Victoria, and New South Wales. Loebethal, crowded St. Stephen's in Adelaide—which has a very active mission group and has recently sent considerable salvarsan to Dr. Hoeger—Tanunda joint mission festival, Appila, Murtoa, Sydney were some of the places visited. Addresses were also given at Immanuel Seminary at Adelaide and after the address the New Guinea candidates were interviewed. So far three have expressed their intention of coming to New Guinea. A fine meeting was held also at Immanuel College where there is an enthusiastic group with intentions of volunteering for our New Guinea mission field. At Freeling a group of young people in their annual rally made place for me on their already full program. At Callington was the meeting of the Women's Auxiliary and I spoke to them about our medical work and pointed to various opportunities for service.

Special mention should be made of my stopover at Murtoa in the state of Victoria. A former member of our Madang staff, Rev. W. F. Stahl, is pastor there. Murtoa has for many years been active in the support of our mission and it was a real pleasure to be able to speak to them, celebrating with them the seventieth anniversary of the founding of their congregation. Several of the former missionaries are living here, waiting for their permits to return to the field. We met with Schoettlers, Alts, Zischlers, Dr. Stuerzenhofecker, Schamanns, Zimmermann and reminisced about former times and discussed hopefully the future.

At Sydney we stayed with Rev. C. Stolz who has done so much to provide accommodation for our people passing through from the United States and Australia to the field. Over a hundred people had been expedited on their way to New Guinea. Pastor and Mrs. Stolz

together with some of their members have given assistance in the caring for some of our people who are in Sydney at present for treatment. We are grateful for what they have done for us.

Much ought to be said for the great work our Australian Board has done during the first two years of our getting established. Hundreds of letters have had to be written and hours have had to be spent in the interest of the mission. Then, too, other pastors in Queensland have been of valuable assistance for our mission. We are deeply indebted to them for their services. They have given of their time without remuneration, sometimes at the expense of their congregations.

Finally, I'd like to say something about the hospitality of the Australians. From the genial President-General, Rev. Johs. J. Stolz, D. D., right on to the rank and file of the laity, nothing seemed to be too much for them to do to make my stay pleasant. This, together with such a keen and well-informed interest in our mission, made my stay in Australia a very pleasant one. A sincere thank you to our Australian friends.

—SUPERINTENDENT JOHN KUDER.

SHORT TERM MISSIONARY TELLS OF WORK IN NEW GUINEA

ARTHUR FENSKE

In July transportation became available for our mobile equipment through the courtesy of the American Army. At this time three of us reconstruction workers also left Finschhafen for Madang to prepare for the cargo which was soon to follow.

The night of July 11 a cold wind was blowing and rain was coming down in sheets as we left for the ship in the mission truck. As I was boarding ship one of my faithful work boys, left behind because of work regulations, came to me with tear-stained eyes. All he could say was, "O master, sorry too much." His sorrow was not that he was going to miss his salary of \$2.50 per month. No, I think he felt we were brothers, one in

Christ. He felt as I did, that we would miss each other.

At Madang we took up our work with new enthusiasm. Word was sent out to the villages that we were here and needed boys, so the elders of the congregations picked out some for us. Bulldozers started rolling away the ruin of the war, filling in bomb craters and clearing away bush and jungle. Cement mixers poured out the mud for the new printing plant. It was indeed comical to watch the boys who had never seen a wheelbarrow, try to push them up a three foot ramp.

In October the rest of the reconstruction crew and 1700 tons of building materials arrived at Madang.

At the present time steel frames are being bolted together and set up to form the building for the new printing plant. Others are rebuilding the native seminary at Amron, constructing library and classrooms. Still others are working on the two homes and one large mission supply house in Madang. As you might imagine, this has ten of us whites and forty extremely unskilled native laborers well scattered about. I am glad to report considerable progress in the task of reconstruction.

MISS MUHLENHARD COMMISSIONED FOR SERVICE IN NEW GUINEA

Having been duly called as missionary to New Guinea, Miss Evelyn Muhlenhard of Mount Healthy, Ohio was commissioned in her home church, Trinity Lutheran, by Dr. Richard Taeuber representing the Board of Foreign Missions at special services held in the afternoon of Sunday, November 23, 1947. The local pastor, the Rev. Herbert G. Lisle, and the Rev. Charles L. Mullen of Dayton, Ohio, assisted.

Miss Muhlenhard will begin her active duties on the field by assisting with clerical work in the Mission's office at Lae. She is scheduled to leave for New Guinea together with other missionaries. The exact date of sailing cannot yet be given. Transportation facilities to New Guinea are still very uncertain and difficult.

—R. T.

NOTICE FROM BUSINESS MANAGER

A coin envelope with a dollar enclosed from Santa Ana, California has been received minus any information as to donor and purpose of gift. A postal addressed to me without any writing on the message side, postmarked Peoria, Illinois, has come to my office. If those concerned see this notice, please get in touch with me. Rev. C. Taubert, 423 Plum St., Fort Collins, Colorado.

SCHROERS RETURN TO AMERICA

Rev. and Mrs. Sherwood Schroer and their two small children, Robert Carl and Thomas George, arrived from New Guinea on November 12. Sickness forced these young missionaries from the field where Mrs. Schroer became ill. Failing to respond to treatment in the New Guinea environment it became necessary for her to return home after a brief hospitalization in Australia.

Since their arrival in America Mrs. Schroer has regained normal health for which we thank God. The field has sustained a great loss in the departure of these promising missionaries, for they were rapidly learning the native language and adapting themselves to their new work.

Rev. Schroer arrived in New Guinea on July 13, 1946 and was joined by his family on February 2, 1947. Temporarily he will serve his home congregation, Trinity Old Lutheran Church, Buffalo, New York, which is without a pastor.

C. EDWARD HARTUNG COMMISSIONED

C. Edward Hartung, an experienced printer, was commissioned for service in New Guinea November 23, 1947 at Christ Lutheran Church, Pittsburgh, Pa., by Dr. Theo. P. Fricke, Executive Secretary of the Board of Foreign Missions. Pastors E. Waxler, G. Hoffmann and L. Spoehr assisted at the service.

Mrs. Hartung and two children will accompany Mr. Hartung to New Guinea on the first available ship.

TOTOL SOLD

A cable from New Guinea has brought the good news that the *Totol* has been delivered to a buyer in Australia. The sale price equals the original cost of the ship plus improvement and delivery expenses.

The *Totol* was purchased by our mission in Noumea. When tested in the difficult New Guinean waters it proved unsatisfactory. It is well suited for the new role which it will play as a river boat in Australia. The field is considering the possibility of having a new ship constructed according to specifications which will meet the unusual requirements of island navigation.

The Sunday schools have raised \$40,254 of the \$50,000 goal set for the purchase of a new vessel. Special offerings during the Christmas and Epiphany Season are being requested in order to complete this important project of the Sunday schools before the Lenten Season.

PRAYER CORNER

Something happens when we pray,
Powers of evil lose their sway;
Sin, disease and fear give way,
Therefore let us pray.

Something happens when we pray,
Take thy place and therein stay,
Wrestle on 'till break of day,
Ever let us pray.

—SELECTED.

When a Christian prays something happens. This is not a pious wish nor a mere theory: it is an accomplished fact.

Moses prayed and something happened: the sea opened and Israel passed safely to yonder shore, escaping the oncoming Egyptians.

Daniel prayed and the lions in their dens denied their very nature.

Hezekiah brought Sennacherib's offensive letter to God's attention and 185,000 dead men became the tangible evidence that something happens when a man of God prays.

Something happens when we pray because God has guaranteed, "Ask and ye

shall receive." Prayer holds God to His promise. God's promises cannot be broken. Hence, when a Christian prays the devil trembles: he knows something is going to happen.

We want something to happen in our mission fields in India and New Guinea. We want the work of our men and women to bear fruit a hundredfold. The shortcut to success is prayer; in fact, it is the only avenue that does lead to success. May we therefore ask your intercession for the following missionaries during the month.

Your prayers for the following are solicited:

DATE NAME AND FIELD OF SERVICE
FEBRUARY

- | | |
|--|---|
| <ol style="list-style-type: none"> 1 Dr. and Mrs. Carl Doermann and family, India 2 Rev. and Mrs. Emil Hannemann and family, New Guinea 3 Rev. and Mrs. Arnold Maahs, and family, New Guinea 4 Rev. and Mrs. Andrew Mild and family, New Guinea 5 Rev. E. P. Helbig, New Guinea 6 Rev. and Mrs. H. W. Mayer and family, India 7 Rev. and Mrs. Ralph Goldhardt, New Guinea 8 Mr. and Mrs. A. C. Zimmermann, New Guinea 9 Miss Ella Walborn, R. N., New Guinea 10 Mr. and Mrs. Louis Winter, New Guinea 11 Philip Boerger, New Guinea 12 Mr. and Mrs. Herman Propp and son, New Guinea 13 Rev. and Mrs. A. Walck, New Guinea 14 Mrs. Adele Welsch, New Guinea 15 Rev. and Mrs. Paul A. Schulz, New Guinea 16 Miss Ruth Eberle, R. N., India 17 Rev. Karl Holzknecht, New Guinea 18 Mr. August Bertelsmeier, New Guinea 19 Miss Lillian Lange, India 20 Rev. and Mrs. Herbert Wolber, New Guinea 21 Mrs. Emma Radke, New Guinea 22 Rev. and Mrs. C. Schneuker, New Guinea 23 Mr. Harry Vorrath, New Guinea | <ol style="list-style-type: none"> 24 Mr. Leon Philippi, New Guinea 25 Mr. and Mrs. Frank Yetmar, New Guinea 26 Rev. H. Wagner, New Guinea 27 Dr. and Mrs. M. Schramm and family, India 28 Mr. Christian B. Jaeschke, New Guinea 29 Miss Mildred Monke, India |
|--|---|

NEW GUINEA COMMISSARY DEPARTMENT

Most of you know or at least have heard of Dr. Agnes Hoeger and the splendid work she is doing along the lines of her chosen profession on the mission field of our Lutheran Mission in New Guinea.

In recent letters she gave us some glimpses of this work and we are certain that these will interest our readers too. This is culled from one letter: "In fact, all around us it is very noticeable how the modern drugs are saving the lives of these natives. Penicillin is another of these wonder drugs that has worked so effectively in severe infections. The sulfa drugs save them from the dread pneumonia from which they suffer so much. Sulfa powder clears up the tropical ulcers faster than any of our old remedies. If science would only find an effective drug for tuberculosis, leprosy and elephantiasis, the lot of the native here as far as health is concerned, would be quite a happy one. We are treating a number of lepers, all young people, at the hospital at present."

In another letter she writes—"So far we have given 3300 injections of NAB or salvarsan. Fortunately the doctor—government—in Madang gave us 2500 ampules of NAB which, if we had bought it, would have cost the mission over 1000 dollars. And we need every bit of it for treating the yaws on this island (Karkar). The government medical staff hasn't enough men for patrolling so that is why the doctor let us have the medicine. I thank God for that generous gift—otherwise I could not have given adequate treatment and would have had to turn many away.

Simin, the doctor boy who has been with us for 12 years is the boss. He is also very good at giving the intravenous injections. He is one of our finest Christians. I am glad to have him for the influence he has on the three younger men we have as assistants."

Since Time has a way of marching on in spite of any effort to hold it back, we will face the challenge and get in readiness for another Christmas Cheer in-gathering and sending.

Permit me to make some suggestions for a more efficient manner of doing things. *Please* send your packages to the sending station in time for the packing which should get underway late in April. We make but *one* shipment a year; all of these gifts go by freight and what is not received in time for this packing must wait until the following year.

Please be sure to list the name of sending society, name of church and location of the same on your package as well as the name of the lady mailing the package for she it is who gets the receipt. We need this information for our report to the district secretaries too, which goes out to them from the chairman at the end of the year. The manager of the sending station benefits from this information and if you will send a copy of your report to the department chairman her work will be less when it comes to compiling her report. On this copy to her you need not list the contents of your package.

Another thing which needs stressing is the packing and listing of contents of the private packages. *Please* bear in mind that we *must* and this is really a *must* list all articles put in these packages. It is not necessary that you give us the value of the contents; what we want is the listing of every little thing. We will do the evaluation of these gift parcels when they are packed for shipment. We could accept the statement: "No Value" of something inside the package but the Custom's officials will not abide by such a statement and open up the parcel to see what is inside and then put on the amount of duty due them.

As stated in the last *Outlook* all of our Christmas Cheer is on its way; really, it

should be at its destination by the time you read this.

Late in November a shipment of kitchen and laundry equipment was to leave for Lutheran Mission followed by a supplementary shipment of those things which we could not obtain at the place where the first order was placed. Pray with us that all of these boxes may reach their destination safely; the contents are being eagerly awaited for the homes of our missionaries.

In closing we bring the list of our sending stations, old and new ones, as well as the names of their managers.

Dubuque, Iowa. Mrs. L. E. Kupferschmidt, 725 Hennepin St.

Pittsburgh, Penna. Mrs. E. Erickson, Christ Ev. Lutheran Church, Corner Orchard and Georgia Ave., Knoxville.

Oakland, Calif. Mrs. Stephen Hopkins, 7562 Mountain Blvd., Zone 5.

Meriden, Minn. Rev. M. Ackermann.

Will our Texas friends kindly send their gifts to the station in the West. This will help reduce freight charges on them.

Our leaflet, "Cast Your Bread Upon the Waters," can be had at any time by writing to the undersigned.

MRS. R. TAEUBER,
4683 E. Broad St., Apt. B.,
Columbus 9, Ohio.

WORKING INLAND

THE REV. ROLAND BRANDT

The news we have to share with you this time is different than that written previously. In the past few months we have been quite busy doing a very essential part of mission work—making trips into new territory. It is rather unusual to be doing this essential work here. Previously the inland missionaries were permitted to travel only in a very restricted area in the vicinity of the station. But last July the restrictions were lifted to a great extent and we can now travel about freely in this valley—the Wahgi valley.

On July 8 we went out for our first overnight trip. Since then I have been gone from the station about half the

time. That is including the two weeks in August spent visiting at our sister station, Asaloka.

On September 1 we left on a week long trip to visit the six evangelists' stations that were just recently established by former pupils of the Kerowagi station school. We did not go a very great distance. The area is heavily populated, so these stations are rather close together. Two days we didn't walk more than two or three hours.

Now for some comments and a bit of description which I wrote while on this trip. Sometimes it is hard to see what is accomplished by a trip like this. It is new work, of course, but I feel that about all that I am doing is to show myself and to distribute a bit of the mission's wealth in salt, razor blades, matches, knives, and hatchets in exchange for food and meat for our party. Sometimes it is pleasant. The people are glad to have a market for some of their surplus food. Sometimes it is definitely unpleasant, as for instance yesterday. A fight nearly developed because one man thought he had been slighted in the distribution of gifts for one of the stations.

A sort of carnival spirit prevails when we come to one of these stations. Word has been sent ahead that we are coming so a big crowd is gathered. The welcome follows a similar pattern. As soon as we are within easy hailing distance one or two leaders shout out what is no doubt an appropriate welcome and the crowd cheers. Then as we draw nearer two or more men make a dash for me, lift me up on their shoulders and carry me to the meeting place in front of the house where I will spend the night. In this welcoming process I receive a thorough handling, as my shirt and trousers plainly show afterwards. It would be interesting to get a movie sequence of one of these welcomes, but as yet no photographer has accompanied me on a trip.

After the welcome and handshaking there is a pause and the helpers and I retire to our separate houses. I am glad for this pause, because I'm usually quite tired. Then comes the inevitable purchase of food. I'm almost

convinced that the Papuans are the original Epicureans. They don't go in for numerous fancy and delicate dishes, but they surely do consume the quantities. Usually about 40 school boys and local Kerowagi men constitute our party. I haven't counted how many people bring food at the various stops, but I believe there are usually about 100. They bring sweet potatoes (the staff of life here), sugar cane, peanuts, corn, and various green vegetables. Some bring just three or four sweet potatoes or that many ears of corn, but some bring a small net bag full of food. All in all, it amounts to quite a mountain of food, but it is usually all gone by the time we move on the next morning. In addition we nearly always buy a pig and several chickens. I'm sure our boys seldom eat as well as they do while on one of these trips.

Is this Mission work? Well, it's contact with the people where they are. I don't think it can be denied that that is important. I could certainly wish that this work would have a more spiritual coloring, but I guess we can't expect these people "as new-born babes to desire the sincere milk of the Word." Such a visit, moreover, gives us an opportunity to tell the people at least a little about the Mission's purpose and reason for coming to them. They listen attentively and that is something. Our helpers do not know the language of this new territory, but some of our boys and men do, and usually we find a few boys in these new groups who know Pidgin English. So much for the comments en route.

An interesting side light on this trip was the local leaders, so-called Bossboys, who pointed out to me with all the fervor and persistency of a Chamber of Commerce secretary trying to attract a new industry to his community, suitable sites for aerodromes. The reasoning behind it, of course, is that an aerodrome means that planes will bring some of the things that these people so greatly desire. It certainly is unfortunate in many ways that their contact with the outside world is so limited.

There is one thing about these trips that gives me a real thrill. That is to hear the helpers and the school boys

singing hymns and conducting devotions in the several houses where they spend the night. Quite likely it is the first time that the air in those places has carried such strains, and that thought does give one quite a thrill.

While I go trekking about the country, my wife Amee and daughter, Mary Esther are the missionaries in charge of the station. They do a very good job of it. We are grateful that everything has gone reasonably well.

TEACHERS' INSTITUTE IN NEW GUINEA

THE REV. E. F. HANNEMANN

We had a teachers' institute the first two weeks in August. About eighty-four bush teachers came from all directions to "sharpen their knives." They needed such a retreat. Owing to the war years, when there were no assemblies, like this, many of the teachers were badly "bushified."

Besides secular subjects such as arithmetic, writing and geography, general knowledge and English, the heart needed its vitamins, too. Without a living religious faith there is no strength behind the Papuan knife. The age-old question still holds, "Simon, son of Jonas, lovest thou me?" In other words, if you do I will permit you to feed my lambs and sheep. If not, you better keep your hands off. This is a very important question in all education. Years ago our educators at home led our people into paganism. Now when some of our leading educationists see the importance of religion, they find that it is not very easy to lead the people back to faith in God. Yes, a firm faith in God is still the main thing in a Papuan's life. Without it he is not worth the food he eats. Teachers without a joyful and strength-giving faith in God are worthless, in New Guinea at least.

Some should-be teachers were not present. Too smart to be tied down to a teaching job. Some were present who had not started teaching. There were others present who were not so smart in school but who are doing good work because they have been faithful. Do not

think for a moment that I am polishing up a case for dumbbells. No, we have quite a few of the Madang "intellectuals" as well. They put life into the sessions. They gave inspiring talks to their fellow teachers. Their good work is evidence of continued self-improvement.

Most of the teachers went away quite glad to have been here. They bought books for their school: song books, Bible histories, readers. They also wanted to buy paper, notebooks, and pencils. But sorry to say we had none to sell them. We have received very limited quantities from Australia and the supplies from home have not reached us so far. It will be a welcome day when the slates bought in Switzerland arrive.

Many teachers have no blackboards. I applied at the District Office for masonite. But the Administration have none either, as much as they would like to help us out. So the only thing we could tell the teachers was to ask some of their village people to adz a board out of the anchor root of a big tree. With some black paint these boards can be converted into a "blackboard." We had a number of them before the war. Not bad.

One thing we tried to instill into our teachers was a more professional attitude than some are showing at present. It was recommended that each teacher have a study room furnished with a table, a few stools and a book shelf. That way he will have a place to work. For work he must if he wants to be a good teacher.

It may be of interest to you what the teachers are receiving by way of remuneration. The highest salary paid by a native congregation at present is seven pounds or about twenty-three dollars a year. Not much is it? Still we are not going to pay part of the teachers' allowances out of mission funds. That would not make for growth and a proper sense of responsibility. For years we have been teaching the Papuan Christians to stand on their own feet.

Tomorrow the Malaita is due. It is expected to bring 1200 tons of building material from Finschhafen. But what is that among so many stations. Amron gets only an assembly hall out of it. What we wish we had is a portable pow-

er-saw, so we could go out in the bush and saw timber for the needed building. We would not like to build another issue of bush schoolhouses and other bush buildings. Too much time goes into them in comparison to the time they last. Besides our building problems and a few other problems we are fine.

TOO GREAT A PRICE

GERTRUTH KETTNER

"Would you like to hear about our visit to Peddapariya?" the Bible Woman inquired as I returned to Nayudupet one day. Because of other duties, I was not able to accompany them, and I had, therefore, given them train fare to go to this village.

Previously, under the captions of "Their Hearts Burned Within Them" and "Won't It Be Tomorrow?" I told you about some women who were listening eagerly and wanted to know more about the Christian Way.

What the Bible Women told me now made me realize that they had considered the cost and found it too great a price to pay. It was a story we hear so often—the hindrance and fear of caste. They would be outcastes were they publicly to confess Christ, and they felt they would not have the courage to face that. The mother's request was, "Tell the Mismamma to remember my son, and to remember all of us in prayer."

May I pass that request on to you?

In speaking to a man one day about faith in Christ, he told me, "The social obstacles of caste prevent many people from acknowledging Him."

But we are not without hope. On Friday I spoke to an elderly catechist about the observance of some of the Hindu customs and festivals, and he mentioned that "jatara," the buffalo sacrifice to the goddess Poleramma, had not been made for many years in the surrounding villages. He said, "God is answering our prayers." And so we pray that this family and many others will have the courage to stand up against the fear of caste.

Truly, God is able to do exceedingly more than we ask or think.

IF YOU WERE A FIRE CHIEF

By DR. THEODORE A. DISTLER

My pastor once gave me this analogy. Suppose, he said, fire alarms were turned in almost simultaneously from a dozen different spots within the city limits and the fire chief would say to his firemen, "Let us all go now to one of these fires and concentrate all our fire-fighting energy and equipment on that; and when we have that fire safely under control we will go to the second; and so on, until the last of the dozen fires will have been extinguished." The newest recruit to the fire department would recognize that while the department was concentrating all its efforts on one fire, the other eleven would spread farther and farther until the whole city would be endangered.

The man who didn't believe in foreign missions because he felt that "we ought to clean up and Christianize our own country first, before we attempt to offer our religion to others," should recognize by now if we clutch the blessings of the Gospel close to ourselves, or wait until we have come close to Christian perfection within our own borders, something other than Christianity will have offered itself in the meantime to the waiting millions, and they will have followed some "false messiah" because we have failed to present to them the true One."

The restless millions wait

The light whose dawning

Maketh all things new;

Christ also waits—

But men are slow and few.

Have we done all we could?

Have I? Have you?

—CHINA'S MILLIONS.

NEW GUINEA MISSION WITH- OUT A SHIP

One of the missionaries whom we sent to New Guinea as *our* missionary, a trusting lad who had faith in the church who sent him, now sitting alone at a distant coastal station, cut off from the whole world by a lack of any form of communication except the written word which must be *carried* to him via foot messen-

If such thoughts did go through the mind of our missionaries, we could not blame them. It is true that the memory of the church is weak when it comes to remembering that we have a large staff of missionaries on the field and forgetting that they must be given the equipment to carry out the work we sent them over

there to do. One such piece of equipment is the FS Replacement Ship. Let's make a special effort this month to make a contribution to the boat fund so we can drop this subject in the pages of the February LUTHERAN MISSIONARY. Kindly use the remittance form below.

Help Fill the Box

[illegible]

SLIP A SHIP

into New Guinea mission waters

Enclosed please find my contribution of \$

Name

R. F. D. or St. No. _____

City _____ State _____

Make remittances payable to

MISSION AUXILIARY
423 Plum Street
Fort Collins, Colorado

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, Gudur, Nellore District.

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, Tirupati, Chittoor District.

Miss Ruth Eberle, R.N. 6-20-22/6-46, Renigunta, Chittoor District.

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, Venkatagiri, Nellore District.

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, Puttur, Chittoor District.

Rev. G. Horrolt, Lutheran Mission, Lae, New Guinea (no dates given).

Miss Gertruth Kettner 1-29-11/3-37, Nayudupet, Nellore District.

Miss Lillian Lange 8-4-22/11-17-45, Nayudupet, Nellore District.

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, Renigunta, Chittoor Dist., Madras Presidency, South India.

Miss Ruth Meyer 3-1-04/10-19-23, Gudur, Nellore District.

Miss Mildred Monke 6-10-12/12-4-38, Nayudupet, Nellore District.

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, Gudur, Nellore District.

Rev. Herbert Schaefer 8-22-24/7-2-1947, Mrs. Herbert Schaefer 8-22-24/7-2-1947, Nayudupet, Nellore District.

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, Rajahmundry, E. Godavary District.

Rev. Leonard Schulz 2-12-21/7-2-1947, Mrs. Leonard Schulz 11-19-24/7-2-47, Tirupati, Chittoor District.

Miss Margaret Stahl, 7-15-01/10-2-30, Gudur, Nellore Dist., Madras Presidency, South India.

Weiss, Rev. Wm. N., 1-15-08/6-2-37; Mrs. Wm. N. Weiss, 2-10-12/6-2-37, Kodur, Cuddapah Dist., Madras Presidency, South India.

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Madang, New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Madang, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Röss H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Röss Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-7-46, Mrs. Brandt 5-20-18/2-7-46, Mary Esther Brandt 12-12-45/2-7-46, Lutheran Mission, Kerowagi, via Lae, Kup, Chimbu, T. N. G.

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. and Mrs. Cyril Brumm, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Dr. Douglas Daechsel 9-26-20/7-2-47, Lutheran Mission, Lae, T. N. G.

Miss Doris Diemer, 12-11-25/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. Felix Doering, 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelberg, Mt. Hagen, T. N. G. via Lae.

Mr. and Mrs. Linus Eiermann, dates not stated, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. and Mrs. Wm. Flierl, dates not stated, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G.

Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

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Rev. John E. Hafermann 7-14-12/9-23-39, Mrs. John Hafermann 11-9-09/6-11-46, Lutheran Mission, Aeme, T. N. G.

Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G.

Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G. via Lae.

Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-7-46, Mrs. Heist 1-9-22/1-2-47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

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Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Madang, New Guinea. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliu, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajabiti, via Lae, T. N. G. Mr. Christian B. Jaeschke, 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Miss Jean Kammueller 3-4-26/10-2-46, Lutheran Mission, Lae, T. N. G. Rev. John H. Kuder, 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34, Lutheran Mission, Lae, T. N. G.

Miss Myra Lehmann, 2-2-24; (date of arrival on field not given), Lutheran Mission, Finschhafen, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/7-2-47, Mrs. Maahs 4-27-10/7-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs, 11-9-45, Lutheran Mission, Madang, New Guinea.

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Miss Erna Matthias, 11-15/08-8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

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Rev. Paul A. Schulz 1-10-20/?-?-?, Mrs. Schulz 11-12-23/?-?-?, Lutheran Mission, Bugei, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-?-46, Mrs. Sherer 4-28-17/10-?-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tscharke, dates not stated, Lutheran Mission, Madang, New Guinea.

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Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-?-46, Mrs. Louis Winter, 11-7-14/8-9-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolber, 2-25-19/8-9-47, Mrs. Herbert Wolber, 5-1-25/8-9-47, Lutheran Mission, Finschhafen, New Guinea.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. G. Schaefer 4-16-94/?-?-21, Mrs. J. G. Schaefer ?-?-21/?-?-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 6721 S. E. 77th Ave., Portland, Oregon.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-6, 418 Hill Street, Ann Arbor, Michigan.

From New Guinea:

Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota. Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger 6-2-28/10-?-46; Arthur Fenske 2-4-28/10-?-46; Mr. Harvey Hildebrand 1-1-87/10-?-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-?-47; Leon Philippi 1-19-27/10-?-46; Paul Toops 3-18-28/10-?-46; Harry Vorrath 2-18-29/10-?-46; Henry Voss 7-16-18/10-?-46; Clarence Wegenast 2-11-24/10-?-46; Frank J. Yetmar 5-30-89/10-?-46; Mrs. Yetmar 3-8-91/10-?-46; Douglas Kohn, 7-10-27, birth date; no date of arrival on file.

Herman Propp 8-8-95/10-?-46; Mrs. Propp 12-18-96/10-?-46; Richard Propp 7-2-30/10-?-46, Lutheran Mission, Finschhafen, T. N. G.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Sumner, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Muhlenhard 4-29-22.

BOOK REVIEWS

THE REV. G. J. ZEILINGER

Marval Jungle Boy, by Mrs. Gordon H. Smith, The Moody Press, Chicago, Illinois, price \$1.00.

This is a real missionary story about a jungle boy in French Indo-China. It is both interesting and instructive. These are chapter headings: Song and work in the jungle, Marval's home and play, Learning to weave, Marval hunter, The evil eye, Marval learns about coffee (and so does the reader), On elephant back, Things they saw and heard, Missionaries visit, Marval, Missionary.

The book is richly illustrated and there are nine full page colored lithographs in gorgeous colors. It would make a fine and acceptable gift for someone interested in missions.

CENTRAL DISTRICT PLACEMENT OFFICE

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The Lutheran MISSIONARY



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FEBRUARY, 1948

No. 2

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The Mission Auxiliary of the



American Lutheran Church

† IN MEMORIAM †

REV. GEORGE JOHN ZEILINGER
1875-1947

The Rev. George John Zeilinger, pastor, professor, author, editor, musician and foreign mission enthusiast passed from a life of kingdom service into the kingly reward reserved for him by his Lord late in December, 1947. Blessed be his memory.

It is with deep sorrow that THE LUTHERAN MISSIONARY brings this information to many readers who felt they knew Rev. Zeilinger from his writings in the LUTHERAN MISSIONARY. He was editor of this publication for seventeen years and for the past eleven years has been book review editor. His many friends and acquaintances join THE LUTHERAN MISSIONARY in expressing sympathy to the bereaved widow and children.

Rev. Zeilinger's biggest contribution, we feel, was to the cause of foreign missions. His mission festival sermons set many a congregation on fire for the work of bringing Christ to the heathen. As professor of Wartburg Theological Seminary, Dubuque, Iowa, at a time when the Iowa Synod was developing from a missionary synod into a synod with a mission, he was instrumental in interesting many a student of theology in the work of New Guinea. During these early years, too, he labored hard to awaken mission activity among the congregations of synod by his editing of THE LUTHERAN MISSIONARY. His imprint upon the foreign mission history of our church is deeply engraved. May the Lord raise up in our church many more whose hearts will be filled with as great a love for foreign missions as gushed forth from the great heart of the late George John Zeilinger.

CHRISTIANS stay that way by daily asking for forgiveness of their sins. But how many of us Christians ever ask God to forgive us for our stinginess toward Him? Stinginess, you know, is not a virtue, but a symptom of a heart diseased by sin. It is a sin for which we need forgiveness.

REST IN THE LORD

JEAN KAMMUELLER

The night was enveloped in its usual quietness when piercing cries of sorrow rent the calmness. The haunting moaning and wailing of the natives indicated that there was a death in the village. Again and again through the stillness the cries would break forth with the fortissimo strength of a hammer hitting its mark. Early the following morning confirmation of the death was brought by one of the villagers asking if we would care to be present at the funeral.

As Mrs. Scherle and I neared the native village the anticipation of witnessing our first native funeral lent a more than usual strained atmosphere. By now our experience with the natives had taught us not to expect the European "accepted" way, but rather to blend our thoughts and ideals with those of the natives and gradually attempt to understand them and accept their principles in accordance with their surroundings and environment.

The native lad who brought to us the news of the death in the village came to meet us as we entered the village and promptly led us through the village to a place where we joined other native women who likewise were going to the service. The group of women seemed cheerful and light-hearted; almost a sacrilegious gaiety. Only one or two in the group seemed to show any signs of bereavement, and even they would emerge from their cocoon of silence and enter into the laughter. As we neared the entrance to the cemetery, which was approximately two miles from the village, the group grew silent and entered into a more "churchly" spirit. Emotionally hypersensitive, the natives express great change in feelings within the space of a few moments and shed one mood in exchange for another much the same as one does a less-favorable garment for the more favorable. Their emotionality, even though variable, is as deeply sincere and as truly earnest as ours.

We entered the cemetery and could feel the very presence of God. He saw

what we beheld—a native people wrapped in grief and presenting one of their family to their Savior. God's love for His people which manifested itself so clearly in the giving up of His only Son to a cruel death for the sake of His unworthy children's salvation, was now the same love which would mend the broken hearts and guarantee a "home" beyond. The field of white crosses pointed heavenward and recalled to mind the suffering and death of One whose body had hung from such a cross but whose triumphant resurrection had defeated the purpose of the cross.

*O death where is thy sting?
O grave where is thy victory?*

The natives sat on the nearby graves and the ground for the service. In like manner we were told to sit down on one of the graves. Some graves are enclosed by a cement encasement which rises about three inches from the ground. During the war cement was not available so they used old bottles they found after the army left or boards. The middle of the enclosure is filled with small stones. Flowers and smaller shrubs are planted between the graves and the grass is cut and kept neat. It was quite a twist for us to sit so close to the ground since we could not adjust our long legs as easily as could the natives. To say it was uncomfortable sitting in this position would be a gross understatement, however the service so completely captivated us that our aching limbs were not thought of—that is, until we tried to stand.

Placed directly in front of the open grave was the casket. It was a crude wooden box wrapped neatly in two white laplans and pinned securely with safety pins. (Safety pins are a valuable item in the life of the native.) The service was opened with a hymn following which the native pastor Ruben said a few words committing the body to the earth and the soul to God. A language so different from English, hymns so peculiar to the European ear, and yet one common belief.

The casket was then lifted by the

six native boys so delegated, and while the congregation sang a second hymn an attempt was made to lower the casket into the grave. The first try was unsuccessful since the grave was a little too short. A second try proved to be nearly as impossible as the first. Taking a shovel from nearby one of the native pallbearers jumped into the open grave and began to loosen enough dirt from the sides thus permitting the casket to fit. After the body had been laid to rest, a few closing remarks were made by the pastor. As the dirt was placed over the casket enclosing the body forever in eternal sleep the closest relatives came and sat next to the grave. The crowd began to move and stir and soon dissembled.

Throughout the entire ceremony the air was punctuated with sobs and cries. It was fortunate that my position was such that I could hide my emotion behind the back of the person sitting in front of me. Beneath the soft blue skies God was witnessing the homeward journey of one of His many children. It was one of *our* friends whose life was now safe and secure in the hands of God. The native was the mother of the house-boy who served at Malalo station when Mrs. Scherle first arrived.

Had everyone in the States been able to behold such a service, I am sure it would be hard for them to ever feel free to face God with an open conscience, knowing that such simple devotion to God is found in our New Guinea natives. When the incident at the graveside which necessitated a slight delay in the service was found necessary, the natives knowing only the purpose for which they were assembled did not express embarrassment, surprise, nor did one smile occur on the faces of these people. This was a service without the dramatic precision and void of the superficial pomp so firmly infected into our religious life.

And so, with a love as pure and unshakable as the love of a child for its father and with an unyielding faith, the natives laid one of their clan to "rest in the Lord."

A FINAL MESSAGE FROM YOUR MISSIONARY, SHERWOOD SCHROER

The course of our lives has been suddenly changed in the past months, and it is difficult to know what to write. This will have to be the last of my missionary letters; and what was so enthusiastically begun is not easy to end. Sickness forced us to give up our foreign mission career when it was well under way. Now we are so recently returned to America that we are just starting to get used to the fact. At any rate, we have learned from experience a lesson taught long ago by the prophet Jeremiah when he said, "O Lord, I know that the way of man is not in himself; it is not in man to direct his own steps." The worldling tries to deny God's truth by reasoning that Biblical writers did not live in an atomic age, and even Christians are tempted to give God a lesser role in their lives. But our self-centered thinking is faulty and it drags on to weariness and many words. Let Proverbs 20:24 settle the issue: "Man's goings are of the Lord; how can a man then understand his own ways?" We ought chiefly to praise and thank God that *His* guidance never fails, for by ourselves we would only go to destruction.

My family and I were a pathetic little group when we left our mission house at Lae one morning in September. We were only one family of the many missionaries who work in New Guinea, yet despite the illness that made us leave we couldn't help feeling indispensable, and that made things worse. We got over that feeling, of course, and now our chief concern is to establish ourselves again into the work and life of a parish here in the homeland. The Lord has favored us with a return to normal health, and if it is His will we shall be able to serve many more years in the Church in America.

The strength to organize anew the mission work in New Guinea is continuing under God's faithful guidance. The foundations of Christianity set there by earlier missionaries are being used to good advantage. I believe that before this 20th century is over we shall hear a

New Guinea Lutheran Church tell its spiritual mother in America that it is ready to stand alone. My chief concern is that by that time there will still be a church in *America*. If there isn't you can be sure the Christians of New Guinea will come to us without delay, for they are missionaries.

So let us remember those Christians in New Guinea. They are our children now, just as we not long ago were children of the church in Europe, but if we do not guard our heritage more carefully the Light of Christ may have to come from the Pacific Islands rather than from us. Whatever happens, however, to preach the Cross of Christ in season and out, to all the world, must be our major concern. That is the way of the Lord and it will never change. I am sorry this is the last of my missionary letters, but it is good to be working among you again instead of away from you. God be with you all.

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NEW GUINEA FOOD FESTIVAL

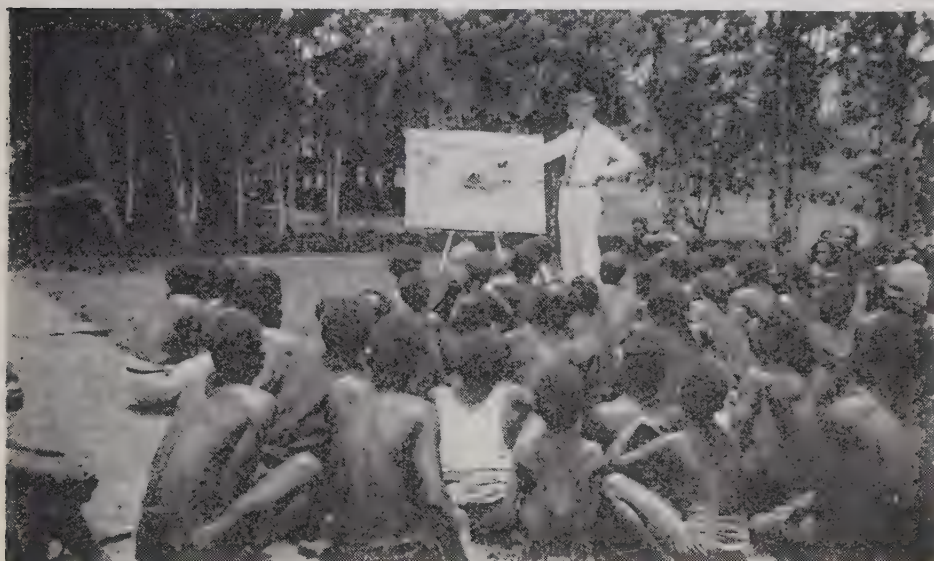
REV. ROLAND BRANDT

Recently one of the nearby tribes had a big food festival. Previously another tribe had given a festival for them and now it was their turn to give one. They made a huge pile of food, taro, peanuts, pandanus, bananas, various other fruits and vegetables, and also many small game animals and birds. I'm sure it is no exaggeration to say that this circular

pile of food was at least thirty feet in diameter and about three feet deep. In connection with the festival there is quite a bit of dancing. The men and boys and young girls decorate themselves in all their finery. They do have some very beautiful feather headdresses. When the dancing is finished, then the head man of the presenting tribe makes speeches. They say something to this effect, "We owe you this feast, but you became rather impatient, so we didn't have time

VISUAL EDUCATION IN NEW GUINEA MISSION WORK

REV. A. C. FRERICHS



A great forward stride was made in the field of visual education in New Guinea when a flannelgraph from Christ Lutheran Sunday School, Monterey Park, California, was put into service. The picture of Samuel and Eli has been shown in 36 villages. Within the next few weeks it will be shown in another twelve villages. Everywhere the natives are greatly interested. At the close of each demonstration, the group is asked which of the two roads they will choose, the road Hophni and Phineas chose, or the

one taken by Samuel. Each village expressed preference for the way of life followed by Samuel. One boy said that he had heard the story of Samuel in school, but seeing the picture of the characters made the story real to him, and now he understood it.

The flannelgraph has been carried up steep mountain slopes, has been held high while crossing roaring rivers, and has been wrapped to protect it from driving rains. It is another treasured means of spreading the Gospel.

to get as much food together as we'd like to. We hope you'll be satisfied with *this little bit*." Looking at that mountain of food, I felt there must be some sort of humor involved. Then the recipients have to respond. As they speak they run back and forth in front of the group. Running and shouting as they do, it must be rather hard work, but, apparently, that's the duty of the head men. Then comes the actual presentation. Those who are giving call out the names of those who are to receive. With all that food this part of the festival takes several hours. At this particular festival the presentation began at 3:00 P. M., and when darkness fell they were not through, but had to finish the next day.

I do not know the significance of this custom. It appears to be just the big social event of the year, but if I continue to study it, I may find that it has a deeper significance.

YES, YAWS KEEPS A MISSION DOCTOR BUSY

DR. AGNES HOEGER

Yaws, yaws, and more yaws—that has been my chief occupation and preoccupation since February when I came to Madang as the traveling doctor. I have spent some time with each of the congregations—Ragetta, Amele, Nobonob and for the past two months on Karkar Island.

Yaws is a contagious disease, usually contracted in childhood. Typical small to large, smelly lesions cover any or all parts of the skin. The child with this disease loses weight and complains of joint and bone pains. Without treatment the lesions last for months. Later stages which appear months or years later are painful callouses on the soles of the feet and swollen and painful bones.

Karkar Island is about 40 miles from Madang. It has a circumference of 50 miles. The population consists of 9,000 natives and about 15 whites. On one side of the island there is a large extinct volcanic crater about 4,500 feet above sea

level. The native medical assistants and I worked a month on either side of the island with a schedule for the 50 villages so that each case of yaws had an opportunity to get a course of four injections of nearsphenamine which normally effects a cure in the early cases. In these two months we have given 7,700 injections; both intravenous and intramuscular.

The natives are grateful for this wonder-working treatment for yaws. It transforms their weakly, sickly, sore-covered children into healthy and happy ones. It is amazing what a change takes place in only a month's time after four injections. Those who suffer from the later stages of yaws—painful callouses on the soles of the feet or swollen and painful bones are usually relieved of their severe pains after the treatment. A doctor-boy as the government native medical assistants are known, from the other side of the island visited me today and reported that the adults in his village were happy to be able to work after their treatment because painful feet and bones were no longer hindering them. Because of the inadequate treatment or lack thereof during the war years, there are ever so many cases of osteo-yaws as these painful and swollen bones are called. There are also many cases of deformed faces with the complete loss of the nose and deformity of the jaws and mouth.

Along with this mass treatment of yaws we are also introducing health education. Every morning when a new group assembles they are told that this disease is contagious; that they should not let their children play with children who do not have the disease and besides they must adhere rigidly to the daily bath in order to wash off any microbes that they may have contacted during the day.

This "bath every day" is quite a problem. The baby is usually kept clean because the mothers find that the baby sleeps better after being washed. But the older the child gets the filthier he is. There isn't much discipline and if the child doesn't feel like bathing, he doesn't. The men, too, are usually clean because they don't have to work too hard and

still have energy at the end of the day to walk to the creek one-half to one mile away to take their bath. But the poor mother who has been working in the garden all day and at four or five o'clock drags home netsacks full of vegetables, the firewood, and a baby; besides the cooking of the main meal still ahead of her hasn't any energy left to bathe herself or force the children to take their bath. As a consequence we have yaws and plenty of it. One teacher told me that he told his wife that she must bathe herself and the children every day; to which she sarcastically replied, "So you want me to be like the white people?"

Besides why should they believe what we tell them about the cause of disease when they sincerely believe that illness is caused by some moral lapse or sorcery? Why should they have to bother with a lot of work with sanitation when it has no connection for them with illness. I was amazed at some of their beliefs and disgusted with myself for not knowing the native better. For many natives the enlarged spleen of the child has no connection at all with the repeated attacks of malaria but is thought to be due to some disagreement of the parents just before the child was born. If you are ill just once that is quite natural but if you are ill repeatedly or your sickness is a severe one then someone must be making sorcery or may have poisoned the food you ate. If a child is sick all the time then surely either of the parents have committed some hidden crime. Recently I attended a man with pneumonia who had pain over the lower ribs and he was convinced that his illness was due to some poisoned food that he had eaten at a festival the week before.

We had three conferences with the 50 village doctor-boys of Karkar Island. We explained the cause of hookworm, yaws, pneumonia and malaria; showed them the organisms causing them through the microscope and explained to them why sanitation would eliminate these diseases to a great extent. Health education will have to be intensified for several generations before the old is uprooted and the new has taken its place.

Both the government and the mission are training native medical assistants who in turn will educate their own people.

Three of our trained medical assistants from the Amele Hospital are now working with me while on Karkar Island. The chief of these is Simin who has been with us in the medical work since 1935. He has good judgment; is cautious in his diagnosis and treatment; besides being a fine Christian character. If we had 50 such young men among our congregations the health status of the people would change in two decades.

The more closely you live with the Papuan and get into his everyday thinking, the more you realize that this Christian Church is still very much in its infancy and must be nourished and fed by the Mother church for years to come. They have come a long way from their heathen ways but there is still a long road ahead. Friends, pray for this young Christian church; also pray for us missionaries so that we do not get lost in the many small and often annoying details of our daily living; so that we do not lose the vision of the "one thing needful"—bringing the Papuan to Christ.

NEWS FROM THE BOARD OF FOREIGN MISSIONS OFFICE

DIEMER COMMISSIONED

Pastor Max Diemer, who graduated from Wartburg Seminary last May, was commissioned as missionary to New Guinea in his father's church, St. Peter Lutheran at Richfield, Iowa, by Prof. Dr. A. A. Jagnow on Sunday, Nov. 30. Pastor Max Diemer's father, Rev. H. G. Diemer and Pastor Wm. Uhrig assisted in the commissioning.

Missionary Diemer and wife and child left for New Guinea early this year.

SCHAEFERS SAIL FOR INDIA

Rev. and Mrs. J. G. Schaefer and son, James, sailed for India on the *Marine Swallow* which left San Francisco on November 28. The ship is scheduled to arrive in Madras on Christmas Day.

The Southern Conference of the California District had a farewell service for the Schaefer family at the Lutheran Church of the Good Shepherd in Los Angeles on Sunday, November 16. The President of the Conference, Rev. Geo. Busdiecker of Santa Ana, preached the sermon to a large attendance.

The Women's Missionary Society arranged a social hour following the service, at which time gifts were presented to the departing missionaries. Neighboring pastors and congregations joined in bidding the Schaefer family farewell.

FORMER FINSCHHAFEN MISSIONARIES BEING REPATRIATED

News has reached the office of the Board of Foreign Missions informing us that a number of missionaries formerly serving on the Neuendettelsau Field in New Guinea but interned in Australia since the beginning of World War II are being repatriated by Australian government. They left for Germany from Fremantle, Australia on the S. S. General Heintzeman on November 29 and are expected to arrive at their destination during the latter part of December.

The group consists of missionaries Rev. M. Baer and family, Sister Sofie Bezler, Mr. and Mrs. Doeblner, Revs. Geo. Pilhofer and Methsieder, Miss Minna Strauss, Mr. Hubert Stuerzenhofecker and family, Zischler and family, and Messrs. Guth and Habenstein.

Fortunately the government permitted other missionaries with children who had been released from camp some time before to remain in Australia for about five to six months. This has the advantage that the families with children will not arrive in Germany during the winter.

By the way, this offers an extra opportunity for some Christians in our country of plenty to assist Neuendettelsau in the support of these their mission folk with some C.A.R.E. packages.

We are thankful to know that at least some of the interned missionaries of Finschhafen have been permitted to return to their former field in New Guinea. This is of uttermost importance to the work itself, but also serves to encourage

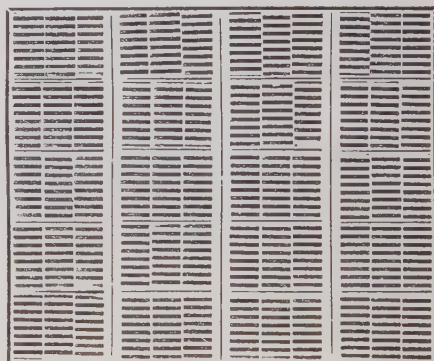
the members of their former congregations. So far 11 of the interned missionaries and the wives of two missionaries who died during their detention in Australia have entered mission work on the Finschhafen field.

"SLIP A SHIP" FUND COMPLETE

As you will see, the box below is full. The "Slip a Ship" Fund has been completed. To all who took part in making this project a success the Mission Auxiliary wishes to say a hearty "Thank You."

Until another project is announced may we urge you to send your contributions marked, "For where most needed," and our treasurer will remit the money received for the most urgent need of the moment.

The Box is Full!



If nobody smiled and nobody cheered,
And nobody helped us along,
If each, every minute, looked after him-
self,
And good things all went to the strong;
If nobody cared just a little for you,
And nobody thought of me,
And we all stood alone in the battle of
life,
What a dreary old world this would be!

DRIFTING is easy, but it gets you nowhere. Just living is not difficult, but it gets you *somewhere*—somewhere you'll not like. Purposeful living, although not easy, pays big dividends.

NEW GUINEA NEWS

(Gleaned from *Lutmis Staff Reporter*)

CONFERENCE MEETS

Jan. 20 to 28 the New Guinea Lutheran Mission Conference met at Finschhafen. Rev. Mild delivered the confessional and Rev. Wm. Flierl the communion address on the opening day. The Pastors Frerichs and Schulz served as preacher and liturgist, respectively, at the conference service held on January 25.

NEW ARRIVALS

Hermann Radke arrived by plane November 4, Rev. Metzner November 15, Mrs. S. Lehner by ship December 13.

BIRTHS

Rev. and Mrs. Schulz had something special to be thankful for in Thanksgiving month—the arrival of a daughter, Paula.

Thomas Roland Brandt put in his appearance in December to help his mother and dad missionize New Guinea for Christ.

KATE TESTAMENTS

The *Montoro* brought nearly 4,000 Kate New Testaments. The native congregations of the Kate speaking area have been patiently awaiting this shipment.

RECENT VISITORS

Dr. Cappel, Professor of Linguistics, Department of Anthropology, University of Sydney, while on a linguistic survey, called at several of our mission stations.

Rev. W. Rainey, Commonwealth Secretary, British and Foreign Bible Society, visited some of our stations. He reported that the Jabem testaments have been printed and are now in the bindery. He encouraged the mission to translate the Testament into additional vernaculars.

FAREWELL ADDRESS FOR
MRS. F. EDWARD PIETZ*

REV. M. F. AMELUNG

Matthew 28, 19-20. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.

Again you are leaving your daughter and your friends; your mother and sister. Your going may give the unknowing the impression that you do not care for your relatives and friends, but of course you do. Heathen, seeing the early missionaries coming to them once said, "You must have wonderful parents who let you come to us."

Tonight I want to speak to the assembled friends upon the theme, "What a Missionary Knows."

A missionary knows what it means to bid farewell to father, mother, sisters and brothers and to a host of other relatives and friends. He knows what it means to cut short his education and the valuable friendships he has made and upon which he could have built his future. He knows what it means to have all these things and the advantage of all modern improvements of civilization wiped off the blackboard of his life in one sudden, cruel stroke. A missionary knows the sudden jarring impact of a heathen land. No one has invited him to come. Almost all heathen would rather go on in sin and immorality than have some one teach them otherwise. The missionary who has been thinking in terms of white ever since he was old enough to behold himself in a mirror, must now begin thinking in terms of black, yellow or brown, depending upon the land in which he is to labor. His mother-tongue must now be painfully switched over to the staccato of the Kingdom of Kimonos, to the singing of the Dragon Kingdom, to the guttural

"AFTER SEEING New Guinea I can see that we at home have much to learn about living our Christianity."—HERBERT A. HONEBEIN.

*Pastor Amelung delivered this address at a farewell service held at Parkston, S. D., for the wife of our Missionary Pietz who had preceded his wife to New Guinea two years ago.

language of the pigmies or to the rhythm of the Spanish-speaking lands. He must master this new language, not to line his own pockets with silver and gold, but that more souls may be won for the kingdom of God.

The abrupt change in climate and its inevitable reaction on the system, the natural mental strain that comes in the transition from the customs of one nation to another, the embarrassment that follows the first efforts to speak an exotic language, these are some of the experiences that form the background of the missionary's life.

And homesickness is a common ailment among missionaries. To be surrounded year after year with superstition and darkness, with the lack of Christian fellowship which we so often neglect and more often take for granted, the thoughts of aging parents over on the white side of the world: these are forever sapping the vital energy of the missionary.

Did you ever bury a son or daughter in the jungles? But our missionaries have. Have you ever fought evil spirits or men filled with a demon? Our missionaries have. Did you ever walk into a village where no white man ever walked before and where the name of Jesus has never been uttered? No? Well, our missionaries have, and they are still doing so.

The missionary knows what it means to say good-bye to his children to leave them at home for education while father and mother return to heathen lands to help civilize, to help educate and to help save some one else's children. "Unthinkable sacrifice," you say? Yet these are the things known to missionaries and to their children. In the business world a man is generally paid what he is worth. The clergy receives its higher salary, generally speaking, with the years of experience, but this is not so with the missionary. The remuneration of the missionary does not increase with his efficiency and experience and does not depend on the size of his parish. Yet the missionary goes on faithfully doing the work of an evangelist working not for

men, nor for great salary but rather for the cause of his Master, Jesus Christ. A missionary knows the keen disappointment of passing through sometimes a whole year without receiving a letter from those whom he counts among his dearest friends. (Of course, we will be writing to you every month, was the promise many gave at the farewell.) They have not forgotten you, (Oh, no) but they just don't think to sit down and write you a real newsy letter. To one far from home there is no emptiness like that of an empty mail box. I can say this again—no emptiness like that of an empty mail box. Let us remember this today and not forget it throughout the ensuing years. Let's write to our missionaries.

There is one thing more known to the missionary and this is known only to missionaries. It is the unspeakable ecstasy that fills his heart on seeing the light of the Gospel break in upon men who were born and who have lived their lives in darkness. To see heathendom light its spiritual candle at his lamp without depriving him of any flame—yes, this is the time when all the hardships, all the care, all the suffering is counted as naught, it is a time when mere money could not reward, that rarest diamonds could not buy.

And this opportunity shall be yours. As a missionary you will have opportunities to teach by precept and example what it means to be a true child of God.

To be able to tell heathen men and women, boys and girls of the Christ child of Bethlehem and to see the light of understanding and of faith lighten their eyes will be an everlasting joy to you for which you will always be ready to bring every needed sacrifice.

May God bless you. Amen.

NOW THAT IMPERIALISM has liquidated itself in India the Christian Church is faced with the greatest challenge of its history. No government will long survive that is not motivated by the principles of Christ. India must be evangelized now!

MARCH PRAYER CORNER

Your intercession during March is asked for the following missionaries serving on foreign fields.

NAME AND FIELD OF SERVICE

DATE

MARCH

- 1 Rev. and Mrs. Waldo Egbert, India
- 2 Dr. and Mrs. Theo. Braun, New Guinea
- 3 Mr. and Mrs. Eiermann, New Guinea
- 4 Rev. and Mrs. Doering and children, New Guinea
- 5 Rev. and Mrs. H. Hannemann and family, New Guinea
- 6 Rev. and Mrs. Luther Heyde, India
- 7 Rev. and Mrs. Martin Helbig, New Guinea
- 8 Rev. and Mrs. Wm. Flierl, New Guinea
- 9 Rev. and Mrs. F. E. Pietz and family, New Guinea
- 10 Rev. and Mrs. C. W. Oberdorfer and family, India
- 11 Rev. G. O. Reitz, New Guinea
- 12 Mrs. Wacke, New Guinea
- 13 Mr. and Mrs. Emil Wagner and children, New Guinea
- 14 Mr. and Mrs. David Rohrlach, New Guinea
- 15 Rev. and Mrs. W. F. Fritz and children, India
- 16 Mr. and Mrs. C. Brumm, New Guinea
- 17 Mr. D. Daechsel, New Guinea
- 18 Doris Diemer, R. N., New Guinea
- 19 Rev. and Mrs. F. A. Scherle, New Guinea
- 20 Mr. and Mrs. E. Tschärke, New Guinea
- 21 Rev. and Mrs. J. G. Schaefer and family, India
- 22 Rev. and Mrs. Wm. Oberdorfer, India
- 23 Mr. and Mrs. H. Hildebrand, New Guinea
- 24 Henry Voss, New Guinea
- 25 Chas. Pfarr, New Guinea
- 26 Mr. D. Kohn, New Guinea
- 27 Mr. David Krueger, New Guinea
- 28 Mr. A. Fenske, New Guinea
- 29 Mr. Paul Toops, New Guinea
- 30 Mr. C. Wegenast, New Guinea
- 31 Rev. and Mrs. C. D. Schwan, India

MRS. RADKE IS BACK AT HER CHINESE SCHOOL IN NEW GUINEA

Before the war Mrs. Radke, wife of the *Total* captain, Theo. Radke, who lost his life during the war, taught school for Chinese children in Madang. She returned to take up her work where it was interrupted by the war. She writes:

When I first saw my Chinese friends, I got a shock; how changed they were, signs of suffering on the face of each. We had a common sorrow. Their loved ones who were casualties of the war had meant much to me, and Mr. Radke had endeared himself to them by the way he assisted them in time of distress. All praised him most highly. So the happy meeting had a sad tone.

After some months my boxes finally arrived. After unpacking them I made bookcases and tables from them. The taking apart was the hard job. The tables are a bit wiggly but as long as I am alone they will do. At least I furnished my own house. I bought some chairs that came from Hongkong, but my dining chair is still an old box, also for typing, etc. Now we have good beds. At first I thought I was dreaming and had to feel of the bed to make sure it was really there. I breathed a prayer of thanks every night when going to bed all tired out. My school is progressing very well as far as I can see. I have 22 pupils by day, two of which are deaf and dumb. I have never taught such children before and know nothing about it but I do for them what I can. Lately I teach two of my former pupils at night; they work by day. They grew up during the school-less years, while we were on forced furlough. I enjoy this work but notice the drain on my strength. These last weeks is the first time that I am without an infection somewhere, on legs or arms, since I have been here. Twice I was ill with fever. However, I did not miss many days from teaching. Otherwise I have been feeling very well right along. There are not many mosquitoes in this particular spot so I did not have to take a great lot of quinine or atabrin. My food supply has been very good. The

Chinese community has assisted me a great deal in that respect, at times too much. It then became a burden to preserve the surplus, especially the meat. I teach six days out of a week and that leaves very little time for other work. I have no native help because I am situated so that it would be unpractical. I do all housework myself. I have not worn an ironed dress since I have been here. I have no iron and besides I would not know where to fit in an hour for ironing. Our luggage had to be sent by freight from Australia and one of my suitcases was banged so badly that the lock broke and a great part of the contents stolen. Some very valuable articles, too; I miss them every day. Otherwise things arrived in good condition. I was glad to have some dishes again.

During the seven years I taught the Chinese school before the war I often wondered whether it was really worth while to cross the Madang harbor day after day just to teach a few children, when there was so much other work I could have done. Today I know it was profitable. One of my former pupils is now an active worker in our mission hospital and accomplishes as much as any worker from home. He is a most sincere Christian and has the desire to become a missionary and carry the Gospel farther among his own people. When his attention was called to a certain Psalm just before his baptism, he said that he had prayed that Psalm every day during the war. I gave him Dell's Senior Catechism and he read it from cover to cover almost in one sitting. He said it was a most interesting book. Religious books seem to simply fascinate him. He says he can read them all night and never get sleepy. It was glad news for me to hear how just these boys and girls that I taught found comfort and strength from their Testament, Psalms and Hymns. This same young man, although still in his teens, was chosen by his group as their spokesman during their imprisonment and trials. The widowed mother was displeased and said that there were plenty older men to take this responsibility, that it was too great for her young son.

To this he replied that whatever duty was imposed upon him he must carry out to the best of his ability. If it meant his death, what of it. All would be well. He was often marched about with the point of a sword at his neck. An example of Christian courage. How many hours have I sat listening to all the various tales of these people's experiences during our absence from the field. During the past months a group was baptized and others wish to be in the near future.

Another former pupil has the post office at Madang and at times serves as typist to the District Officer here. She was 11 years old when I started her in the 4 R's, reading cat, rat, mat. The six years with me has been the only schooling she has had, the rest she picked up by herself with some assistance from A. N. G. A. U. All the children remember many of the songs I taught them before the war from the American Lutheran Hymnal. I was surprised. One girl had buried her American Lutheran Hymnal because it was too heavy to carry along on their marches and later dug it up. With this hymnal I started this year's singing since my things had not arrived. The Testament I had given her for Christmas that last year she carried with her by day and slept on it at night. While prisoners they slept just anywhere in the open air, rain or no rain. One girl was mentally deranged when I arrived. I suppose from all she had suffered. But now she comes to school again and does good work. We are about seven miles from Madang, but I think by March or April we shall all be back in Madang proper. These people are building their permanent houses now at the old site of Chinatown, Madang. May God bless the new beginning!

Living in this Chinese community as I do now I do not have the close contact with the natives that I had before the war; I miss that. I also do all my own housework and have to tell myself that I am not directly influencing any native. When I get back to a mission station that may be somewhat changed. I cannot explain the feeling when I attended the service with the people with whom

my husband and I had worshipped the last nine years of my stay in New Guinea. The people seemed struck with awe when they saw my white hair as I took off my hat. The men of this congregation had nearly all worked with my husband on the ship at some time or other. Our loss was a common one. They were much devoted to him. One man said to me, "You lost your husband and a bomb killed my wife. We are both old now." When I say I am not quite as energetic as before, they reply, "Why of course, you are old now." Quite a compliment. I thought I would visit the villages often but I am simply tied down too much. Am thankful I could work full time the whole year except while having fevers.

AFTER TWENTY-FIVE YEARS

REV. A. C. FRERICHS

Binemarian is the first village you reach when you leave the Markham Valley and go westward toward the inland of New Guinea. A quarter of a century ago the late Missionary Lehner saw this village on an exploratory trip. Other missionaries and native evangelists followed him. Through them Christ was visiting the Binemarian. However, they persecuted Him as many others had done before. They stole His food, shot arrows at Him and burned His houses. But Christ, working through men, persevered, and last year, October 12, twenty-nine men and women dressed in white came forward and bowed before an outdoor altar. A cross pierced by an arrow was held erect by a long bamboo which contained the water for baptism. While a hymn was sung, the water poured from the cross and filled the baptismal font. Each one heard Christ's Name, the name of the Christ whom their fathers had persecuted. That Christ was now claiming them as His very own. Many said that Christ was in Binemarian that day even though they did not see Him with their natural vision.

Two weeks later we traveled seventy miles to the northwest to Rihona, where the second class was to be baptized. A large crowd of representatives from ev-

ery village was there. Forty-two men and women came forward that day to be joined to the family of Christ. After the baptism, the headman of the village came forth and placed forty-two shillings, \$7.00, on the altar and said something like this, "This is a small gift of material things. We are also giving three of the young men of our class to do home mission work. Himinau and Saijce will go to Komperena (forty-five miles from their home). Siwi will go to Tebenofira. The rest of us will work in our own neighborhood."

As I write this, the three men are building their homes in the two villages mentioned above. After that job is completed they will return to get their families. There are only twelve young men in the class of forty-two, of which three became missionaries. The Rihona village has set a precedent for the other Kafe villages. If they follow the Rihona example sufficient missionaries will come forth from the 15,000 Kafe natives to evangelize the area between us and the Papuan border to the south. God be praised for what He hath wrought in Rihona.

STILL "ON THE WAY"

REV. A. MILD

Nearly four and a half months have gone by since we left the U. S. A. yet we are only still "on the way." Although we arrived at Lae, New Guinea, on April 28, we have been living for a while here and a while there.

Upon our arrival at Lae, I immediately went to Finschhafen where I worked for two months dismantling buildings. It is really surprising how little lumber there is in a large temporary building which can be used in building our permanent station houses. My family followed several weeks later and then we lived at Heldsbach. About July 1, I left for Mading. From there I proceeded to Amele where my family is to live until I can erect a house at Bunabun. At Amele things were not in the best of condition. Rev. Hafermann had done some repair work on the old bombed out mission

house. The roof keeps most of the rain out and one room is fairly mosquito-proof. I did repair work for several days and then proceeded to Madang with 40 boys to bring supplies for building and food for the family when they arrive. But to my surprise the family had come via the *Total* and was in Madang. It was a hurried trip to Amele again. The children were carried on stretchers—but my poor wife had to walk. She only had a pair of worn out shoes to wear (our baggage had not yet arrived from Australia). Her feet were all blistered by the time we arrived on the station. Three days later I had to return to Madang.

We loaded the *Total* and were off for an adventurous trip to Finschhafen. This is the south east season and we had to buck strong currents most of the way down.

This last week I have been hauling the lumber which I gathered previously and I stacked it on the dock for loading. I also brought Rev. Schulz's materials down. When the *Total* returns from Lae, we will be off for Madang.

I still have no immediate prospects of getting to my station. There is absolutely nothing on the former station site.

It was grand though, when I arrived in Madang. Natives flocked around and introduced themselves again. Many were just children when I last saw them. When I drove along the road, in nearly every group I met, someone would shout, "O, Mild." Schoolboys from Amron came down to Nagada. I did remember some of them. Some of the Waskia boys were disappointed when I told them that I would not return to Karkar, but would be stationed at Bunabun. They said they were sorry, "but you are a Waskian."

I met my former cook boy from Narer. He had hardly spoken a word of greeting when he announced to me his intention of leaving his present employer and working for me. I had to stall him off for a while. When we arrived at Amele another of our former cook boys followed us to the station. The next morning when I began work he also began work with me. He never asked if he were wanted—he

just took it for granted that he was going to work for us.

Rebuilding New Guinea missions is an enormous task. We are tempted to give up at times—but then that voice says within "I am with you always." Disappointments are an everyday occurrence. But New Guinea will be rebuilt if God so wills it. Our daily prayers are that His will be done. Half of our work is done on our knees; that makes the other half easier.

May God bless you and keep you faithful in the one true faith.

FAITH, even though small as a mustard seed, will bring your soul to heaven, but great faith will bring heaven to your soul.

MISSION AUXILIARY RECEIPTS

THE REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts to the following funds:

A. FS REPLACEMENT SHIP FUND

Mrs. Fred Rathert, Kensington, Kansas \$5.00. Mr. and Mrs. Fred D. Holst, Makoti, North Dakota \$5.00. Mrs. Elsa Steingass, Medina, Ohio \$1.00. Mary-Martha Class, First Lutheran Hope Church, Fostoria, Ohio \$15.00. Fred Spilker, Pickrell, Nebraska \$5.00. Rev. E. J. Hammer, Fort Collins, Colorado \$1.00. Mr. and Mrs. Hans Ehm, Fontanelle, Iowa \$10.00. St. John Ladies' Aid, Lawler, Iowa \$5.00. Mr. and Mrs. C. M. Schiller, Logan, Kansas \$5.00. Miss Ellinore B. Kempf, Stillwater, Minnesota \$1.00. American Lutheran Sunday School, Adams, Nebraska \$7.25. Mrs. Romilda Petermann, Harper, Texas \$2.00. Mrs. Emil Fiedler, Shiner, Texas \$5.00. Otto Falk, Toledo, Ohio \$5.00. Rev. G. F. Hanselmann, Casper, Wyoming \$2.00. Walter Grabenstein, Cozad, Nebraska \$5.00. R. E. Folkerts, Hardin, Illinois \$5.00. Mr. and Mrs. Geo. Vogel, Loveland, Colorado \$5.00. Mr. and Mrs. Louis C. Flinspach, Oil City, Pennsylvania, Reconstruction, \$40.00. Friend, Beatrice, Nebraska \$5.00. J. H. Deines, Fort Collins, Colorado \$1.00. Christ Kuster, Kewanee, Illinois \$4.00. Milton Tritsch, Bushton, Kansas \$5.00. Trinity Ladies' Aid, Sheldon, North Dakota \$5.00. St. James Missionary Society, Pemberville, Ohio \$5.00.

Ernst Miller, Jackson, Minnesota \$500.00. Mrs. N. Anderson, Torrance, California \$5.00. P. E. Wagner, Cucamonga, California \$5.00. Rev. E. Schroeder, Denver, Colorado \$5.00. Friend, St. Paul, Minnesota \$50.00. Mr. and Mrs. Henry Schuman, Garden City, Michigan \$10.00. St. John Ladies Aid (Petersburg) Alpha, Minnesota \$10.00. J. B. Ehlers, Cole Camp, Missouri \$1.00. Mrs. C. C. Madsen, Omaha, Nebraska \$5.00. W. H. Nolte, Weston, Nebraska \$5.15. Sunday School, Flanagan, Illinois, Rev. Schroeder \$10.00. Mr. and Mrs. John Elfers, Loganville, Wisconsin \$5.00. Rudolf Heidtke, Jackson, Wisconsin \$10.00. Mr. and Mrs. Arthur Hofemeister, Cedarburg, Wisconsin \$5.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of Charles L. Haering by Mrs. M. M. Huebsch, Cedar Rapids, Iowa \$5.00. Rev. S. H.

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, *Gudur, Nellore District.*

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-23-30, Alfred Doermann 10-9-33, *Tirupati, Chittoor District.*

Miss Ruth Eberle, R.N. 6-20-22/6-46, *Renigunta, Chittoor District.*

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, *Venkatagiri, Nellore District.*

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, *Nayudupet, Nellore District.*

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, *Puttur, Chittoor District.*

Rev. G. Horrolt, Lutheran Mission, Lae, New Guinea (no dates given).

Miss Gertruth Kettner 1-29-11/3-37, *Nayudupet, Nellore District.*

Miss Lillian Lange 8-4-22/11-17-45, *Nayudupet, Nellore District.*

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, *Renigunta, Chittoor Dist., Madras Presidency, South India.*

Miss Ruth Meyer 3-1-04/10-19-23, *Gudur, Nellore District.*

Miss Mildred Monke 6-10-12/12-4-38, *Nayudupet, Nellore District.*

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, *Gudur, Nellore District.*

Rev. Herbert Schaefer 8-22-24/?-1947, Mrs. Herbert Schaefer 8-22-24/?-1947, *Nayudupet, Nellore District.*

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, *Rajahmundry, E. Godavary District.*

Rev. Leonard Schulz 2-12-21/?-1947, Mrs. Leonard Schulz 11-19-24/?-47, *Tirupati, Chittoor District.*

Miss Margaret Stahl, 7-15-01/10-30, *Gudur, Nellore Dist., Madras Presidency, South India.*

Weiss, Rev. Wm. N., 1-15-08/6-37; Mrs. Wm. N. Weiss, 2-10-12/6-37, *Kodur, Cuddapah Dist., Madras Presidency, South India.*

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Madang, New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Madang, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. R. H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William R. Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-24-46, Mrs. Brandt 5-20-18/2-24-46, Mary Esther Brandt 12-12-45/2-24-46, Lutheran Mission, Kerowagi, via Lae, Kup, Chimbu, T. N. G.

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. and Mrs. Cyril Brumm, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Dr. Douglas Daechsel 9-26-20/7-2-47, Lutheran Mission, Lae, T. N. G.

Miss Doris Diemer, 12-11-25/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelberg, Mt. Hagen, T. N. G. via Lae.

Mr. and Mrs. Linus Eiermann, dates not stated, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. and Mrs. Wm. Flierl, dates not stated, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G.

Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46, Lutheran Mission, Biliau, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. John E. Hafemann 7-14-12/9-23-39, Mrs. John Hafemann 11-9-09/6-11-46, Lutheran Mission, Amele, T. N. G.

Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G.

Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G. via Lae.

Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-2-46, Mrs. Heist 1-9-22/1-7-47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Rev. G. Herrolt (no dates given), Lutheran Mission, Lae, New Guinea.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Madang, New Guinea. Rev. G. Hofmann, no dates stated, Lutheran Mission, Biliau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajibai, via Lae, T. N. G. Mr. Christian B. Jaeschke, 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Miss Jean Kammueeller 3-4-26/10-2-46, Lutheran Mission, Lae, T. N. G. Rev. John H. Kuder, 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34, Lutheran Mission, Lae, T. N. G.

Miss Myra Lehmann, 2-2-24; (date of arrival on field not given), Lutheran Mission, Finschhafen, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/7-2-47, Mrs. Maahs 4-27-10/7-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs, 11-9-45, Lutheran Mission, Madang, New Guinea.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No. 2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Miss Erna Matthias, 11-15/08/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-48, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrlach, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-2-46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schueker 8-23-20/2-26-46, Mrs. Schueker 11-5-24/10-2-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G. Rev. Sherwood A. Schroer 3-4-20/7-13-46, Mrs. Schroer 11-6-23/1-7-47, Robert Schroer 5-25-45, Thomas Schroer 8-21-46, Lutheran Mission, Mumeng, via Lae, T. N. G.

Rev. Paul A. Schulz 1-10-20/2-2-2, Mrs. Schulz 11-12-23/2-2-2, Lutheran Mission, Buge, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-2-46, Mrs. Sherer 4-28-17/10-2-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tschärke, dates not stated, Lutheran Mission, Madang, New Guinea.

Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-7-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-2-46, Mrs. Louis Winter, 11-7-14/8-9-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolber, 2-25-19/8-9-47, Mrs. Herbert Wolber, 5-1-25/8-9-47, Lutheran Mission, Finschhafen, New Guinea.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. G. Schaefer 4-16-94/2-21, Mrs. J. G. Schaefer 2-2-2/2-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 6721 S. E. 77th Ave., Portland, Oregon.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann 8-3-26, Capital University, Columbus 9, Ohio; Joel Mayer 7-9-6, 418 Hill Street, Ann Arbor, Michigan.

From New Guinea:

Rev. and Mrs. M. Lechner, dates and addresses not stated. Rev. A. Metzner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES

(For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger 6-2-28/10-2-46; Arthur Fenske 2-4-28/10-2-46; Mr. Harvey Hildebrand 1-1-87/10-2-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-7-47; Leon Philippi 1-19-27/10-2-46; Paul Toops 3-18-28/10-2-46; Harry Vorrath 2-18-29/10-2-46; Henry Voss 7-16-18/10-2-46; Clarence Wegenast 2-11-24/10-2-46; Frank J. Yetmar 5-30-89/10-2-46; Mrs. Yetmar 3-8-91/10-2-46; Douglas Kohn, 7-10-27, birth date; no date of arrival on field.

Herman Propp 8-8-95/10-2-46; Mrs. Propp 12-18-96/10-2-46; Richard Propp 7-2-30/10-2-46, Lutheran Mission, Finschhafen, T. N. G.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Sumner, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Mühlenhard 4-29-22.

MISSION AUXILIARY RECEIPTS

(Continued from page 14)

Siefkes by Mr. and Mrs. R. E. Bartels, Westgate, Iowa \$5.00. Rev. W. A. Foege, Chewelah, Washington \$3.00. Retired Pastors' Circle, Waverly, Iowa \$7.50. Louise Anna Suechting by mother Wilhelmine Suechting and family, Muscatine, Iowa \$5.00. Mrs. Elizabeth Hebler by Mr. and Mrs. Chas. Steffens, Pemberville, Ohio \$2.00. Claudius Lohse by Chas. Scott \$3.00. Mrs. Stolle by Rev. and Mrs. W. A. Foege, Chewelah, Washington \$1.00. Marlene Janice Winkelmann by Rev. and Mrs. W. A. Foege, Chewelah, Washington \$1.00. William Gronewold, Pickrell, Nebraska by Siebend G. Dorn, Filley, Nebraska \$2.50. Pope L. Frerichs by Siebend G. Dorn, Filley, Nebraska \$2.50. Dr. Johannes Flierl, Senior Missionary of New Guinea by Mission Society of St. Andrew, Sheboygan, Wisconsin \$54.32.

C. SPECIAL NEEDS FUND

For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

H. Henkel, Los Angeles, California \$25.00. Mrs. Barbara Moser, Goodrich, North Dakota \$5.00. Lutheran Deaconess Motherhouse, Milwaukee, Wisconsin \$25.00. Peace Lutheran Church, Sioux Center, Iowa \$6.00. Rev. R. Braulick, Mission Stamps \$150.00. Dallas Glick, Bluffton, Ohio \$5.00. Miss Esther Ingram, Los Angeles, California, Christmas Present \$10.00. Rev. E. Schroeder, Denver, Colorado \$1.00. Ladies' Aid, Java, South Dakota \$15.00. F. A. Poppen, Allison, Iowa \$5.00.

Scholarships 275, 274, 215, 270, 252, 213, 214, 270, 272, 213, 214, 276, 277, 203, 259, 256, \$335.00.

LEVEL
ONE

The Lutheran MISSIONARY



"My Lord and My God"

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The Mission Auxiliary of the  *American Lutheran Church*

I LIVED TO TELL THE STORY

Mr. Wm. Siemers

NOTE: Mr. William Siemers, a native of St. Donatus, (near Bellevue, Iowa), was our mission carpenter before the war. In the following account he tells the story of the Japanese invasion of New Guinea, of the imprisonment of our missionaries, of their ordeals, and how some lived to tell the story.)

Soon after the Japanese had attacked Pearl Harbor in December, 1941, the peaceful days of mission work in New Guinea were over. In that same month the Australian government evacuated all the white women and children on the island except the doctors and nurses in active service. The latter were given the choice of staying or leaving. Mrs. T. Braun, Miss Klotzbuecher and sister Marie Kroeger of Madang, and Dr. Agnes Hoeger of Finschhafen, chose to stay.

The natives began to wonder if we all were going to leave them. We told them that we would not leave them unless ordered to do so by the authorities of the Australian Government. We all felt it was our duty to stay.

The work of missions continued. However, the missionaries, sensing the future, began to prepare the Christian natives for what might come. Meetings were held at the main stations with the elders and teachers, and they were told what they might expect. As there were no ordained pastors among the Christian natives, some of the elders were licensed to baptize the children and others to administer the Lord's Supper. These were not happy days for either us nor for the natives.

The War Comes Closer

For quite some time nothing serious happened in the Madang district except an occasional air raid and a few bombings by the Japanese. We still had radios at a few of our stations and could hear

a little about what was going on in the world about us. We knew when the Japanese invaded the Philippines, we heard about General MacArthur's escape and his promise to Tojo that he would come back. During January, 1942, we heard about the Japanese landings at Rabaul on New Britain, then on the Solomons, and that they had come across to New Guinea into the Finschhafen area and southward. We hoped Madang would be by-passed, and it was for some time, but when General MacArthur began his drive from Australia, and, as the Japanese were driven back, they began transporting their supplies down the coast of New Guinea in small boats and barges to escape Allied bombardment on the open sea. At dawn they pulled their boats ashore or hid them beneath branches of trees growing close to shore. At night the boats would come out again for another night to dawn trip. Thus, Madang became a part of the war zone.

Japs Land at Madang

At first the Japanese did not come ashore at Madang, but stayed out among the smaller islands. I think they feared that there were many Australian soldiers in Madang. But just before Christmas of 1942 they did come ashore. They must have made the attempt with a large convoy, because all during that day, December 18, especially in the afternoon, Allied planes roared up and down the coast, most of them far out at sea, and we surmised that something was hap-



Missionary Wm. Siemers, author of this story, is at lower left of the page. Missionary A. Mild is at lower right, and Dr. T. Braun, spoken of in the story, is shown above conferring with a member of the U. S. armed forces. The lad in the upper right corner, name unknown, is trying hard to fill a big man's shoes.

pening not so far away. Then, just before dark, we saw ships coming in toward the island of Karakar. We could hear clearly the explosion of bombs, and, when night came, we could see the sky light up intermittently. Mr. Krebs and I spent an exciting night watching. We were at Amron, about seven miles from Madang, where our mission had its Central School. Amron is located on a hill about three hundred feet above sea level and overlooks the Madang harbor. It is the finest lookout post in that area.

The Japanese landed that night, but not without heavy losses. We saw several ships explode from direct hits. In the morning, at day-break, we could see six ships pulling away from shore. One of these sank in the harbor. Shortly thereafter, a squadron of American planes followed them, but what happened to the ships, I do not know. They were soon out of sight and we could only hear, but not see, the bombing.

Missionaries Interned, Mistreated

Madang was now alive with Japanese soldiers. They began at once to transport supplies down along the coast of the mainland proper. We missionaries were all interned. Rev. Paul Fliehler, Mr. Theo. Radke, who were on Graged Island, were the first to be taken. Rev. Fliehler was taken to Japanese headquarters and no one has ever seen or heard from him again. Upon learning that Mr. Radke was captain of the mission ship they set him to work repairing the engines on their ships and barges. Many of them were damaged and badly in need of repair. Mr. Bertelsmeier at Nagada, Rev. Ander at Nobonob were also interned the day after the Japanese landing. For the first two weeks they were tied to trees and nearly starved to death. Rumors of their plight reached Amele, still free, and Rev. Welsch went down to Madang to Japanese headquarters. Since Rev. Welsch was German he thought the Japanese would so regard him (the Germans were allies of the Japs). He thought he could persuade them to release Fliehler, Bertelsmeier and Ander. But when he ar-

rived he was taken captive and given the same treatment as the others. They tied him to a tree and left him there three days without food or water. The only water he got was what trickled down the tree trunk when it rained. Later they forced him to lead a Japanese patrol to Amele. As a result, Amele was also taken. Those interned at Amele were Dr. and Mrs. Braun, Rev. Welsch, Miss Klotzbuecher, sister Marie Kroeger and Mr. Kuehn. After much questioning, Dr. Braun and Mr. Kuehn were forced to sit on a common bench for five days.

On December 26 a patrol of Japanese soldiers numbering about 200 came to Amron and spent the day there. First of all, they went to the kitchens to find what food they could. They took the chickens and then looted other things of value. The officers questioned Rev. Mager, Mr. Krebs and me. They forced us to take them through all the buildings. They also wanted to take one of our

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milk cows with them. I roped the one they wanted and led her to them, but as soon as they got hold of the rope, that old cow noticed something wasn't quite right. Up went her head and tail and away she ran. After they had raided and taken everything they could use they asked, "No got whiskey?"

Mager, Krebs and Siemers Taken

Toward evening they prepared to leave Amron. They asked Rev. Mager and Mr. Krebs to accompany them to Alexishafen which was the main Catholic station and which was now also one of the Japanese headquarters. Mager and Krebs were told that the captain wanted to see them. They were told not to take extra clothes along because they would be returned the next day, but they never did come back. I was left behind for another week, until January 2, 1943, when another patrol came along to make itself at home at Amron. That was my last day at Amron: I also became a prisoner of war. This patrol was out looking for horses. They had been at Nagada and since we still had one horse at Amron they stopped here too. The school boys saw the patrol coming and told me to stay in the house while they rounded up the horse. They thought that the soldiers would not discover my presence. I thought it was a good idea, too, so I followed their advice. It worked. They caught the horse and left without asking any questions. The boys rejoiced that the soldiers did not find me, but our joys were short-lived. About noon another patrol of soldiers, all covered with green leaves and twigs, came marching over the hill from Alexishafen, looking more like bushes than human beings. They went at once to the kitchen and cooked a big meal for themselves and had a great time. The captain of the patrol sat at the dining room table and I had to sit beside him for his entertainment. I didn't say much, but he had many questions to ask. Later the soldiers entertained themselves catching the chickens which the first patrol had missed. One of the soldiers asked for eggs, but I asked him from what he

thought we could get eggs, seeing they had taken all the chickens.

Meet a Lutheran Jap

Once more it became my duty to show the captain around. In my room he looked mostly at the books. He needed no interpreter, for he spoke English fairly well. I noticed also that he could read quite well. Finally he asked if I belonged to those people at Alexishafen, meaning "Are you a Catholic?" "No," I told him, "I am a Lutheran." He looked at me, his face brightening with a smile, and asked, "Martin Luther?" "Yes," I replied, "Martin Luther." Then he told me that he was a Lutheran, that he had been educated in a Lutheran school, and that it was interesting to him to find me also a Lutheran. He asked me if I had a Bible, I handed him mine. Looking at it, he said, "Big one, too big." He wanted to know if I had a small one, a New Testament. I handed him one in basic English, the kind the mission used at Amron in the higher schools to teach the native boys a little English. He asked if he might have it, and when I consented, he put it into an inner pocket so no one would notice it. He thanked me many times and seemed well pleased with it.

At evening, when the patrol was ready to leave, I was asked to come along because the captain at Alexishafen wanted to see me. I was told not to take any extra clothing along because I'd be brought back the next day, but knowing that Krebs and Mager had been told the same thing and failed to come back, I told the captain that I would like to take my rucksack along. My request was granted. I had packed the rucksack months before to be prepared for quick departure.

Now I was a prisoner of war. There was no laughter among the native boys when they learned I had to leave them. They knew the Japanese would not let me return. With tear-stained eyes the natives lined up to shake hands with me. One of the native boys went along to carry my rucksack, but after a while was told to return. The patrol captain

delivered me to the captain at Alexis-hafen, and later, as he walked past me, he said, "Thank you once more for that book." That was the last I saw of my friend. As for me, I was placed in a small room with Krebs and Mager.

Forced to Guide Japs

On January 10, 1943, the General at Alexis-hafen and a few of his staff decided to go to Amron and I was to go with them. They planned on going to Nagada by motor boat, walking from there to Amron. The motor boat, however, refused to start. They cranked and cranked, but it would not go. At last another boat was pressed into service and we got under way. We arrived at Amron about noon. Since it was time for lunch the natives had to run to the fields to get pineapples, etc. After lunch the Japanese went through all the buildings, being sure to take all they thought they could use. Upon our return to Alexis-hafen, one of the guards warned me that if I revealed anything I saw they would cut my neck.

How Jap Officer Loses Face on Horse Back

Sometime in the forepart of February, 1943, while we were still at Alexis-hafen, a high ranking Japanese official came on an inspection tour. One of the Catholic Brothers had to get a horse for him so he could ride to the airfield. He was given a gentle one, but soldiers along the way saluted him, frightening the horse: off went the General! The horse came back without him. The poor horse got all the blame for the General's inability to ride. One of the Catholic Brothers got on and rode him to prove that he was gentle, but the Japanese could not be convinced that the General did not know how to ride!

Internees Removed to Graged

On February 23 it was rumored that we, Henkelmann, Hafermann, Mager, Barber, Johnson and I, all interned at Alexis-hafen, would soon be taken to Graged Island. That afternoon a barge

came for us, but we did not leave until night. We soon reached our destination. We had already heard that we Lutherans would be placed together on the island. We learned that those from Amele together with Ander and Bertelsmeier were already there, but we were surprised that they knew about our coming and that they had prepared for us. We were certainly happy about that, especially that a dry bed awaited us, for we were drenched to the skin from a heavy rain enroute. Eighteen of us were now put into one house at Nazadamon: Rev. Welsch, Mr. Radke, Dr. and Mrs. Braun, Mr. and Mrs. Kuehn, Miss Klotzbuecher, Rev. Hafermann, Rev. Mager, Mr. Mild, Rev. Henkelmann, Rev. Ander, Mr. Bertelsmeier, Mr. Barber, Mr. Krebs, Mr. B. Johnson, a native boy named Nagi, and I. Of course, in all, nineteen of us fell into the hands of the Japanese; Rev. Fliehler had been taken over to Maudelon Plantation, Rev. Dott and Mr. Wenz never joined us. It was rumored among the natives that the Japanese had killed the latter two, which rumor, sadly enough, was later confirmed as true.

Allied Raiders Hit Our House

Graged Island in the Madang area was one of the most dangerous of the war areas in New Guinea. Crowded together in one house, we were not a little concerned for our safety should an air raid occur. Often we removed only our shoes when we retired, because an air raid leaves little time for dressing, and it is not pleasant, to say the least, to be inside a house when machine gun bullets whiz through it. During the night the men of our group took turns watching and listening for American planes. It was done on the upstairs veranda under difficulty, for some of the Japanese sentries forbade it. We had to eat breakfast before daylight because all cooking for the day had to be done by that time. Fire and smoke had to be put out so reconnaissance planes would not be attracted. For some time our house was not hit during air raids. The Japanese began to think that we had some pre-arranged signals with our friends, but

they were puzzled a few days later when it was hit more than any other building. In the roof alone there were 49 holes I patched. That incident made things better for us, for it dispelled suspicion. We were warned, however, that if any of us attempted escape, it would bring death to the entire group.

Food Problems

While on Graged Island we were permitted to work in our garden on Pig Island, a short distance toward the northeast. About every other day we went over in the mornings and evenings we returned with food. Mr. Radke had started this garden six months previously when we had started large gardens at all our stations. At that time, too, we supplied all of our stations with flour, medicine, etc., so that in case we were cut off from the outside world, we could carry on for some time. From Pig Island we procured more to eat than we had heretofore, but every time we came over with our garden produce the guards would pick out what they liked best and the rest was left for us. Soon all of us began to suffer from malnutrition, some from beri-beri. Then, one day, a higher ranking officer came on an inspection tour and got the impression that we were faring too well. We were forbidden to go over to our garden. So we started a new garden on Graged Island close to the house. Once a General, who was on the island for several days, questioned all of us and acted as if he were sorry for us, but when he left he took two of the best calves and the few old cows. The very next night we made sure that no one else would get the other calf!

Everything grew well in our new garden. It seemed as if the Lord was blessing our work in a special way. But one day another Japanese officer came to ask us many questions and to look at our new garden, part of which we were still preparing and planting. That evening we were nearly finished, and, since each of us had dug and planted where digging was best, the field looked quite spotted. The officer called the guards over and they looked and looked at what

we had done. Finally, they decided that we had worked out a code message for the planes to pick up, so we had to change everything.

Salvaging Dead Fish for Food

One forenoon we had an air raid. Whenever air raids came we ran for shelter, and the soldiers ran for shelter too, for they seemed to think that they were safer with us. I rarely got in, so I usually went to "my tree," about 75 yards away, and there I hid behind its big trunk. Several bombs dropped on the beach where many barges were hit. Bombs were falling all around. Huge columns of water arose as the bombs fell into the sea. At noon many dead fish came floating ashore. Some of the fish were quite large. We picked up about fifty pounds. At least we had some fish to eat. It made me think of the quails in the camp of the Israelites.

One Sows, Another Reaps

On August 9, 1943, we were ordered to move from Graged Island to Siar Island, a small, flat, coral island also in the Madang harbor. Just why we were moved we were not told. We heard some statements from the Japanese that it was not fair that we had a house and beds while "noble Japanese soldiers" lived in tents and thatched-roof shelters. Undoubtedly, this had something to do with our moving, but I surmise that the chief reason was our sweet potatoes, beans, pumpkins and other vegetables which were about ready to be harvested. Moving was a real disappointment for us, but all we could do was to pack up and leave.

Though the Japanese denied us many things and made life as miserable as they could for us, I often prayed the Lord to do with us what was best for the welfare of His field here, and so I did not complain. And why should I? I knew my Lord Jesus had sent me here to His vineyard to work, and He knows best how to take care of His workmen. Besides, He spent long years for me in weariness and woe; I had not yet spent one for Him. I had lived in luxury all

my life. I had hardly ever had a day without bread until recently, and even now we had always a little piece of something that we called bread every morning with our sago soup. Nor did I ever have so little clothes to wear as now, and yet I thanked my Lord for His abundant mercy.

Missionaries Moved to Siar Island

On August 10 we were taken by native canoe to Siar Island. Once there, we had to build our own houses from bush material. Once more we started a garden, part of it on a native cemetery. The natives did not like it, nor did we, but we had to plant there because we were ordered to do so. On Siar the natives gave us more food than we had received on Graged, but they did not have much either, because the Japanese had plundered their gardens; yet, they did their best and let us have all that they could spare. We had more peaceful nights on Siar because the planes did not come over it quite so directly.

Henkelmann Disappears

After a few days the "good old Major," as we called this Japanese officer, came to see us. He had visited with us on Graged Island where he had asked Rev. Welsch, Dr. Braun and Rev. Henkelmann to go with him to Nagada and Amron to talk over certain things. Upon their return the old Major left once more for the north coast, taking Rev. Henkelmann along as interpreter. Rev. Henkelmann was glad to go because he thought that just being seen by some of his natives would serve as encouragement for them. I think I will never forget our last few words of farewell. It was in the path from our house to the bomb shelter. He was on the way to the ship and I on my way to the shelter. He was so happy to think that he would see some of his Bunabun people again. I did not share his happiness because I was afraid he would not return.

When the Major returned to Siar Rev. Henkelmann was not with him. We were told that Henkelmann had taken sick and could not make the return trip, but that

he was under the care of a Japanese doctor and of the Major's personal servant. We were all worried about Henkelmann even if the Major did promise to bring him back the next time he returned to Siar. Several weeks later, on September 11, when the Major came again, Henkelmann was not with him. Excuses were made, but Henkelmann never did return.

Lutherans and Catholics Placed on Manam Island

It was rumored that we were to be moved again. On October 24 we were moved to Manam Island. It is not a very large island. It measures about 30 miles in circumference and has a large active volcano in the center. Many natives lived there. The Catholic Church had a large station there, but many of the natives were still heathen. The Catholic workers had been interned and taken to Bogia. At first we lived in some of the houses there, but very soon we erected shelters in the bush under the large breadfruit trees. Then all the Catholics who had been interned at Alexishafen and Bogia were brought to Manam: 1 bishop, 23 priests, 36 brothers, 47 sisters, 32 half-castes: a total of 139. With 17 in our group of Lutherans the camp at Manam now numbered 156 prisoners of war.

Missionaries Feast on Rats, Snakes and Horse

On Manam we fared quite well at first. There were not many Japanese on the island, and the native gardens had not been looted. They seemed to have realized that it was not the best policy to rob the natives. However, the natives were ordered to make special gardens for the soldiers and to bring us food. But we never got much: the Jap guards always took what they wanted first. There was still a large herd of cattle on the station, but the animals diminished in number rapidly when the garrison started to slaughter them and to send the meat across to Hansa Bay. We were supposed to help on butchering days. The heads, livers and stomachs were left for

us. Once, while working with the head butcher, I was given a nice roast. It was enough for a meal for all of us. Once in a great while a rat or flying fox would venture into sight, now and then a snake; we ate them too. We also had an old horse. For some superstitious reason the Japanese would not eat horse meat, and when the guards told us we could have it, we butchered it. But it was not such a great feast after all, for the horse was divided among the 156 of us.

In Hope, Another Garden Is Planted

In order that we might have more food we again set to work making garden. How many gardens we had made! But there was always hope in our hearts. The soil was good and everything grew well. When December came it looked as if we would have a very meager Christmas. It was a time when the natives had little food in their gardens and the Japanese guards issued us nothing. They promised us a pig for Christmas, but they had broken so many promises that their word impressed us little. But how we did long for a little meat! But then I began thinking. How richly the Lord had blessed me all through my life! I'd never had a meatless Christmas as long as I could remember, yes, I'd even had all the sweet things beside. I did not have the heart to ask Him for anything special for this Christmas. I felt more like saying, "O God, be merciful to me a sinner." The day before Christmas several natives brought us taro, bananas, arrow-root, and, lo and behold, two boys came with a pig which the Japanese guards had sent over. It was only about 50 pounds, but it was a pig and we were glad. Later on the Catholics sent us a large bowl of rice from a supply that they had been able to bring with them from Bogia. We had very little in the line of food at all times, but we still had much for which to be thankful.

In the bush at Manam, under the big bread-fruit trees, our living was quite pleasant. The Catholics lived about a hundred yards farther down the beach. About three months after planting our

gardens we began to enjoy the Chinese cabbage. In a few weeks more we could have plenty of beans and sweet potatoes. How good the Lord was to us!

Robbed Again of Garden Harvest

However, the prospect of reaping the garden harvest was dimmed. On January 26, 1944, Dr. Braun was called to the guards' headquarters and received the order, "Be ready to move in two or three days." We did not know where we were going. But God knew and that was enough. On Friday, January 28, we received Lord's Supper at daybreak and we were all fully aware that it would probably be our last communion on earth. Every one felt it. The Catholic people held mass continually. About noon the old boss and his interpreter came to tell us to be ready to leave on short notice. We were to go across to Hansa Bay in small boats and from there in a large ship. Beyond that we were not told, but we knew that Hansa Bay was right in the main bombing area. That evening, after supper, I went into the bush to my "Altar" where I generally went at that time to pray. There I talked the matter over with the Lord, closing my prayer with Christ's words of Gethsemane, "Father, not my, but Thy will, be done." A few days later the Lord gave us answer to our prayer according to His will. We were ordered to carry our cargo to the landing place.

The Crossing to Hansa Bay

At sundown on February 3 we loaded our cargo into two small boats and crawled on top of it and were on our way for the mainland, Hansa Bay. Half way across planes came over us, but did not attack. We were ordered to unload our cargo on the beach, and then we were marched along a road in a cocoanut plantation for at least a mile. Then we were permitted to sit down and to have our supper. It was about 10 P. M. We had brought some cooked rice with us. That was our supper. Our surroundings were not very pleasant. We were in the lowlands; smelly, stagnant water stood in pools everywhere. The mosquitoes

were fearfully thick. About midnight we were on the march again. Deeper and deeper into the bush we went until we came to an old deserted village. Here we spent the rest of the night. The ground was our bed. The next day the Japs hid us in a sago swamp, a very dangerous place, for there were many Japanese soldiers hiding there and the air raids came regularly. Fortunately, none of us was hit.

All Aboard for Doom!

Toward evening we were told that sometime during the night we were to board the big ship. At one o'clock that night the guards lined us up for the march down to the beach. It was raining now, and we were soon drenched, and were shivering with the cold. Part way to the water's edge we were stopped and were made to stand for two hours in the rain and cold. One of the older Catholic nuns became so cold that she fell into a stream of water. I, too, was cold, but I kept my arms in motion. About five in the morning we were ordered back into the bush. The ship was not going to leave until the next night. When we arrived at our bush camp we were wet, tired and cold, but the fires we made helped to warm and to dry us. At daylight we had to put out the fires. When the sun came up we became warm again. That afternoon we marched to the wharf again. The ship was there and we placed our cargo aboard and we left the next morning at 2:00 A. M. We were drilled in what to do in case of an air raid. We should lie flat upon the deck as soon as we heard the planes. Not long after we were under way, American planes came over. Our ship's anti-aircraft guns went into action. The planes returned the fire, but none of us were hit. The rest of the night we had undisturbed sailing. What a beautiful, quiet Sunday morning it was! But the quiet didn't last long. We heard the roar of planes, and all of us fell to the deck, that is, as many of us as could, for we were too many to all lie down. A few moments later bombs were dropping all around us, water from close shots

splashed over the deck. The ship's guns kept on firing at the planes, but they were ineffective, and soon the guns were out of commission. Then came a strafing attack with machine guns and fragmentation bombs. There was a hail storm of metal! In a few moments it was all over, and the wounded and the dead were lying all over the deck. Of the 156 prisoners of war 64 were dead or dying; only seven escaped being hit. The seriously wounded died later on. Twenty or more of the ship's crew got killed, and almost all the rest were wounded. This attack was at sea about six miles out from Wewak.

The Dead Put Ashore at Wewak

Our ship pulled into the harbor at Wewak and unloaded. The dead were lined up a little back on the hillside. The wounded were laid in the hot sun on the beach. Later a little tent was erected over us, but I think it was not so much for us as for the protection of the Japanese doctor who came to give us first aid. The ship was cleaned up a bit, and toward evening all the living were transported into the same ship and when night came we set sail again. The severely wounded were placed on deck side by side. It happened that Mrs. Kuehn was placed beside me. Before I could think of a few words to console her, she said, "I suppose you know that Al (her husband) is dead." And then she added, "I know I'll miss him very much, but I do not wish him back, for I know that he is gone to a much better place." She had a large shrapnel wound just above her hip, and we expected her to die on the ship, but she had to suffer a while.

On the morning of February 8 it seemed as if we had reached our destination. The ship pulled into the harbor which was supposed to be Humboldt, Dutch New Guinea. However, we were not unloaded. Instead we were left to the merciless, hot sun in our condition. Wounds had not been properly dressed, clothes were soaked in blood. Our ship pulled out again, rounded a point, and put in at Hollandia Bay, and here we were unloaded.

Dr. Braun Saws Off Priest's Leg

The Japanese dumped us into two areas. Sixty of us who were unable to help themselves, were put into a large open shed with nothing but a roof for protection, and the other fifty-two were placed in one of the soldiers' barracks nearby. When all were settled Dr. and Mrs. Braun began taking care of the most severely wounded. But where to start? All were lying about in blood, and they had been for three days. It was difficult to know who needed help first. What a dreadful sight! The shed—our hospital now—was about 20 feet wide and perhaps 100 feet long. A row of patients lined each side, not on beds, but on the ground with a little grass beneath. Later we made stretchers for several of the more serious cases. The patient on my left was Father Mai; he had a badly smashed foot. Dr. Braun amputated his leg just below the knee with a carpenter's saw, for that was the only saw available. There was no drug to deaden the pain. He managed to beg a little from the Japanese doctor, but it wasn't nearly enough for such an operation. Father Mai took a few strong drinks which helped a bit. While Dr. Braun was sawing at the bone, Father Mai kept on saying, "Doktor, schneid weiter!" (Doctor, keep on cutting.) It pained, but he was afraid that if Dr. Braun noticed it was hurting too much, he might quit. But Dr. Braun amputated the leg successfully, and no infection set in.

Mrs. Kuehn's Death

Sister Marie Kuehn was on my right. The large wound above her hip was dressed, and for the first month she seemed to get along well. The wound began to heal and to close. But then we were forced to move inland to Koya. She had to be carried by stretcher and the trip had its telling effects upon her. She also lacked the necessary strengthening food for recuperation. She fell victim to dysentery which added to her misery. Speaking to me she said, "I guess that will help me get to my heavenly home a bit sooner." Rev. Hafermann

gave her Lord's Supper, and that night at 1:30 A. M. she died. At 2:00 o'clock her body was laid to rest beside a Catholic nun, Sister Dolorosa, who had died shortly before. Rev. Hafermann conducted the funeral. Before we left camp we sang a hymn and prayed. At the grave he read the Gospel awakening of Lazarus, made a few remarks, another hymn was sung, and we laid her in the grave. I was one of the first to come to our hut the next morning for devotions. While waiting for the others I sat down to read a hymn, and the book opened to "Asleep in Jesus." How appropriate!

Freedom in Sight

In March, 1944, when we got into the bush at Koya, Hollandia, we had some food issued to us for the first time by the Japanese. It was mostly stinking rice and barley which the Japanese would not eat. With the rice and barley we received three 12 oz. tins of fish each day, but that was very little for 130 people. We supplemented our diet with sago and fern sprouts. Day by day we were growing weaker. We were surrounded with swamp land and malaria soon became rampant. Few of us ever expected to get out of there alive.

April 21 we heard that there was something else going on at the beach besides the plane raids. We couldn't see from the swampland, but we felt that MacArthur was there in full force. We were six miles away surrounded by Japanese guards. They would never let us get away alive.

On this day a native came running to our guards and began to tell what was going on at the beach. He reported that the harbor was full of ships and that men and cars were coming ashore. Very soon Japanese soldiers, running for their lives in hasty retreat, repeated the story essentially as it had been told by the native boy. America has landed!

Led Deeper into Swamp Land

At once we were called in from our work and received orders. We would be moved to a different place where it would be safer for us. It would take about

three days to get there, but when once there we would have it good: plenty to eat. Those who could walk were herded along; those who couldn't walk were abandoned in the camp. Dr. and Mrs. Braun begged the Japanese to let them stay with the sick and wounded, but the guards pushed them along and told them if they didn't move along they'd be shot.

We had been having heavy rains and the road led through a low, swampy area, so our path was muddy. Often we went down in mud and water to our knees and over. It was hard for us men, how much harder it must have been for Mrs. Braun and for the 20 nuns! At sundown we reached a stream and spent the night there. We gathered a bit of wood and built a fire and cooked a little barley for our supper. But a gang of fleeing Japs came our way and drove us away from our fires.

Japs Bid Us Farewell

In the morning, long before it was light, I heard the captain of the soldiers who had chased us from our fires give orders to march on. Our guards were stirring, too, and I wondered what our orders would be. Would they try to take us farther into the swamp? For many of us that would be impossible unless we were carried. Would they kill us? We expected the worst. An interpreter called for our leaders to step forth. He told us that they were sorry that they would no longer be able to protect us against the cruel Americans, but would have to leave us behind as they left. As far as the Japanese government was concerned, we were free. Mentioning how good they had been to us, and with a salute, he bade us all farewell!

American Soldiers!

We could hardly believe what we had heard; no one knew what to think or say. It was a beautiful, clear Sunday morning, April 23, 1944. Everything was quiet. No more Japanese guards! Surely the Lord had His troops of guardian angels all over the bush protecting us.

Certainly He had placed some between us and our enemies in those last most dreadful moments, for they talked to us in a friendly way. As far as those soldiers were concerned, I am sure that they would have preferred to cut off our heads than to leave us in the bush unharmed.

A few of our group went back to our camp at Koya that Sunday. The rest spent the day in thanksgiving there at the river. Most of us who stayed there were unable to go back that day. We had to rest. But Monday found us all together again at our main camp. The next day we sent three of our men down to the beach to contact our American forces. They were very successful and by four o'clock in the afternoon our camp was surrounded by American soldiers. I think I will never forget the sight of the first two American soldiers stepping into our camp. Tears of joy rolled down our cheeks. That night they dug their fox-holes around us and were set to guard us for the night. I felt sorry for those boys out there in those holes. They had come in the rain, their clothes were wet and full of mud, and then they had to lie there on guard duty all night. I had two light blankets on my bunk, so I made two of them a little more comfortable.

The night passed without an attack. In the morning the march for the beach began. The mud and water did not seem so deep now, for we were Americans! It was no easy task for our soldiers to move us, for many had to be carried on stretchers, and to carry a person through the jungles in mud and water for six miles is no fun. It took them a full day to get us all out, and the soldiers were just as glad when they had us out as we were to be out. Fortunately, I managed to walk out and arrived at the beach about one o'clock. There was much activity there. The sea was full of ships both large and small. Guns were thickly planted on the beach; trucks were roaring back and forth; bull-dozers were at work; ships were being unloaded. I forgot about everything else, even that I was hungry, when I saw it all. But our soldiers did not forget. They were right there with a big lunch for us. Never did

any food taste so good to me in my whole life!

We were kept at the beach for a few days until a large convoy was ready to go to Finschhafen for supplies. We were kept under a large tent, and many soldiers came around for a chat, but I was so weak that I could not enjoy their visits as I might have, but we certainly got the best of care and soon we began to gain strength and were enjoying what but a few days before seemed utterly impossible. Truly, with the Lord all things are possible.

Not long thereafter we said farewell to New Guinea to be sent to Australia and then back home to the United States. Evening had come, and the night had settled in, but already the sky was reddening in the east. Soon the dawn would break and a new day for our New Guinea Lutherans would begin once more. Now it has come. Praise and thanks be to the Lord our God!

REPORT ON BOARD MEETING

Farewell and induction services highlighted the semi-annual meeting of the Board of Foreign Missions held at Capital University, Columbus, Ohio, January 20-21, 1948.

Dr. Richard Taeuber, completing more than a quarter of a century of service to the Church's Foreign Mission cause, was honored with a testimonial which took recognition of the important contribution which he made to the advancement of the work in our mission fields in New Guinea and India. Dr. Taeuber was associated with the foreign mission program for more than twenty-five years, first in the Iowa Synod and then in the American Lutheran Church.

The Board's resolutions included a special tribute to the labors of Dr. Taeuber during the war years when added burdens were laid upon him which he bore with patience and sacrifice.

Dr. Taeuber has accepted a call to Ebenezer Lutheran Church, Albany, Minnesota, and will be installed as its pastor on February 1.

Dr. Theodore P. Fricke was installed as executive secretary of the Board in services held in Divinity Hall Chapel. President Poppen preached the sermon. Dr. Paul H. Buerhing, chairman of the Board, assisted by Dr. M. P. F. Doermann, vice-chairman, inducted the new secretary into office. The Seminary Chorus participated in the service.

In addition to the Board members, the students and faculty of the seminary, representatives from the University and the Columbus Local Pastors' Conference were in attendance.

Reports on the New Guinea Mission field indicated that encouraging progress has been made in the re-establishment of the mission. 76 missionaries are on the field, including the 14 reconstruction group members who are rendering most acceptable service in rebuilding the physical structure. Damaged houses have been repaired and new residences constructed. The printery is nearly completed and the hospital at Madang will be started shortly. Plans are being studied for the construction of a steel ship in Australia, U. S., or China to replace the "Totol."

The New Guinea staff was strengthened by the return of 11 of our German brethren and their families who had been interned in Australia during the war. Ten have been repatriated. Nine have government permission to remain in Australia permanently. They have applied for re-entry into New Guinea. Eight families have been granted a stay of six months and will probably be repatriated in the spring.

The United Evangelical Lutheran Church in Australia, which cooperates with us in New Guinea by providing funds and personnel, has fifteen members, 2 ordained and 13 lay missionaries on the field; also 3 college students, 3 seminarians, and one teacher in training for service in the mission.

The New Guinea Mission Board of our sister-church has rendered outstanding service in handling many of the mission's affairs in Australia; especially has it been helpful in providing hospitality for our American missionaries in transit to the field.

To meet the opportunities in New Guinea sixty-five additional missionaries will be needed. The Evangelical Lutheran Church in Australia (Missouri Synod affiliate) is planning on opening work inland. Their representatives are conferring with our mission authorities in a spirit of comity and cooperation.

The Conference proposes to build a school for missionaries' children at Boana, a delightful, beautiful hill-station conveniently located inland from Lae.

18 missionaries are at work in the India field and 2 are in the U. S. on furlough. The national situation and high costs of building materials have delayed major reconstruction projects. The failure of the monsoon has doomed this year's crops. A critical food situation is anticipated. Removal of food controls has sky-rocketed prices.

The auditor's report on our India mission indicates assets (including all property and buildings) to be \$573,809.00.

The Board has approved the incorporation of the mission under the India Companies Act. Village properties will be turned over to our Indian Church, the South Andhra Lutheran Church, which will also be incorporated.

The Foreign Missions Reconstruction and Development Appeal fund on December 31, 1947, totalled \$709,311. Although promotion of the campaign officially ceased January 1, 1947, approximately \$125,000 was received during the year.

The Beneficiary Secretary reported the largest sum ever received for the support of students and church workers in India, \$20,619. Other special gifts to the fields exceeded expectations by \$30,000.

Grace Lutheran Church, Fremont, Ohio, Rev. Lawrence Price, has assumed support of a missionary in India and one in New Guinea.

Mr. Henry Voss, Church of the Cross, Winnipeg, Canada, who has rendered excellent service as a member of the construction group in New Guinea has been called into full-time service of the mission.

247 Lutheran missionaries were sent to foreign mission fields during 1947. For the second consecutive year the

American Lutheran Church rates the highest among the eleven Lutheran groups, having sent 61 during the past year.

The Board appointed delegates to the Lutheran Foreign Missions Conference of America, Minneapolis, February 3-5, Dr. Paul H. Buehring, Dr. R. Taeuber, Dr. T. P. Fricke, and Missionary Carl Oberdorfer; to the Foreign Missions Conference of North America, Buck Hill Falls, Pa., March 3-5, Dr. T. P. Fricke and Missionary Carl Schwan.

Newly elected officers of the Board are Dr. Paul H. Buehring, Chairman; Rev. W. E. Sund, Vice-Chairman; and Mr. E. R. Dornbirer, Secretary.

FROM EGA TO KEROWAGI

REV. H. HANNEMANN

Back at Kerowagi again, where I began my work in New Guinea back in September, 1934! We moved here from Ega on the 19th of December, just in time to get into the busy Christmas season. With unpacking the most necessary things and getting the house into a semblance of order, we approached the holidays. We almost had to pinch ourselves to realize that it really was Christmas. Such is life in New Guinea!

Naturally you will wonder how it came about that we left Ega, where we had come to feel quite at home and where we had learned to love the work. Well, in a way we personally would have preferred to stay there, but on the other hand we are not greatly sorry about having returned to our first real home in New Guinea. Of course, the house in which we lived in those days was torn down during the war to permit a lengthening of the landing field. And today airplanes land and take off over the site of our former home. But we are living in our other house which did not suffer greatly as a result of the war.

The real reason for our change is simply that it seemed the best thing to do as far as the work is concerned. Rev. W. Bergmann was permitted to return to Ega, the station which he had helped found in 1934, and so it was deemed ad-

visible, to have us return here. Rev. Brandt, who was here since our return to New Guinea, will go to Ega to help Bergmann. It was planned by the last annual Conference to begin a Middle School (a kind of high school) here at Kerowagi, of which Rev. Freyberg is to be in charge. He has not arrived here due to sickness, but we are hoping he may be able to come soon.

Conditions here in the inland have improved somewhat since my last letter to you. After an investigation of conditions the official in question has been removed. This gives us renewed confidence and we trust that with the new officials we shall see a better time dawning for these inland natives.

But the Roman Catholic missionaries are still with us! What that means, dear friends, I don't think you fully realize. At least I know that I would not appreciate fully such articles as Dr. C. B. Gohdes frequently writes for the *Lutheran Standard* about the Catholic Church if I had not come in contact with these people. What Dr. Gohdes writes may seem a bit sarcastic at times, but come here and work with us for a year and you will know he is not exaggerating!

Since July 1st of this year we have enjoyed the liberty to travel in quite a large area. Our coastal teachers also are permitted, for the first time since 1936, to live and work among the local tribes. For this we are very grateful! But something that is not so pleasant is that as a result of the removal of the boundaries between us and the Roman Catholics the latter have infiltrated our areas quite thoroughly, while we, due to lack of both white and native personnel, have not been able to go into theirs. They have put many white missionaries into this inland, have two airplanes of their own, and regard this area as their main mission field. With the help of the above-mentioned government official they succeeded in getting into places where most of the natives did not want them. In most places it was only a few natives who because of greed for material goods accepted them.

And this brings me to the subject stressed by all the Catholic missionaries

when the natives did not wish to accept them; namely, their own wealth and our so-called poverty. They said: "What does the Lutheran Mission give you? But we will give you a lot of things! They are poor, we are rich. If you hear our teaching you will have a lot of things too!" And frequently they try to prove that such statements are true, and the natives are much impressed. They well know that it is not our principle to give away things for nothing, but they do not need to observe such a principle for with them "the end justifies the means."

We shall remain true to our principles, because our strength lies in the pure Gospel of Christ. But it does trouble us when we are hampered in the work by the "motto" of our Church: "You must economize very strictly, because it seems that we shall not be able to meet our budget this year, nor shall we realize the goal set for the Foreign Mission Reconstruction and Development Fund." And this, as we all know, is not because all the members of our A. L. C. are poverty-stricken and cannot do more. It is rather that many really unnecessary luxuries take the money that should be dedicated to the Lord's work.

Why do I write this? One reason is that the day after Christmas reports came to us of the gifts the fathers of the Roman Catholic mission had made to their school boys and other natives. This report had quickly spread over the whole area here, and a native summed it up to one of our teachers when he said that the reputation of the government officials and the Catholic missionaries was way up while ours was way down because of the difference in our generosity. And the same morning the parents at one of our teacher stations came and took their children along home, and others came to our main station here and asked for their children to be returned to them. Fortunately, the children themselves preferred to stay here in spite of all. But this does not include those who have already left us in the past for this same reason. If only we had more goods for which we could let these boys do necessary work, the cause would be benefitted considerably. But these goods need to

be paid for, and we must try to be economical!

And so we close the old year and begin the new. May the Lord help us all to realize what is at stake, and help us to build His Kingdom. Without Him we can do nothing.

REPORT FROM OGELBENG

REV. F. DOERING

There is a German saying which says, "Wer eine Reise tut, kann viel erzählen" (he who makes a journey has much to tell,) and so here too. There would be a wealth of material to talk about, but on the other hand these journeys have been described again and again by different missionaries traveling to and from New Guinea. Many of these have been printed in our mission paper, *THE LUTHERAN MISSIONARY* which no doubt most of you are reading and it would therefore only be an overlapping of material. Permit me therefore to omit all this and begin with our arrival at OGELBENG mission station, one of the farthest outposts of our New Guinea mission field,—our findings here and our mission work as such, which, I believe will be of greater interest to you at this time. Of course as time goes on we hope to keep you informed through these circular letters as regards the progress or set-backs of our work.

Ogelbeng was a place of material desolation when we arrived. The station had borne the brunt of Japanese attack and therefore had been bombed extensively. Anything that had not been destroyed by the bombs and was lying around loose, had been pillaged—mostly by whites. Of the two station houses (Ogelbeng had two missionaries), one had been destroyed by fire caused by an incendiary bomb and the other, or what was left of it, was almost a complete wreck. Its supports having rotted away, we found it practically lying on the ground. All the doors plus hinges and all the windows had been removed and used elsewhere. Even cupboards and built-in shelves had been removed. Literally, it was a bare

empty shell, perforated by an endless number of holes of all sizes, caused by machine gun bullets and bomb splinters. The station site as such was a veritable wilderness. The tropical growth was well on the way of regaining its own.

Our first task therefore was to clean up the place as best we could and repair what was left of the shell. It was not an easy matter to rebuild or repair the place without any material whatsoever and without any proper help capable of handling carpenter's tools. By tearing down, rebuilding on a smaller scale and using the leftovers for other repair work, we were able to eventually create a place suitable for a family to live in. And so, now we live in a so-called "NEW GUINEA MISSION PALACE." And even though the doors are made of old material, (and a good many consist of nothing but a frame with some loin cloth material stretched over it), and, although the windows do not let much light in, because these are made of the same material as the doors with the exception of four (two in the dining room, one in the bedroom and one in the study) in which the glass (for this is at a premium now) has been replaced with X-Ray films to let in some light, and even though the whole house, walls, roof and floors, are patched, yet we are happy in our surroundings. It is not always a palace or beautiful house with all the modern furnishings and conveniences which constitutes happiness. And above all, we are thankful to God for what we have and above all, are we ever grateful to Him to have been able to accomplish all this without any mishaps to those participating in the work. How easy it would have been for the building to slide off its props and jacks during an earthquake and bury all of us beneath it. But as one native so nicely put it, "The arm of God was around us."

But now to continue with our story. Over this scene of material desolation which at times had a tendency to bring on a feeling of depression rather than cheer there shone a brighter light, which helped one to forget the ruins around about and the things that had once been and in turn forced one to look beyond

all this instilling new courage, hope and life. For, the seed of the Gospel which had been sown in pre-war years had taken root and was now showing evidence of new life, which even the strong weeds of war had not been able to choke out. It was gratifying to see the people flock to the station on our arrival, their futile attempts to clean up the place before our arrival. That joy and happiness was mutual as you will readily understand. There was no end of the receptions and welcomings. People came to Ogelbeng from 30 and more miles loaded with field fruits, pigs and chickens as a thankoffering for the return of the MITI (Gospel). Each one of these welcomings consisted of singing of hymns, prayers and speeches, which of course were always reciprocated. The people informed us that most of the groups, led by former pupils of Ogelbeng school, like Filip, Payum, Iung, Ik, Gure, Pok, and others conducted their regular Sunday services and devotions in the station church even during the period of the bombings. These people had learned to appreciate the Gospel and what it had brought them, so much so, that nothing could force them to relinquish it. The war years had certainly been a time of testing for them and we are grateful to God that He strengthened, protected and guided them in such a marvelous way so that their new faith would not run danger of being weakened or destroyed entirely.

There is, of course, as we all realize too well, also the other side of the story. You, who are standing back of this work and are supporting it with your gifts and prayers are entitled to know not only the bright side of our work but also the darker side of it. We are accustomed to say: "A shared joy is double joy, and a shared grief is only half a grief." Such findings are not to discourage us but are to serve as a means of creating a greater zeal and efforts in the labors of His vineyard and above all, they are to knit the tie of unity in the Spirit ever so much closer. Besides it is not much of an incentive to have all easy sailing and no up-hill climbs. Those up-hill climbs make us appreciate the

more the level places over which we eventually have to travel. We will therefore face facts as they are.

To many of these people war has been a cause of deterioration, a slackening in and a drifting away from the Gospel and the Word of God. As Mai of Migitim (of the Remndi Tribe) so very fittingly stated in his speech of welcome:—He presented a mother-of-pearl shell, highly polished on the one side and quite dull on the other—in referring to the brightly polished side he said: "That is the way it was in our hearts when we had the Miti, but now that we had to be without it for so long, the hearts of many among us have again become like this." He pointed to the dull side of the shell. What he meant to say of course was that the light which was burning quite brightly before had now practically died in these hearts. The rust had eaten into it. Incidentally, this man Mai is nothing to look at physically, a very slight of build man, but a very ardent worker for the Gospel. His zeal and efforts know no bounds. He is continuously out visiting the different areas, traveling many miles on foot in bringing the message of salvation to the people, encouraging them and lending a helping hand wherever he can. Wherever he arrives, word is sent out, "Mai has come, let us go and hear him," whereupon the people come streaming in, in droves. Mai is right when he says, "It has again become dark in the hearts of many," for many have again gone back to the darkness of heathendom and are again practicing their old forms of sorcery and black magic. The wall of heathendom, once torn down by the power of the Gospel, has again been erected by Satan and his ardent workers, thus imprisoning again the hearts of many.

Are we to give up hope and be discouraged? By no means! For as long as we are able to maintain contact with the people, there is hope of reviving their former spiritual life. Just one example before I close this epistle. At Rugli, one of our outposts about 16 miles from here, the people who have fallen back into their old heathen practices again are, in spite of this, still at-

tending Sunday services there. They will not, however, enter the church but remain outside and so listen to the message which is being proclaimed there. They tell us that as soon as they have finished their work (i. e. the black magic and sorcery which they are engaged in at present, in order to revenge those that have died some time ago) they will again hear the Miti. They are afraid that by entering the church they will lose their power to perform black magic and the different kinds of sorceries, which is quite true, for the power of the Gospel will overcome the power of Satan, regardless of his zeal and efforts.

At present we are working under very great handicaps for reinforcements of new missionaries, teachers and helpers is insistent in the extreme. Nevertheless, we know that God who has been with us and this work up until now will not forsake us in this dire need. And we are confident that the many congregations of our Church back home and the many mission friends are standing back of us not only with their material aid but above all with their prayers. Friends, let us not forget that "Satan trembles when he sees the weakest Christian on his knees." And we do need your prayers so much!

EVERY CHRISTIAN A MISSIONARY

ONCE WHEN Dr. Grenfell was the guest of honor at a dinner, a woman sitting by him, remarked, "Is it true that you are a missionary?" Dr. Grenfell unexpectedly replied, "Isn't it true that you are?"

That was an embarrassing and silencing question. How about the question as it applies to our life and work? How many of us, ministers and laymen alike, realize that the preaching of Christ is our first business in the world? In the matter of foreign missions we are glad to say that many people have a missionary whom they support as their substitute beyond the seas.—*Watchman-Examiner*.

APRIL PRAYER CORNER

THE MINISTRY OF PRAYER

There's holy, high vocation
Needing workers everywhere;
'Tis the highest form of service;
'Tis the ministry of prayer.

No one need stand idly longing
For a place in which to share
Active service for the Master—
There is always prayer.

In these days of tribulation
Wickedness pervades the air,
And the battle we engage in
Must be won through fervent prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service
Than the ministry of prayer.

Do you long to see the millions
Who are perishing today
Snatched as brands plucked from the
burning?
Do you long, yet seldom pray?

Come and join the intercessors!
Laurels then, some day you'll wear,
For there is no higher service
Than the ministry of prayer.

—ANNIE LONGWORTH.

Your intercessory prayers during April
are solicited for those named below.

NAME AND FIELD OF SERVICE

DATE

APRIL

- 1 Rev. and Mrs. Erwin Chell and family, India
- 2 Dr. Agnes Hoeger, New Guinea
- 3 Rev. G. Hoffmann, New Guinea
- 4 Mr. and Mrs. Ress Boettcher and family, New Guinea
- 5 Rev. and Mrs. Roland Brandt and family, New Guinea
- 6 Mrs. Sophia Lehner, New Guinea
- 7 Dr. and Mrs. Carl Doermann and family, India
- 8 Mr. Oliver Chambers, New Guinea
- 9 Rev. A. Metzner, New Guinea

- 10 Miss Ruth Eberle, R.N., India
- 11 Miss Zoe Banfield, New Guinea
- 12 Mr. Raymond Barber, New Guinea
- 13 Mr. and Mrs. L. Behrendorf, New Guinea
- 14 Rev. and Mrs. G. Bergmann, New Guinea
- 15 Rev. and Mrs. W. Egbert and family, India
- 16 Rev. and Mrs. J. Kuder and family, New Guinea
- 17 Rev. G. Horrolt, New Guinea
- 18 Rev. and Mrs. Martin Heist and family, New Guinea
- 19 Rev. and Mrs. W. Weiss, India
- 20 Rev. and Mrs. J. Mager, New Guinea
- 21 Rev. and Mrs. A. Mild and family, New Guinea
- 22 Rev. and Mrs. P. Freyberg, New Guinea
- 23 Miss Ruth Meyer, India
- 24 Rev. and Mrs. A. Maahs and family, New Guinea
- 25 Rev. and Mrs. W. F. Fritz and family, India
- 26 Rev. and Mrs. E. F. Hannemann and family, New Guinea
- 27 Miss Ruth Heber, New Guinea
- 28 Rev. and Mrs. Wm. Oberdorfer, India
- 29 Miss Erna Matthias, New Guinea
- 30 Rev. and Mrs. W. Bergmann, New Guinea

REPORT ON LUTHERAN FOREIGN MISSIONS CONFERENCE

REV. C. W. OBERDORFER

The thirtieth annual meeting of the Lutheran Foreign Missions Conference of America was held in Minneapolis, Minnesota, February 3-5, under the presidency of Dr. P. H. Buehring. Representatives from the nine member boards and their auxiliaries numbered 21, with 24 missionary guests and 24 visitors, a total of 69.

The theme of the Conference, "Advance in World Missions" was keynoted by Dr. Buehring in his presidential address.

Dr. Paul C. Empie of the National Lutheran Council, substituting for Dr. Ralph Long, unable to be present, spoke

on "The Impetus from Lund" for the advance in world missions. Dr. Empie said in part: "The Lutheran churches of America have now been caught flat-footed in two global wars. The Lutheran world mission enterprise must be the responsibility of the whole Lutheran Church. It has also recommended that there be a Lutheran World Missions Conference every five years. The N. L. C. has since its inception spent nearly \$3,000,000 for the support of orphaned missions and churches. Due to slowness of recovery in Europe and the prospect of a peace treaty being distant, this help will probably have to be continued indefinitely. Various new factors such as inflation in many parts of the world, and new requests, such as that of the Batak Church of Sumatra which weathered the war but now needs help, have entered the picture. The N. L. C. has accordingly set up a Commission on Orphaned Missions which is to have a full time secretary and is to make a new approach to the problem. Hitherto we have been content to pursue a 'holding' policy, that is, simply to give enough help to enable the orphaned church or mission to continue to exist until the mother church could again resume its support of the work. This is, in a sense not fair to these younger churches. On the other hand it would be most unchristian to deny to those mother churches participation at some future date when world problems have been solved and present restrictions withdrawn, in the work which they have built up. They must for their own sake also be given an opportunity to join in the work with their daughter churches. Someone has said that the Church that has no missions has no mission. But in the meantime we must do more than merely hold the work. Sometimes we must advance in order to stand still. Consequently the trend must be towards closer relationships and cooperation on the field, with a goal of ultimately merged work wherever possible. The whole Lutheran Church must become more mature in its approach to global mission strategy, taking into account political problems in various parts of the

world, such as a Mohammedan 'Jihad' or 'holy war' and the problems presented by native Indian states where the Gospel has never been allowed to gain entrance before, in the new set-up in India. The Roman Catholic Church has a world-wide mission program and shifts forces accordingly wherever they are most needed, witness Japan at the present time. The Lutheran Church of the world must be able to do likewise."

"Advance in Tanganyika"—a survey of the problems and opportunities facing the Augustana Synod in East Africa was presented by Dr. S. H. Swanson. The British Government has made the Augustana Synod responsible for all Lutheran work in that area. There is a crying need for missionaries and funds not only to develop the work, but even to hold it. In this area, twice the size of former Germany, three German societies formerly worked in five fields. Two of these fields are now cared for by the Church of Sweden. The remaining three are the responsibility of Augustana and the N. L. C. In the former Leipzig Mission field the growth has been phenomenal even during the war, rising from 39,000 members in 1941 to 70,000 at present. The Tanganyika Lutheran Church now numbers 162,000, an increase of 50,000 since 1941. German missionaries to the number of 172 were interned. Present missionaries number 15. Urgently needed are 56. "One thing is certain. The field is white unto harvest. Another thing is just as certain—it will be harvested. If we don't do it for Christ others will for the devil. Mohammed will not mark time while we wait. Neither will the ism."

Dr. Richard Taeuber, in a paper read by Dr. Fricke, told of the staffing of the former Neuendettelsau Mission in New Guinea by the American Lutheran Church. Here the need is not so much men as funds, which lack the N. L. C. has agreed to meet at least in part.

"Advance in China" by Dr. Peng Fu, President of the Lutheran Church of China and "Advance in Japan" by Dr. L. A. Gotwald, secretary, U. L. C. Board were presented graphically in large Cen-

tral Lutheran church before an audience of 75 people. This service was enhanced by two groups of songs by the Augsburg College Choir beautifully done. Of course the weather was cold, but . . .

Under "Advance in Palestine," it was reported that through the efforts of the secretary of the U. L. C. Board, property and work of the former German mission societies in Jerusalem and Bethlehem are in process of being turned over to the National Lutheran Council. The properties alone are valued at about \$20,000,-000.

"Advance in Latin America," by Dr. R. A. Syrdal of the Evangelical Lutheran Church showed wide open doors in spite of the opposition of the established Roman Catholic Church in practically all countries of South America.

All these addresses without exception presented challenges and great opportunities to the Lutheran churches of America. How we may meet them with concerted action was presented by our own Dr. Fricke in a thought-provoking "Call to Advance." He proposed a Division of Foreign Missions within the framework of the N. L. C. which should coordinate the efforts of the various boards in many phases of work, at present particularly along administrative, publicity, and supply lines. It would lead to a unification of forces and resources on a world-wide front, do away with duplication of effort and expense and pave the way for one world mission under one board by the Lutheran churches of America. The Executive Secretaries of the various boards were appointed as a committee to consider this plan in detail and make recommendations at the next annual conference.

A pre-conference meeting of all secretaries for consultation and counsel in administrative problems proved so helpful that it was agreed to make it an annual affair.

Officers elected were: Dr. P. H. Buehring, President (re-elected); Rev. C. Vernon Swenson, Vice President; Rev. P. Konsterlie, Secretary; Rev. L. S. Gotwald, Treasurer.

The atmosphere of the conference was one of urgency. Opportunities in Lutheran World Missions are overwhelming, dangers very real. When church historians write of this period in mission history may their verdict not be: "Too little and too late."

MORE MISSIONARIES TO NEW GUINEA

The feature of adventure in going to New Guinea began very early in the voyage of our latest group of departing missionaries, sailing aboard the "Marine Phoenix" from San Francisco on Friday, January 30. Shortly before sailing time the ship was carried forward by the backwash from a departing vessel at the next pier, damaging the gangplank and briefly delaying the sailing. However, the big ship sailed at dusk with our missionaries waving farewell to friends on the pier.

Aboard were Mr. and Mrs. C. E. Hartung and sons, Edward and David, Miss Evelyn Muhlenhard, and Mrs. F. E. Pietz and son, Lothar. Mr. Hartung is going to the mission field as a printer, Miss Muhlenhard, as a secretary, and Mrs. Pietz, to join her husband, the Rev. F. E. Pietz, who has been back on the field for over a year and a half.

The missionaries were guests of honor at a meeting of the Bay Area Local Conference of the A. L. C. pastors and their wives and also at a joint meeting of the men's and ladies' societies of the Lutheran Church of the Good Shepherd. Sailing gifts were presented by our two A. L. C. congregations in San Francisco.

—R. B. WIEDERANDERS.

FAIL to share Christ with others and you will fail to keep Christ for yourself.

THE CROOK that grew in the sapling cannot be straightened in the oak.

ONE DOCTOR to 9,000 persons in India: what a challenge to medical missions!

WORLD EVANGELISM

By DR. E. G. HOMRIGHAUSEN

The field is the world! There is nothing provincial about Jesus Christ.

All too long have we thought of missions as the interest of a few people, and of ministers and missionaries in particular. His command is directed to every Christian. Missions is at the heart of the Christian faith, because that faith is rooted in the outgoing love of God. The missionary work of the church is the spearhead of God's invasion and salvation of the world.

There are signs that the task of evangelism is being taken seriously. Nearly every denomination has its evangelistic campaign in progress at this time.

One section of the World Council of Churches Assembly, to be held in Amsterdam in 1948, will devote itself entirely to the problem of evangelism in our day. Mission Boards are working together in the great task of bringing Christ and men together in a redemptive relationship. Let us pray that we may discern the signs of the times and hear what it is that the Spirit is saying to the Churches!

Every Christian has the duty and privilege of working with God in the greatest and most important business in the world.

THE PSYCHOLOGY of fear is the greatest single threat of civilization, for fear begets hatred, and hatred is followed by bloodshed. The perfect love of Christ casts out fear, destroys hatred and saves life.

IT APPEARS we have reached the point in history where it must be a Christian world or no world.

ALL THE BEAUTIFUL sentiments in the world weigh less than a single lovely action.—J. R. LOWELL.

MAN SPENDS much more effort trying to appear happy than trying to *be* happy.

MISSION STAMPS

Mission Stamps, Wartburg College, Waverly, Iowa, gratefully acknowledges receipt of stamps from October 6, 1947 to January 18, 1948, as follows:

FOREIGN

AUSTRALIA: Victoria, Rupanyup, Miss M. Schneider 1 packet. **NEW GUINEA:** Madang, Miss Margaret Wong 2 packets. **CANADA:** Alberta, Calgary, Foothills Book Store 2 packages.

DOMESTIC

CALIFORNIA: Anaheim, Grace Lutheran Junior Mission Band 1 package. Fullerton, Junior Mission Band, Margaret Grinde 1 packet. Los Angeles, Messiah Lutheran Church 1 package, Ladies' Aid, Mrs. E. H. Hansler 1 package. North Hollywood, Junior Mission Band, Mrs. J. O. Frerichs 1 package. San Gabriel, Trinity Lutheran Church 1 package. **COLORADO:** Denver, K. Novak 1 packet. Fort Collins, Mission Auxiliary, Rev. C. Taubert 1 package. Otis, St. Paul Junior Mission Band, Mrs. Ad. Lillich 1 package. **DISTRICT OF COLUMBIA:** Washington, St. Matthew Missionary Society 1 large package, Mrs. G. Laughton 2 packages. **IDAHO:** Juliaette, Mrs. J. M. Hedler 1 package. **ILLINOIS:** Altamont, St. Paul Ladies' Aid and Missionary Societies 1 package. Chicago, Manning, Waxwell & Moore, Inc., 2 packets. Trinity Lutheran Women's Missionary Society 1 package, J. Wolf 1 packet. Cullom, Women's Missionary Society 1 package. Glassford, Rev. M. Bieber 1 packet. Litchfield, Klindworth 1 packet. Midlothian, Hope Lutheran Missionary Society 1 packet. Ottawa, Mary Gernanz 1 packet. Oak Forest, Mrs. P. Reithmann 1 package. Princeton, Mrs. Fred Fiste 2 packages. South Chicago, J. Miller 1 package. **INDIANA:** Guilford, Laurette Dietz 2 packages. Michigan City, St. Paul Junior Mission Band 1 large package. Patricksburg, Mrs. Wolter 1 package. Steubenville, Patricksburg and Brookville Women's Missionary Societies and Mrs. Margaret Wolber 1 box. **IOWA:** Arlington, Mrs. Henry Bowman 1 package. Des Moines, Zion Junior Mission Band 1 package, Zion Women's Missionary Society 1 package. Dubuque, St. Peter Junior Mission Band 2 packages and 1 packet. Pomeroy, St. John Junior Mission Band 1 box. Rockwell, St. Peter Lutheran Church 1 package. Rockwell City, Mrs. G. A. Wendt, 1 large package. Waterloo, First Lutheran Junior Mission Band 1 package. Waverly, Rev. Ed Schick, Wartburg College 1 package. **KANSAS:** Goodland, Mrs. W. Isernhagen 1 package. Philipsburg, E. Imbrock 1 package. **MARYLAND:** Baltimore, Hannah Schmied 1 packet. **MICHIGAN:** Alpena, Mrs. Paul Weine 1 package, Mrs. Carl Beyer 2 packets. Detroit, Holy Cross Junior Mission Band, K. R. Brown 1 package. Grand Ledge, Immanuel Lutheran Church 1 package. Ossineke, Mrs. H. W. Meuser 1 packet. Pigeon, Mrs. Herman Buchholz 1 package. Saginaw, Lydia Bentley 1 packet. **MINNESOTA:** Comfrey, Mrs. Louis Willms 1 package. Jackson, Salem Lutheran Sunday School 1 packet. Jeffers, Trinity Junior Mission Band, Loretta Bass 1 package. Hanover, St. Paul Junior Mission Band 1 box. Hector, Trinity and Peace Junior Mission Bands, Mrs. E. J. Kaiser 1 package. Minneapolis, St. Peter Lutheran Church 1 package. St. Paul, St. Mark Lutheran Church 1 package. **MISSOURI:** Jefferson City, Rev. and Mrs. Rossbach 1 packet. **NEBRASKA:** DeWitt, Mrs. Wm. H. Spilker 1 packet. Johnson, Junior Mission Band, Willis Moerer 1 package. Omaha, Eileen Hansen 1 package. **NEW YORK:** Buffalo, Trinity Old Lutheran Church Mission Group, Mrs. H. E. Wolter 2 boxes. Webster, Mrs. W. C. Egbert 1 packet. **NORTH DAKOTA:** Benedict, Hope Lutheran Ladies' Aid, Mrs. Theo. Palsfut 2 packages. Casselton, American Lutheran Sunday

School, Rev. John Graepff 1 package. Streeter, Ladies' Aid, Rev. A. Nickel 1 package. **OHIO:** Akron, Mrs. Fred Ellifritz 1 packet. Blacklick, Mrs. Paul Helwig 4 packets. Bloomerville, Mrs. W. L. Beech 1 package. Bradner, St. James Junior Mission Band 1 package. Canton, A. J. Schaefer 1 package. Columbus, Junior Mission Band, C. H. Kocherau 1 packet, St. Paul Junior Mission Band 1 large package, Clinton Heights Junior Mission Band 1 package, Brevoort 1 package, Emmanuel Lutheran Junior Mission Band 1 large package. Dayton, St. Mark IHSV Society, Mrs. Ernest Owens 1 package. Fresno, Mrs. Elizabeth Schultz 1 package. Galion, Dora Burnett 1 package. Jackson Center, Grace Lutheran, Opal Elliott 1 package. Loudonville, Zion Junior Mission Band 1 package. Massillon, St. Paul Junior Mission Band 1 package. Napoleon, St. Paul Women's Missionary Society 2 packages. Perrysburg, Mrs. Chas. Wiedner 1 package. Prospect, St. Paul Junior Mission Band 1 packet. Salem, Emmanuel Lutheran Church 1 package. Sulphur Springs, St. Paul Junior Mission Band 1 packet. Toledo, Mary-Martha Mission Society of Bethel Lutheran Church 1 package. Valley City, Zion Luther League 1 packet. Willard, Trinity Junior Mission Band 1 package. **PENNSYLVANIA:** Allison Park, St. Paul Junior Mission Band 1 packet. Gibsonia, Trinity Junior Mission Band 1 package. Greencock, Peace Lutheran Junior Mission Band 2 packages. Harrisburg, W. Frank Witman 1 packet. Houtzdale, Alice Wegner 4 packets. Pittsburgh, Mrs. S. C. Krumm 1 package and 1 packet. Stewart Avenue Junior Mission Band 1 packet. Zion Women's Missionary Society 1 large package. **SOUTH DAKOTA:** Canova, Immanuel Junior Mission Band 1 packet. Hosmer, J. G. Walth 1 package. Miller, Rev. Ernest Haacke 1 packet. Parkston, Solomon Tiede 1 packet. **TEXAS:** Bartlett, Junior Mission Band, Mrs. Walter Steglich 1 package. Brenham, St. Paul Junior Mission Band 1 package. Alice, Junior Mission Band (sent in by Mrs. A. B. Bradow, Columbus, Ohio) 1 package. Giddings, Martin Luther Junior Mission Band 1 package. Houston, Junior Mission Band 1 package, Mrs. E. L. Flynn 1 box. Kerrville, Zion Junior Mission Band 1 package. Mason, Junior Mission Band, Amanda Arhelger 1 package. San Antonio, Rev. Kurt Hartman 1 packet. Victoria, First Lutheran Church 1 package. **WASHINGTON:** Colfax, Peace Lutheran Junior Mission Band 2 packages. Reardan, Mrs. Walter Wendland, Junior Mission Band, Spokane District 1 package. Winlock, Junior Mission Band 1 package. **WISCONSIN:** Cedarburg, Immanuel Lutheran Ladies' Aid 1 package. Eau Claire, St. John Women of the Church 2 packages, St. John Evening Mission Circle 9 packets. Milwaukee, Lutheran Welfare Society 1 package. Oshkosh, Mrs. H. Japp 1 package. Pulaski, Mrs. E. C. Pasch 1 packet. Ripon, Grace Junior Mission Band 1 large package. Wausau, St. Stephen Junior Mission Band 1 package and 1 large package.

—ROALD BRAULICK.

CENTRAL DISTRICT PLACEMENT OFFICE

WANTED: A Lutheran veterinarian for a county seat town in extreme southern Nebraska. None practicing in the vicinity. Area expected to have fine development in near future.

WANTED: A physician for a central Kansas town.

In reply, communicate with Central District Placement Office, Pastor R. H. Riensche, Director, Eustis, Nebr. The CDPO cannot investigate offers and hence assumes no responsibility for results.

CORRECTION

In acknowledging receipts for the FS Replacement Ship Marie Pohlmann was credited with a contribution of \$200.00. It should have read \$20.00. This correction is being made at her request.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 8-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, Gudur, Nellore District.

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, Tirupati, Chittoor District.

Miss Ruth Eberle, R.N. 6-20-22/6-46, Renigunta, Chittoor District.

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, Ralph Allen Lewis Egbert, born 12-30-47, Venkatagiri, Nellore District.

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, Puttur, Chittoor District.

Miss Gertruth Kettner 1-29-11/3-37, Nayudupet, Nellore District.

Miss Lillian Lange 8-4-22/11-17-45, Nayudupet, Nellore District.

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, Renigunta, Chittoor Dist., Madras Presidency, South India.

Miss Ruth Meyer 3-1-04/10-19-23, Gudur, Nellore District.

Miss Mildred Monke 6-10-12/12-4-38, Nayudupet, Nellore District.

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, Gudur, Nellore District.

Rev. Herbert Schaefer 8-22-24/2-7-1947, Mrs. Herbert Schaefer 8-22-24/2-7-1947, Nayudupet, Nellore District.

Rev. J. G. Schaefer 4-16-94/2-21; Mrs. J. G. Schaefer; James Schaefer 3-7-35? Kalahasti, Chittoor District, Madras Presidency, South India.

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, Rajahmundry, E. Godavary District.

Rev. Leonard Schulz 2-12-21/2-7-1947; Mrs. Leonard Schulz 11-19-24/2-7-1947, Tirupati, Chittoor District.

Miss Margaret Stahl, 7-15-01/10-2-30, Gudur, Nellore Dist., Madras Presidency, South India.

Weiss, Rev. Wm. N., 1-15-08/6-2-37; Mrs. Wm. N. Weiss, 2-10-12/6-2-37, Kodur, Cuddapah Dist., Madras Presidency, South India.

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Madang, New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Madang, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Röss H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Röss Boettcher 7-5-45, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-7-46, Mrs.

Brandt 5-20-18/2-7-46, Mary Esther Brandt 12-12-45/2-2-46, Thomas Roland Brandt, born 12-18-47, Lutheran Mission, Kerowagi, via Lae, Kup, Chimbu, T. N. G.

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 11-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. and Mrs. Cyril Brumm, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Dr. Douglas Daechsel 9-26-20/7-2-47, Lutheran Mission, Lae, T. N. G.

Oliver Chambers, born 5-25-21/2-7-46, Lutheran Mission, Lae, New Guinea.

Miss Doris Diemer, 12-11-25/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelberg, Mt. Hagen, T. N. G. via Lae.

Mr. and Mrs. Linus Eiermann, dates not stated, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. Wm. Flierl, dates not stated, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G.

Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kaimantu, Upper Ramu, T. N. G. via Lae.

Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46, Lutheran Mission, Biliau, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe; T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-44, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Rebecca Sue Goldhardt, born 10-13-47, Lutheran Mission, Raipinka, Kaimantu, Upper Ramu, T. N. G., via Lae.

Rev. John E. Hafemann 7-14-12/9-23-39, Mrs. John Hafemann 11-9-09/6-11-46, Lutheran Mission, Amele, T. N. G.

Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G.

Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G. via Lae.

Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-7-46, Mrs. Heist 1-9-22/1-7-47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Rev. Geo. Horrolt (no dates given), Lutheran Mission, Lae, New Guinea.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Madang, New Guinea. Rev. G. Hofmann, no dates stated, Lutheran Mission, Bilau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajabit, via Lae, T. N. G. Mr. Christian B. Jaeschke, 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Rev. John H. Kuder, 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34, Lutheran Mission, Lae, T. N. G.

Miss Myra Lehmann, 2-2-24; (date of arrival on field not given), Lutheran Mission, Finschhafen, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/7-2-47, Mrs. Maahs 4-27-10/7-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs, 11-9-45, Lutheran Mission, Madang, New Guinea.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No.

2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Miss Erna Matthias, 11-15/08-8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Mrs. Gerhard Reitz, 3-4-26/10-2-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrbach, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-2-46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schneuker 8-23-20/2-26-46, Mrs. Schneuker 11-5-24/10-2-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G.

Rev. Paul A. Schulz 1-10-20/2-2-2, Mrs. Schulz 11-12-23/2-2-2, Paula Schulz, 12-2-47, Lutheran Mission, Bugei, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-2-46, Mrs. Sherer 4-28-17/10-2-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tscharke, dates not stated, Lutheran Mission, Madang, New Guinea.

Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-2-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-2-46, Mrs. Louis Winter, 11-7-14/8-9-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolter, 2-25-19/8-9-47, Mrs. Herbert Wolter, 5-1-25/8-9-47, Lutheran Mission, Finschhafen, New Guinea.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. G. Schaefer 4-16-94/2-21, Mrs. J. G. Schaefer 2-2-21, John Schaefer 10-7-26, James Schaefer 3-7-35, 6721 S. E. 77th Ave., Portland, Oregon.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann 8-3-26, 418 Hill Street, Ann Arbor, Michigan.

Joel Mayer, Capital University, Columbus, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger 6-2-28/10-2-46; Arthur Fenske 2-4-28/10-2-46; Mr. Harvey Hildebrand 1-1-87/10-2-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-2-47; Leon Philippi 1-19-27/10-2-46; Paul Toops 3-18-28/10-2-46; Harry Vorrath 2-18-29/10-2-46; Henry Voss 7-16-18/10-2-46; Clarence Wegenast 2-11-24/10-2-46; Frank J. Yetmar 5-30-89/10-2-46; Mrs. Yetmar 3-8-91/10-2-46; Douglas Kohn, 7-10-27, birth date; no date of arrival on field.

Herman Propp 8-8-95/10-2-46; Mrs. Propp 12-18-96/10-2-46; Richard Propp 7-2-30/10-2-46, Lutheran Mission, Finschhafen, T. N. G.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Sumner, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Muhlenhard 4-29-22.

PRAYER is the most important thing in my life. If I should neglect prayer for a single day, I should lose a great deal of the fire of faith.—MARTIN LUTHER.

PRAYER is releasing the energies of God. For prayer is asking God to do what we cannot do.—CHARLES THUMBULL.

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

LEVEL
ONE

The Lutheran MISSIONARY



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The Mission Auxiliary of the  *American Lutheran Church*

THE CALL TO ADVANCE IN FOREIGN MISSIONS ORGANIZING OUR FORCES FOR A UNITED LUTHERAN ADVANCE*

DR. T. P. FRICKE

The early fulfilment of the world-wide mission of the Church has become so imperative that the call for organizing our Christian forces into a unified co-operative advance is being heard today in foreign missions conferences everywhere and with greater urgency than ever before. The dimensions of the missionary enterprise have become so vast, the problems so staggering, the dangers so real that nothing short of a supreme united effort will make possible the advance which God expects and the world needs.

Inspired by its recent successes, the cooperative movement has almost become a crusade. Reports from all over the world indicate that this united Christian action movement is gaining momentum among Christian forces as never before. We Lutherans have not been standing still. Many of us have joined hands with brethren of other denominations in collectively facing our universal task of advancing the Kingdom of God. In many respects this is a cause for rejoicing and yet we are deeply humbled by the lack of closer cooperation among ourselves. As a disunited Lutheran Church we often seek and serve the wider fellowship. If we are to pour our influence effectively into the broadening stream of Christian cooperation, should not our individual tributaries, each running toward the main stream, first converge and then pour their combined force into the full flow of Christian action. Beyond the confluence of merging brooks and streamlets the current catches force, swiftness and effectiveness.

The growth of the cooperative movement with its steady increase in momentum summons us Lutherans to examine our position. Scattered over the globe our detached Lutheran forces had been practically isolated from each other for generations. Then came the war emergency and in a moment, almost in the twinkling of an eye, most of our for-

eign missions found themselves in the protective custody of the Lutheran World Federation which provided for the needs of our distressed missions by its strong working arm—Lutheran World Action.

If no other reason could be found to justify the existence of the Lutheran World Federation, it would be sufficient to point to what has been achieved through it in the realm of foreign missions. We have the evidence that through it we accomplished what we could not have achieved by separate action. During the war and in these post-war years we have been impressed with the fact that we need each other and that working singly we could not have preserved our orphaned missions. God has put His blessings upon our co-operative effort in the preservation of our missions which were in jeopardy. We are also of the conviction that returning to our former position of working separately we will not be able to meet the new dangers which already threaten the security of several of our fields. Furthermore, we believe that the hour has come, not only to maintain a Federation of Lutherans for the emergency of security but also to unite our forces to meet the emergency of opportunity by organizing for the coordination and promotion of a united Lutheran Foreign Mission advance.

Today we dare at least dream of the Lutheran World Federation becoming an organization which will take permanently under its wing the Lutheran foreign mission fields throughout the world and also lay the global strategy, coordinate the total forces and merge our resources into one joint enterprise. May we not hopefully look to it as an organization which will far transcend anything we

*This call to advance in foreign missions was delivered by Dr. T. P. Fricke, Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, to the 1948 Lutheran Foreign Missions Conference which met at Minneapolis during the first week of February.

OFFICIAL NOTICE OF ANNUAL MEETING OF THE MISSION AUXILIARY

The Annual Meeting of the Mission Auxiliary will be held Thursday, May 27, in Zion Lutheran Church of Waterloo, Iowa, West Fourth and Kimball Avenue. The meeting will begin at 10:00 A.M.

In addition to the routine business, the question of the possible transfer of the work of the Mission Auxiliary, as well as its general administration, to the Board of Foreign Missions of the American Lutheran Church will be submitted to this meeting for action.

All members of the Mission Auxiliary living within a reasonable distance of Waterloo are urged to attend this meeting. If any members desire further information on the proposed transfer or wish to express themselves on this matter, they should send their communications, as soon as possible, to the undersigned.

THEO. L. FRITSCHER, *Chairman*

Mission Auxiliary of the American Lutheran Church.

have at present and which will point to a new era in Lutheran missions? If we are to meet our maximum influence as a Lutheran Church in the extension of the Kingdom, a radical change will be required in our present approach to our missionary task.

Older men have dreamed such dreams. They have spoken of the time when we will have a Lutheran World Mission instead of Lutheran missions in the world. They have even proposed that Lutheran missionaries of different synods and nationalities work side by side in the same field in order to safeguard a field in the event nations again go to war and missionaries of one nationality are removed, others thus remaining to carry on the work. Older men have seen visions. Will younger men see them come true? In fact, will they not bring into reality even something beyond the fondest dreams—not only various Lutherans working side by side, but all Lutherans in the total program of the whole Lutheran Church!

The call has come from Lund for an increasingly closer cooperation in the foreign mission enterprise. But the Lutheran World Federation cannot carry its vision into reality beyond the limits set

by the constituent members. Within us who are the members lies the power to make the Lutheran World Federation what we want it to become. This can be accomplished, as far as foreign missions is concerned, by investing in the Federation the authority to carry out the objective of a strong corporate agency which will become the campaign headquarters for all of our Lutheran forces, possessing authority to devise our missionary strategy, coordinate our interests and invest our resources.

If this dream is beyond immediate realization through the Lutheran World Federation, which it no doubt is, let us for the moment narrow our vision. Let us set our sights on the National Lutheran Council which to all intents and purposes is the American arm of the world body. Through it we can infuse the Federation with our ambitions—after first demonstrating them in a practical way by merging our American interests into the National Lutheran Council.

We must begin by making the National Lutheran Council something more than it now is. What is it? A cooperative agency effectively carrying out assignments within its limited authority. To effectively carry out the assignment which we have

in view it will be necessary to enlarge its authority by granting autonomy of administration in the sphere of foreign missions. The constituent bodies of the Council would not only charge the Council with full responsibility for the administration of all fields but also would transfer all mission properties to it to be held in trust by it for the younger churches in the foreign fields. The participation of the constituent bodies would be of a supporting nature only.

We realize that such a step would alter the present character of the Council, changing it from a consultative council to a legislative body. We are aware of the criticism that such a proposal invites, namely, that we are suggesting a "super-church." We do anticipate a reaction which views this suggestion as highly impracticable and impossible at this time. But we do offer it as a way in which we could organize our forces into one cooperative enterprise having many advantages for a united advance. Whereas cooperation among churches usually means comity, common projects, conferences and joint plannings, we admit our proposal goes quite beyond such endeavors which only develop closer relationships between groups. It goes all out for the creation of a corporate organization which will unite our churches in one phase of their work, foreign missions. Present trends in our respective churches indicate that we are not quite ready for so bold a venture. Therefore we come to a practical proposal which is within the realm of immediate implementation.

The National Lutheran Council as it is now constituted is a representative body qualified to give leadership to a unified program of Lutheran advance. What would be required is the establishment of a Division of Foreign Missions within the Council.

Article III of the Constitution of the National Lutheran Council sets forth its purposes and objectives:

"a. To witness for the Lutheran Church on matters which require an expression of common faith, ideals, and program.

"b. To bring to the attention of the Participating Bodies matters which in its

judgment may require utterance or action on their part.

"c. To represent Lutheran interests in America in matters which require common action, before

- 1) National and state governments
- 2) Organized bodies and movements outside the Lutheran Church.

"d. To emphasize the continuing importance of a right relation between Church and State.

"e. To further the interests and the work of the Lutheran churches in America.

"f. To undertake and carry on such work as may be authorized by the Participating Bodies in fields where co-ordination or joint activity may be desirable and feasible, such as publicity, statistics, welfare work, missions, education, student work, and other fields.

"g. To take the necessary steps to meet emergencies requiring common ac-

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Elmer J. Braun, State Center, Iowa

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OFFICERS OF THE MISSION AUXILIARY

Pres.....Rev. Theo. L. Fritschel, New Hampton, Ia.
 Vice Pres.....Rev. W. Sund, Dearborn, Mich.
 Secretary, Rev. H. C. Neemann, Cottage Grove, Wis.
 Publicity Sec.....Dr. R. Taubert, Albany, Minn.
 Manager.....Rev. C. Taubert, Fort Collins, Colo.

tion, each Participating Body to determine the extent of its cooperation in emergency work.

"h. To undertake additional work with the specific consent of the Participating Bodies."

The establishment of a Division of Foreign Missions would be within the scope of the Council. Article X of the Constitution defines a Division as "a functional agency in a particular field of the work of the Council."

The functions of the Division could be set in those spheres in which cooperation is most desirable and practicable. The following are suggestive of such possibilities:

1. To stimulate collective thinking and investigation of questions related to our mission work in its various aspects, developing wise policies, plans of strategy and constructive programs.

2. To coordinate activities so as to bring about united action wherever necessary, merging where possible, preventing overlapping of effort, providing for effective occupation of neglected areas.

3. To become a means of sharing knowledge, experience and methods.

4. To aid in promotion by fostering production and circulation of literature and films.

5. To maintain a press bureau for collection of news at home and abroad and distribution to the religious and the secular press.

6. To publish one missionary magazine which would supplant our respective monthly publications.

7. To collect and publish statistics.

8. To recruit and counsel candidates.

9. To plan deputation itineraries utilizing the services of all missionaries on furlough to the best advantage.

10. To advise candidates and missionaries on specialized training.

11. To promote missionary training schools and residential centers for furloughed missionaries in connection with it.

12. To set up a business office for pur-

chase and forwarding of supplies to the field; travel service; foreign exchange.

13. To represent constituent bodies of the National Lutheran Council in the Foreign Missions Conference of North America.

14. To represent mission interests before Government.

Great benefits will result. In a general way we list a few of the advantages to be gained by a united cooperative effort:

1. Cooperation in our foreign mission enterprise is one of the finest expressions of the unity that already exists among us. What a testimony to the younger churches which we are endeavoring to lead into one united Lutheran Church!

2. Cooperation will deepen and broaden our unity. It has been repeatedly affirmed, "If or rather when, Christian unity is achieved throughout Christendom, it will probably be a direct result of foreign missions."

3. Cooperation will multiply our resources. At the Edinburgh Conference Dr. John Mott said, "It is our deep conviction that a well-considered plan of cooperation in the mission work of the societies represented in this hall, entered into and carried out with a sense of our oneness in Christ would be more than equivalent to doubling our present missionary staff."

4. Cooperation makes possible the sharing of a variety of experiences, successes and failures, thus broadening experience which will enrich our missionary leadership.

5. Cooperation makes possible the presentation of the world wide mission of the Lutheran Church. "If there is to be a larger result there must be a larger cause." To be able to present to our people the total picture of Lutheran missions as one work will add enormously to the power of appeal, broaden the horizons of our people and challenge the missionary obligation to the full.

6. Cooperation will make for economy of operation. It is expensive business for each of us to go on duplicating effort in the administration of our separate mis-

sions. The cost of operating through joint effort would be more economical, thus releasing enlarged financial resources for the work.

7. Cooperation greatly facilitates entering doors of opportunity and expedites occupation of the unoccupied fields.

The call to advance together can and must be answered affirmatively and unhesitatingly. While our Lutheran forces are not divided into opposing camps, yet they are not solidly joined in a common front as they face the missionary challenge which is the greatest ever confronting our Lutheran church. Divided we do not fall, but disunited we do stagger at our tasks. The compelling call which these times now urgently bring to us is to stand together, plan together and work together, as one mighty army advancing the Cross of Christ.

The cooperation which we seek should not receive its impulse merely from the expediency which the present world situation with its dangers and opportunities has imposed upon us, but there should be the inner conviction that it is the will of God who prays that we be one in our fellowship and work.

No doubt any plan for merging our missionary forces will be beset with many grave difficulties. It will require courageous, constructive churchmanship to meet the doubts and objections which will be raised against our ultimate objective which is to unite all our forces into a corporate body of action. But if the plan and purpose are right it will meet sympathetic support and prevail. Dr. Johannes Warneck goes to the root of cooperation when he says, "For cooperation we need sincere humility and the will of self-renunciation."

Believing that something vital is at stake and humbling ourselves in obedience to the will of Christ, we can and shall go forward together, hastening the fulfilment of His Great Commission.

It is WITH narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.—POPE.

MISSIONARIES MEET AT FINSCHHAFEN

REV. G. O. REITZ

Lutheran missionaries from the far corners of the Territory of New Guinea gathered together for the second annual post-war conference at famed Finschhafen on January 20-29. The number included eighty adults and thirteen children. Guests of the conference were twelve members of the Australian Lutheran Mission (in fellowship with the Missouri Synod in the U. S. A.) who willingly assisted in solving the transportation problem with the use of their mission ship UMBOI II.

Spiritual Refreshment

The privilege of gathering before the throne of grace for strength to face tasks ahead was indeed treasured by the missionary family. Holy Communion was celebrated on Thursday evening. The confessional service was conducted by Rev. A. Mild and the Rev. Wm. Flierl, son of the founder of mission effort in the Territory of New Guinea, gave the address at the communion service.

Daily devotions were highlights in the conference when all worshipped for a quiet half hour in preparation for the heavy work schedule of conference which began at eight in the morning and continued until ten or later at night with interruptions only for meals. Under the general theme of "Missionary Relationships" were considered the following themes: "The Missionary and His God" by Rev. K. Holzknecht, "The Missionary and His Work," by Rev. G. Reitz, "The Missionary and His People," by Rev. F. Doering, "The Missionary and His Colleagues," by Rev. H. Hannemann, "The Missionary and the Sexes," by Rev. E. Hannemann, "The Missionary and Mission Property," by Dr. T. G. Braun, "The Missionary and the White Community," by Rev. A. H. Maahs, while on the final day of the conference the senior missionary, Rev. E. P. Helbig, spoke on "Be Not Afraid."

Instead of meeting together on Sunday morning the missionaries scattered to attend various native services in cen-

ters nearby. Quite a number attended a baptism and confirmation festival at Ngasagalatu about fifteen miles south of Finschhafen. Others welcomed the exercise required in ascending Sattelberg mountain to visit the mother congregation of the mountain tribes.

On Sunday evening, however, all gathered again in the little white chapel of our Finschhafen hospital to worship together, with Rev. A. Frerichs preaching the sermon on the last verses of the book of Revelation.

Missionary Reports

As usual the reports by missionaries of their congregations, activities, and problems, occupied much time the first days of conference. Firstly the reports of the missionaries in the Graged language group, or Madang Area, were read and discussed. In the Bunabun congregation Rev. Mild reported that a group of raiding heathen from the mountain hideouts had terrorized the entire population in Christian villages, by killing many, raiding gardens, and burning the homes. Cannibalistically inclined, these savages have so far refused to permit Christian influence from permeating their lives. Nobonob congregation was reported as still under the delusion of the "Cargo" movement, although Missionary A. Walck was confident that Christ could also heal the minds and hearts of the confused natives under his care. The Bugeid and Rai Coast congregations have just recently been occupied by Rev. P. Schulz and Rev. Hofmann, respectively, and these men are now becoming acquainted with their people. Amele and Karakar congregations were reported as busily engaged in strengthening evangelistic and school programs in their respective congregations.

These reports were followed by those of the Kate language group found in the mountain areas back of Finschhafen and down near the Papuan border. Missionary Hans Wagner gave a thrilling account of the tours he made in the Ulap congregation from which he had been absent for seven years. A year ago the large Hube congregation had been steeped in the "Cargo" movement, but

by the grace of God it had renounced the same during the past year and had rededicated itself to Christ. Thus reported Missionary William Bergmann. As a whole the Kate congregations were arising to meet the challenge of the day in supplying teachers for the work in the Central Highlands. Although some schools had to be combined in the home congregations to supply the needed teachers, yet there was no other way to meet the need and they were willing to make the sacrifice.

Reports from the Jabem language group indicated a growing native church, capable of carrying many tasks by itself. Missionary Pietz still has the impossible task of caring for five congregations, each numbering into the thousands. And as yet the large Jabem group has only one school missionary.

Most interesting were the reports from the Central Highlands. Uncontrolled Area Regulations which had previously restricted movement of our missionaries were now removed. Scores of thousands were besieging our mission stations pleading for teachers and missionaries. Therefore the missionaries presented a strong call for reinforcements. What could conference do? What could the native church do? What could the home churches do to help? A prayer arose to God in many hearts that He would send forth laborers into His harvest.

Special Topics

Special topics which presented current problems in the mission field were discussed at considerable length. Missionary Pietz presented a paper on the theme, "Development of a Native Clergy." It had become apparent during the war years that the trained leaders held together the various congregations when missionaries were absent. Where leaders had not yet developed there the congregations suffered. The present problem is how to implement the work of training congregational leaders. Although a full theological course is being planned for the future, yet the present scarcity of manpower prevents the starting of a special school for that purpose. Individual missionaries in the different areas are

making beginnings in a work which must develop soon.

A paper on the "Cargo Cult" was presented by Missionary Walck, in whose congregation it had become a special problem. The "Cargo Cult" is a New Guinea manifestation of the materialism of our times which is worldwide. In order to obtain the wealth of the white man the native has despaired of obtaining same by natural means, so he attempts to use spiritual means as he did in the old heathen days. The only answer to the problem is presented by the Word of God and by effective Christian teaching. It seems as if all native peoples must pass through a similar experience in their development and in trying to explain the wonder of the white man's culture.

Mrs. J. Welsch gave some very sane suggestions to all the missionaries and their wives on the topic, "Girls' Training." Her twenty-five years of experience with native girls eminently qualified her to speak on this subject. At present Mrs. Welsch is in charge of a girls' training school at Amele.

An original study by the sainted Rev. J. Welsch on "The Status of a Missionary in Relation to His Congregation," was elaborated upon and reviewed by Missionary J. Hafermann in a similar thesis. The complex problems a missionary must face in dealing with a developing native church are legion. A missionary has the task of receding more and more from a leading position in the congregation, all the time training natives to do the tasks he alone could do previously. As all true missionaries, he must so present Christ to the natives that they only trust in Him.

Reconstruction

Post-war reconstruction is moving forward against many obstacles. At Madang the reconstruction crew has finished the Amron school building and will soon complete the printery at Nagada and the large warehouse at Madang. They will soon busy themselves in constructing several much needed residences. Some missionaries have been living in bush huts for almost two years. But their first work is the spiritual work in the congregations. In the Finschhafen and Lae

areas natives under the supervision of the lay missionaries are making good account of themselves in rebuilding and repairing destroyed stations. The task is far from complete, but with determination and prayer it will be carried forward.

Medical Work

Since the Finschhafen area was the host to the conference this year the missionaries and the members of their families made use of the opportunity to obtain medical and dental care at our Finschhafen hospital. The medical staff had to work overtime to meet the need as they had done throughout the year. 2,544 patients were admitted to the hospital during the course of the year and each stayed an average of eleven days. 401 surgical operations were performed. An additional 304 white persons from all points of the Territory were hospitalized.

Dr. Hoeger toured congregations in the Madang area part of the year administering over ten thousand shots to yaw sufferers.

Medical Assistant Tscharke almost completed construction of a secondary hospital at Kurum on Karkar Island. After serving as carpenter in the construction crew he will become the medical man in charge. This coming year will no doubt find him a busy man.

Twenty-five Years or More in Service

Monday evening, January 26, the missionaries took time out to honor those in their midst who had spent many faithful years in the mission field. Included in the group honored was Senior Missionary E. P. Helbig, whose term of service has reached the forty-second year. Next in point of service was Mrs. Wacke with thirty-eight years, Mr. J. Lindner, Mrs. Welsch and Rev. F. E. Pietz with twenty-five years or more. May God grant them many more years as He may see fit and may He bless them in their noble calling.

After the nine days of conference, members of the missionary family were spiritually refreshed and strengthened for the tasks ahead. All were thankful that God had given them another year of grace to work in His vineyard.

"WILL NOT HELP COME SOON"

REV. G. O. RIETZ

At the Second Annual Field Conference of New Guinea missionaries since the war, a great vision was pointed out to the missionaries assembled, hundreds of thousands of frizzly-haired men, women, and children, crying out of fear-filled heathendom, "Will not help come soon." This vision had been experienced by the missionaries of the Central Highlands during the past year. It was not only a mental picture but an actual experience, for daily before their eyes they saw the multitudes come and request to be taught about the "Miti" (Gospel) and about the one true God. Sunday gatherings at one station, Asaloka, numbered at many times close to eight thousand, some of those present having traveled three days to be able to hear the Word of God.

Our missionaries recognized the opportunities of the highland areas of central New Guinea in the past; however, uncontrolled-area regulations limited their activities. "As of the first of July (1947)," Supt. Kuder mentioned, "most of the uncontrolled-area regulations, which forbade freedom of movement to native teachers and greatly restricted the movements of white personnel, were removed, and freedom of movement is given to all, for both coastal natives and white missionaries."

In his annual report to the conference the Superintendent stated, "It seems to me that if we are to hold our work in the Central Highlands the establishment of some four to six new stations is definitely called for. Whether our churches at home will be able to find the means to finance this sort of program remains to be seen, but let us make no mistake. The Central Highlands are of primary importance to us for the future of our whole mission activity in New Guinea. What we do there will determine the complexion of our mission for all time to come. May God grant us the necessary wisdom to view these situations in their true perspective and to deal with them in accordance with the wisdom which comes from on High."

From the most advanced station in the inland, Ogelbeng, Missionary Doering reported, "People from about two days' march southwest of Hagen, come and tell us, 'We have heard about Jesus and the one God. We would like to know more about them. Can you send us a missionary?' All available local evangelists had been pressed into services and still this is far too inadequate. Our hearts are heavy when we have to stand by helplessly and see great opportunities pass by. If we intend to carry on our work in the Central Highlands and remain in the picture then it is of the utmost importance that we act now before it is too late.

"The time, when we must step out of our 'Kinderschuhe' as far as the work in the Central Highlands is concerned, has come. Are we going to have the courage to go forward in the face of the present lack of reinforcements? It takes faith and trust in Him who has placed us in His vineyard; faith and trust, that He who has opened the doors will also supply the necessary laborers, if we only show the willingness and readiness to march ahead."

Missionary Frerichs from Raipinka, seconded the call of his colleague. "I am wondering if the Field Conference and the Home Church feel that we must resign ourselves to the fate of always being understaffed. The mission field was understaffed when I arrived 10 years ago. I've never known it to be otherwise. The Raipinka Mission Field comprises all of the Kainantu Sub-District and the Kate speaking natives of the Garoka Sub-District. The Assistant District Officer at Kainantu estimates the population of the Kainantu Sub-District at 50,000. Adding the fifteen thousand Kate speaking natives of the Garoka Sub-District to these, there is a total population of 65,000 to be served by Raipinka. At this time I visit about 100 villages with a total population of 35,000. There are 22 coastal teachers and evangelists and 25 local catechists stationed in strategic villages throughout the area. If one missionary were to do the job here properly, he would have to have the wis-

dom of Solomon, the patience of Job and the energy of the Apostle Paul. I know that other missionaries could say the same of their fields. In his book on Prayer, Hallesby says: 'There are people on the foreign mission field who should never have been there. Some of them have not even been converted to God. And at the same time there are people here at home who should have been missionaries. This is our fault. We should have prayed about this important matter, prayed that none might be sent out who were not sent of God, and at the same time that those whom God has chosen might not remain at home, but really go out into foreign lands.' Certainly the Lord has chosen a sufficient number of the A. L. C. constituents for the work here and has marked enough of the church members' money to support the work. May God help us to do His will."

As one report after the other from the inland missionaries was presented to conference, all missionaries present were so visibly moved that they all felt like saying, "Here I am Lord, send me." But they could not leave their congregations in the coastal areas shepherdless. "But something must be done," they said and they set about answering the call as much as resources and personnel allowed.

Part of the answer lies with the church at home. Can we afford to let these opportunities go by; or are we willing to become obedient to the "heavenly vision"? "Will not help come soon?"

MISSION PARTY ARRIVES IN NEW GUINEA

On March 2 a cable was received in the office of the Board of Foreign Missions announcing that Mrs. F. E. Pietz and son, Lothar; Mr. and Mrs. C. Edward Hartung and two children, Edward and David; and Miss Evelyn Muhlenhard had arrived in New Guinea on February 28.

This group of missionaries had sailed from San Francisco on January 30 on board the "Marine Phoenix."

MANSUR ORDAINED AND COM- MISSIONED FOR MISSION SERVICE IN NEW GUINEA

DR. T. P. FRICKE

Ordination and commissioning services for Hermann Mansur were held at St. Paul's Lutheran Church, Clifton, Tex., on February 22, 1948. Rev. C. N. Roth, President of the Texas District, preached the ordination sermon at the morning service and also was assisted by Rev. I. M. Mansur, father of the candidate, in performing the act of ordination.

At the evening service the candidate was commissioned as missionary to New Guinea. Rev. L. G. Hannemann, McGregor, Texas, gave the address and the act of commissioning was performed by Rev. I. M. Mansur, assisted by Revs. Hannemann and A. E. Flathmann of Coryell, Texas.

Missionary Mansur was graduated from the Wartburg Theological Seminary on January 30. As soon as transportation arrangements have been completed Rev. and Mrs. Mansur and their infant daughter will sail from San Francisco to Australia, enroute to New Guinea.

NEW GUINEA COMMISSARY DEPARTMENT

This announcement is especially for our Texas friends. We have been able to establish a new sending station in their state. Mrs. M. Pempeit, 708 14th Ave., No., Texas City, Texas, is the address.

We request that all gifts originating in Texas and intended for Christmas Cheer for Lutheran Mission be sent to the above address.

For copies of the Commissary leaflets and any further information regarding the Christmas Cheer cases, write to

MRS. R. TAEUBER
Albany, Minnesota

IF GOD is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut?

—HERRICK JOHNSON.

MAY PRAYER CORNER

Your intercession during May is solicited for the missionaries indicated below.

NAME AND FIELD OF SERVICE

DATE

MAY

- 1 Rev. and Mrs. Luther Heyde, India
- 2 Mr. Johannes Lindner, New Guinea
- 3 Dr. and Mrs. Theo. Braun, New Guinea
- 4 Mr. and Mrs. Cyril Brumm, New Guinea
- 5 Mr. Douglas Daechsel, New Guinea
- 6 Miss Gertruth Kettner, India
- 7 Rev. and Mrs. Herbert Hannemann and family, New Guinea
- 8 Miss Doris Diemer, New Guinea
- 9 Rev. and Mrs. F. Doering and family, New Guinea
- 10 Mr. and Mrs. Linus Eiermann, New Guinea
- 11 Miss Lillian Lange, India
- 12 Rev. and Mrs. W. Flierl, New Guinea
- 13 Miss Myra Lehmann, New Guinea
- 14 Rev. and Mrs. Johannes Goetzelmann, New Guinea
- 15 Rev. and Mrs. A. C. Frerichs and family, New Guinea
- 16 Rev. and Mrs. H. W. Mayer and family, India
- 17 Rev. and Mrs. R. Goldhardt, New Guinea
- 18 Mr. and Mrs. C. Edward Hartung and family, New Guinea
- 19 Miss Evelyn Muhlenhard, New Guinea
- 20 Rev. E. P. Helbig, New Guinea
- 21 Rev. and Mrs. Herbert Schaefer, India
- 22 Rev. and Mrs. John Hafermann, New Guinea
- 23 Rev. and Mrs. Martin Helbig, New Guinea
- 24 Rev. Karl Holz knecht, New Guinea
- 25 Mr. C. B. Jaeschke, New Guinea
- 26 Miss Mildred Monke, India
- 27 Mrs. Emma Radke, New Guinea
- 28 Rev. and Mrs. F. Edward Pietz and family, New Guinea
- 29 Dr. and Mrs. Milton Schramm and family, India

30 Rev. and Mrs. Alfred Walck, New Guinea

31 Mrs. Annie Wenz, New Guinea

BELLS

GERTRUTH KETTNER

Temple bells! We heard them at the temple of Anjineyudu on the banks of the river at Venkatagiri as we passed last Friday noon on our way to the mission compound. A priest, his forehead smeared with ashes, was sitting at the door. I was told he sold the food which the people had offered to the god inside.

We had heard the bells that morning too, about eight o'clock, as we went to work. The big doors opened and then a group of people came out. In the center of the group was a young man, heavily garlanded with flowers, carrying a brass pot on his head. Perhaps he was one of those who were making a pilgrimage from temple to temple, hoping thereby to gain merit to go to heaven.

Anjineyudu is another name for Hanuman, the monkey god. In the legend of Rama, the story is told that in order to rescue his wife, Sita, from the hands of ten-headed giant, Ravana, King of Ceylon, Rama approached Sugrividu, the king of the monkeys, and secured the help of Hanuman, commander in chief of the army of monkeys, and Hanuman built a bridge from the mainland of India to Ceylon which Rama and his army crosses to rescue his wife, Sita. Because of the help which Hanuman rendered, he is worshipped in many places. The temple at Venkatagiri is quite a large one. This young man had also come here.

Other bells were ringing a little later—perhaps no one heard them but myself, but they were pealing out the joyous story with the Bible women as they repeated the words of the angel, "He is not here, He is risen. Why seek ye the living among the dead."

We had gone to the home of some high caste Hindu people. As we set up the stand for the flannelgraph, four women and one of the men of the house watched. Elizabeth told the story of the

Good Samaritan, immediately after which Magdalene told the story of the trial, crucifixion and resurrection of Christ. In spite of the fact that the women had heard the story before, it began to live for them as they saw it illustrated on the flannelgraph. I was surprised when I looked at my watch and realized we had been there for almost an hour and a half. Throughout that time the man was very attentive. When the Bible women had finished speaking, he said, "I'm over thirty years old, and have never really heard who Christ was or what He has done. Do you have any books which I could read?" He purchased the Gospel of John.

Do you hear the Easter bells ringing too? He who was crucified for our sins was raised for our justification. Another person is interested in learning more about Him. They are joyous, happy bells, and they become increasingly so the oftener we ring them. "Go ye, therefore, and make disciples of all nations!" Let the bells of Easter ring out!

PAINTING THE PUMP

I have heard of reform, reform, until I am tired and sick of the whole thing. It is regeneration—a new life and a new nature—by the power of the Holy Ghost, that we need. It is not that men have just come a little short of the glory of God, and if they apply a little whitewash they will be all right. You may whitewash a pest-house, but it will be a pest-house still.

A man was told the water in his well was bad. "Well," said he, "I'll see to it," and he painted the pump. There are a lot of people trying to make the well all right by painting the pump. What you want is to go to the source. Make the fountain good and the stream will be good. Let the heart be made right and life will be right, the hand be right and the foot will be right. The seat of trouble is the heart; what man needs is a new birth, a new creation. (John 3:3-7.)

Good resolutions are not new birth. Turning over a new leaf, making promises, or making vows—that isn't new birth at all.

—D. L. MOODY.

GO YE . . . TO AN INDIAN VILLAGE

LILLIAN LANGE

Down the road a mile or so, across two small patches of paddy and up along the paths around the banks of a tank which is almost dry at present, and we reach a small village of about 20 houses. The place is humming with activity, which is a bit unusual for this time of the day. Generally the men are all away and the women are inside their houses busy with some domestic task. But we are not surprised at the hustle and bustle for today is the beginning of their three-day festival called "Pongal." In front of each house we see the remains of a small bonfire, and on it is a big black pot with hot water in it. Today they take a bath with the water boiled in this special way and wear new clothes, at least clean ones. The women are busy cooking and cleaning. Their method of polishing the mud floors is as follows: Take one part cow dung to two parts red dirt, or vice versa, mix it well with a little water until it is the proper consistency to smear smoothly and evenly on the floors and on the little mud benches in front of the house. This whole process is to be done with the hands making a semi-circular design around you as you sit in a crouching position on the floor.

The food to be eaten today is to be newly harvested rice, for this is their "harvest festival" and only new things must be consumed.

At some of the homes the people took out time from their work and listened to our proclamation: "Christ, your Savior and mine wants you to believe in Him for He has won for you the Eternal Life to be shared with Him in Heaven. Only believe. He is calling you today!" Some listened with wonder in their eyes, some shook their heads absently to the songs and stories, a little child was so impressed with the story of the Widow's son at Nain that he listened to the end and remembered the name of Jesus Christ, the man who did so much good here on earth.

Some people have been hearing about Jesus Christ for years but cannot yet

leave their gods of stone which their forefathers have worshipped for thousands of years. Pray for them for Christ paid a dear price for their redemption. Pray for those who teach also, for we need much faith and strength to fulfill our tasks. Then, together, you in the home church, and we on the field will be able to accomplish the work that Jesus has set before us: Go ye into all the world, and preach the Gospel to every creature.

young men of the Reconstruction Crew have proved themselves to be fine Christians—an example to all of us. The Luther Leagues can be proud to have sent such a fine group out to New Guinea. They have shown an interest in the work of evangelization among the natives. None of them have been careless in looking after their health—all of them take atebrein daily; treat all small lacerations and ulcerations carefully. On the whole not many days of work have been lost through ill health.”

TWO YOUTHS RETURN FROM NEW GUINEA

Paul Toops and Richard Propp arrived in San Francisco on the “Marine Phoenix” March 13. Illness prevented these two young men from completing a two year term of service in the New Guinea mission.

Paul Toops, St. Paul’s Lutheran Church, Rome, Ohio, was a member of the construction group which had been recruited from our Luther League circle. Reports from the field indicate that he did an outstanding job during the year and a half on the field in which he was engaged in the rebuilding of our war-torn mission buildings. His general health condition required treatment and rest at home.

Richard Propp, First Lutheran Church, Compton, California, accompanied his parents, Mr. and Mrs. Herman Propp, who also are members of the construction group. Although Richard was on the field as a “missionary child” who had to spend his mornings in continuing his schooling, nevertheless in his eagerness to serve the mission cause he worked with the builders every afternoon. Having suffered several attacks of malaria his parents considered it advisable for him to return to the United States to recuperate and also to continue his high school course which could be completed more advantageously at home.

Official correspondence from the field contains these tributes: “We are very sorry to see both of them go. These

LIVING AS JESUS LIVED

Many years ago a little girl was playing with some peasant children. She was the daughter of a great man, of whom you have often heard, Count Tolstoy. A quarrel arose, and one of the boys struck the little girl, and she ran into the house, crying, “Father, please go out and whip that naughty boy. He bruised my arm.”

Count Tolstoy took his little daughter on his knee.

“My daughter,” he said gently, “what good would it do if I went out and beat him? Would not your arm hurt just as much? He struck you because he was angry, and for a few minutes he hated you. If I whip him, he will hate you more than ever, and will hate me, too. Would it not be better to make him love us? Perhaps that would change his character for the rest of his life. I would go into the pantry, and get some nice raspberry jam, and take it out to him, and I think that will make him love us all, instead of hating us.”

The child did as her father said. Such a spirit the great Tolstoy taught in all his writings, the spirit which returns good for evil.—The Missionary Monthly.

A PREACHER is but a servant, while Christ is the Master; a preacher is but a member, while Christ is the Head; a preacher is but a herald, while Christ is the King; a preacher is but a star, while Christ is the Sun.—Grace and Truth.

WHAT A WONDERFUL MACHINE!

A visiting foreigner from a remote part of the world, having travelled from our coast inland by train, was impressed with the power and speed of the train. To satisfy his curiosity, the conductor, at a lengthy stopover, graciously consented to escort the stranger forward to the engine where the engineer explained the working of the locomotive. "What a wonderful machine," exclaimed the foreigner, "but you've got to have fire or it doesn't do anything!"

We have a wonderful machine, too: the American Lutheran Church with its Board of Foreign Missions, its India and New Guinea field conferences; but we need fire. We have the machinery for doing efficient mission work, but power and speed are lacking—the fire isn't hot enough! You and I, if the Church is to do its mission job with dispatch, must grow more fervently active in supporting our mission endeavor with prayer and paper—the green kind we carry around in our wallets.

A RELIGIOUS RACKET

I put this question—Is there any capitalism so sordid as a religious commercialism which uses the fear of purgatory and the certainty of death to exploit the poor and ignorant?

"Why," says Luther, "does the Pope, if he has the power, not empty purgatory out of compassion for souls?" Luther would prefer the Church of St. Peter to be burnt to ashes than built and maintained by this shameless traffic in the souls of men.—HENRY TOWNSEND in *The Santal Missionary*.

NURSE WANTED

A registered nurse is wanted for our India mission field. Interested young women please apply to Miss Katharine Lehmann, 57 East Main Street, Columbus 15, Ohio.

GENIUS MAY CONCEIVE, but patient labor must consummate.—HORACE MANN.

EACH DAY I stand at attention before God.
—GENERAL PERSHING.

MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary of the American Lutheran Church gratefully acknowledges receipts to February 12, 1948 as listed below:

A. SPECIAL PROJECT FUND

Miss Sarah Grether, Altenburg, Missouri \$5.00. Mrs. Will Ferichs, Franklin, Nebraska \$1.00. F. H. Kiehne, Harmony, Minnesota \$10.00. Jacob Schlepp, Sr., Vida, Montana \$10.00. Mrs. Cora Haefemann, Benson, Illinois \$5.00. Philip J. Schmidt, Compton, Illinois \$25.00. Chas. Spilker, Pickrell, Nebraska \$5.00. Miss Elsie Milville, Niagara Falls, Nebraska \$20.00. Mrs. Helen M. Opsahl, Golden Valley, North Dakota \$15.00. Mrs. A. J. Lorenzen, Curtice, Ohio \$10.00. Friends, Wernle Children's Home, Richmond, Indiana \$10.00. Mrs. Minnie Grimm, Earlville, Illinois \$1.00. Albert Luetzow, Rogers City, Michigan \$2.00. Louis Froh, Marine City, Michigan \$2.00.

Miss Helene Ottersberg, Denver, Colorado \$2.50. Mrs. Chas. S. Nagel, Toledo, Ohio \$1.00. Mrs. Maria and Clara Schade, Paige, Texas \$2.00. Willie Schmidt, Lockney, Texas \$5.00. Mrs. M. Kurtz, Great Neck, New York \$8.00. Mrs. C. C. Conklin, Waldo, Ohio \$5.00. Gernenz Brothers, Stewardson, Illinois \$25.00. Dick Kirchhof, Athol, Kansas \$2.00. Mrs. Ella Mueller, Athol, Kansas \$10.00.

L. W., North Dakota \$1000.00. Miss Minnie Hassinger, Salem, Oregon \$25.00. Bethany Lutheran Sunday School, 2nd and 3rd Quarters \$42.00, 4th Quarter \$26.60. Mrs. Leon Herman, Olivet, South Dakota \$10.00. Mrs. James Dorst, Mayville, Wisconsin \$5.00. Mrs. Herbert Buehrens, Dorchester, Wisconsin \$3.00. Mr. and Mrs. John Lunzmann and Johnny, Auburn, Nebraska \$2.00. Ben Beck, Eureka, South Dakota \$5.00. Mrs. L. Kiecker, St. Paul, Minnesota \$2.00. Mrs. Carl Beyer, Alpena, Michigan \$1.00. Good Shepherd Lutheran Church, San Diego, California (for the New Guinea Printery) \$10.00. Rev. Theo. Judt, Ramona, South Dakota, St. John Sunday School \$25.00.

Mr. and Mrs. Siebend Dorn, Filley, Nebraska \$25.00. Mrs. Fred Staehling, Joliet, Illinois \$1.00. Mrs. Barbara Wittmann, Stuttgart, Arkansas \$30.00. Mrs. Mary Meyer, Unadilla, Nebraska \$1.00. Miss Cora C. Schafer, Franklin Grove, Illinois \$5.00. Miss Dorothy Schafer, Dixon, Illinois \$5.00. Mrs. Ralph Wyckoff, Sandusky, Ohio \$5.00. Mrs. William R. Sander, Madison, Wisconsin \$5.00. Louis J. Kieffer, Cleveland, Ohio \$5.00. Mrs. E. R. Jesse, Dubuque, Iowa \$5.00. N. N., for Missions in India \$1.00. Salem Ladies' Aid, Alpha, Minnesota \$10.00. Mr. and Mrs. Paul O. Juengel, Cicero, Illinois \$22.50. Herman Ihnen, Loveland, Colorado \$25.00. Hermann Lunzmann, Auburn, Nebraska \$2.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated by the following:

In memory of Mary Messenger by E. Grabenstein, Hebron, Nebraska \$2.00. Mr. and Mrs. Arthur Wagner by Miss Mary M. Schwartz \$2.00. Philip Gross by Zion Sunday School, No. Canton, Ohio \$5.00. Jacob Eisenbeisz by Ladies' Aid Hosmer, South Dakota \$3.00. Mr. and Mrs. Arthur J. Herrboldt, Hosmer, South Dakota \$2.00. Mrs. Theobald Guthmiller by Mr. and Mrs. Arthur J. Herrboldt, \$2.00. John Weishaar \$2.00. Adolph Schauer \$1.00, all of Hosmer, South Dakota. Parents by Margaret and Katherine and Ida Novak \$10.00. Mrs. Ernest

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

I. ON THE FIELD

India:

(NOTE: In writing the address, give the name, station, and district, and add: Madras Presidency, South India.)

(NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth, the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell 5-2-18/11-17-45, Mrs. Erwin Chell 6-13-21/11-17-45, Janet Louise Chell 5-21-43, Donald Erwin Chell 7-13-45, Beverly Ann Chell, 8-21-45, Gudur, Nellore District.

Dr. Carl Doermann 6-9-96/11-26-21, Mrs. Carl Doermann 9-3-97/11-26-21, Ralph Doermann 6-25-30, Alfred Doermann 10-9-33, Tirupati, Chittoor District.

Miss Ruth Eberle, R.N. 6-20-22/6-46, Renigunta, Chittoor District.

Rev. Waldo Egbert 3-4-21/3-24-46, Mrs. Waldo Egbert 6-17-25/3-24-46, Ralph Allen Lewis Egbert, born 12-30-47, Venkatagiri, Nellore District.

Rev. Wm. F. Fritz 11-13-99/10-14-28, Mrs. Wm. Fritz 8-24-05/10-14-28, Theodore Fritz 7-14-29, Julia Fritz 2-7-31, Paul Fritz 6-14-41, Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46, Mrs. Luther Heyde, 5-22-25/3-24-46, Puttur, Chittoor District.

Miss Gertruth Kettner 1-29-11/3-37, Nayudupet, Nellore District.

Miss Lillian Lange 8-4-22/11-17-45, Nayudupet, Nellore District.

Rev. H. W. Mayer 9-19-98/12-29-25, Mrs. H. W. Mayer 2-3-00/12-29-25, Donald Paul Mayer 10-21-32, Robert Earle Mayer 3-2-38, Renigunta, Chittoor Dist., Madras Presidency, South India.

Miss Ruth Meyer 3-1-04/10-19-23, Gudur, Nellore District.

Miss Mildred Monke 6-10-12/12-4-38, Nayudupet, Nellore District.

Rev. Wm. Oberdorfer 11-4-21/1-47, Mrs. Wm. Oberdorfer 5-22-24/1-47, Gudur, Nellore District.
Rev. Herbert Schaefer 8-22-24/2-19-47; Mrs. Herbert Schaefer 8-22-24/2-19-47, Nayudupet, Nellore District.

Rev. J. G. Schaefer 4-16-94/2-21; Mrs. J. G. Schaefer; James Schaefer 3-7-35? Kalahasti, Chittoor District, Madras Presidency, South India.

Dr. Milton Schramm 8-18-99/7-4-23, Mrs. Milton Schramm 8-30-05/11-29, Robert Schramm 5-13-32, Richard Schramm 2-10-34, Rajahmundry, E. Godavary District.

Rev. Leonard Schulz 2-12-21/2-19-47; Mrs. Leonard Schulz 11-19-24/2-19-47, Tirupati, Chittoor District.

Miss Margaret Stahl, 7-15-01/10-2-30, Gudur, Nellore Dist., Madras Presidency, South India.

Weiss, Rev. Wm. N., 1-15-08/6-2-37; Mrs. Wm. N. Weiss, 2-10-12/6-2-37, Kodur, Cuddapah Dist., Madras Presidency, South India.

New Guinea:

Miss Zoe Banfield 9-14-17/10-2-46, Lutheran Mission, Madang, New Guinea. Mr. Raymond Barber 8-19-14/6-15-38, Lutheran Mission, Madang, New Guinea. Mr. and Mrs. L. Behrendorf, dates not stated, Lutheran Mission, Lae, T. N. G. Rev. and Mrs. Gustav Bergmann, dates not stated, Lutheran Mission Boana via Lae, T. N. G.

Rev. and Mrs. Wm. Bergmann, dates not stated, Lutheran Mission, Sattelberg, Finschhafen, T. N. G. Mr. August Bertelsmeier, dates not stated, Lutheran Mission, Nagada Plantation, Madang, T. N. G.

Mr. Ress H. Boettcher 6-10-13/8-29-37, Mrs. Boettcher 1-22-07/5-27-36, Edith Boettcher 10-29-41, Anna Marie Boettcher 10-7-43, William Ress Boettcher 7-5-43, Lutheran Mission, Lae, T. N. G. Rev. Roland Brandt 5-20-18/2-2-46, Mrs.

Brandt 5-20-18/2-2-46, Mary Esther Brandt 12-12-45/2-2-46. Thomas Roland Brandt, born 12-18-47, Lutheran Mission, Kerowagi, via Lae, Kup, Chimbu, T. N. G.

Dr. Theodore G. Braun 3-29-03/3-30-30, Mrs. Braun 1-30-99/9-24-24, Lutheran Mission Finschhafen, T. N. G. Mr. and Mrs. Cyril Brumm, dates not stated, Lutheran Mission, Finschhafen, T. N. G. Dr. Douglas Daechsel 9-26-20/7-2-47, Lutheran Mission, Lae, T. N. G.

Oliver Chambers, born 5-25-21/2-2-46, Lutheran Mission, Lae, New Guinea.

Miss Doris Diemer, 12-11-25/8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. Felix Doering 10-12-08/11-10-35, Mrs. Doering 9-17-16/10-23-37, Erika Doering 9-13-44, Lutheran Mission, Ogelbeng, Mt. Hagen, T. N. G. via Lae.

Mr. and Mrs. Linus Eiermann, dates not stated, Lutheran Mission, Malahang Plantation, Lae, T. N. G.

Rev. Wm. Flierl, dates not stated, Lutheran Mission, Heldsbach Seminary, Finschhafen, T. N. G.

Rev. Albert C. Frerichs 6-8-10/6-1-37, Mrs. Frerichs 10-19-16/10-2-46, David Michael Frerichs 5-27-44, Catherine Frerichs 8-21-45, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G. via Lae.

Rev. Paul Freyberg 3-14-12/9-23-39, Mrs. Paul Freyberg 4-12-21/10-2-46, Lutheran Mission, Bilau, Madang, T. N. G.

Rev. and Mrs. Joh. Goetzelmann, birthdates not stated, arrived 4-6-47, Lutheran Mission, Zaka, Morobe, T. N. G. via Lae. Rev. Ralph Goldhardt 12-11-19/4-27-47, Mrs. Ralph Goldhardt 2-6-21/4-27-47, Rebecca Sue Goldhardt, born 10-13-47, Lutheran Mission, Raipinka, Kainantu, Upper Ramu, T. N. G., via Lae.

Rev. John E. Hafemann 7-14-12/9-23-39, Mrs. John Hafemann 11-9-09/6-11-46, Lutheran Mission, Amele, T. N. G.

Rev. Emil F. Hannemann 6-23-95/12-3-23, Mrs. Emil Hannemann 11-21-04/5-15-33, Martin Dean Hannemann 4-13-36, Lutheran Mission, Amron No. 1, Madang, T. N. G.

Rev. Herbert R. Hannemann 3-23-04/6-27-34, Mrs. Herbert Hannemann 4-4-06/6-27-34, Lutheran Mission, Ega, Chimbu, T. N. G. via Lae.

Miss Ruth Heber 2-1-18/7-16-46, Lutheran Mission, Finschhafen, T. N. G.

Rev. Martin Heist 4-20-19/2-2-46, Mrs. Heist 1-9-22/1-2-47, Philip Gregory Heist 5-22-46, Lutheran Mission, Hopoi, T. N. G. via Lae. Rev. E. P. Helbig, no dates stated, Lutheran Mission, Asaloka, via Garoka, T. N. G. Rev. Martin Helbig and Mrs. Martin Helbig, no dates stated, Lutheran Mission, Heldsbach Middle School, Finschhafen, T. N. G.

Rev. Geo. Horrolt (no dates given), Lutheran Mission, Lae, New Guinea.

Dr. Agnes Hoeger 6-16-10/11-10-35, Lutheran Mission, Madang, New Guinea. Rev. G. Hofmann, no dates stated, Lutheran Mission, Bilau, Madang, T. N. G. Rev. Karl Holzknecht, dates not stated, Lutheran Mission, Kajabit, via Lae, T. N. G. Mr. Christian B. Jaeschke, 6-11-12/9-18-33, Lutheran Mission, Nazadamon, Madang, T. N. G.

Rev. John H. Kuder, 10-6-06/5-17-34, Mrs. Kuder, 3-19-06/5-17-34, Lutheran Mission, Lae, T. N. G.

Miss Myra Lehmann, 2-2-24; (date of arrival on field not given), Lutheran Mission, Finschhafen, T. N. G.

Mr. Johannes Lindner 9-22-88/7-5-22, Lutheran Mission, Kurum Plantation, Karkar Island, Madang, T. N. G. Rev. Arnold Maahs 5-6-09/7-2-47, Mrs. Maahs 4-27-10/7-2-47, Mildred Maahs 7-24-34, Charles Maahs 11-22-35, Katherine Maahs, 11-9-45, Lutheran Mission, Madang, New Guinea.

Rev. J. Mager 5-29-98/11-4-27, Mrs. Mager 1-29-03/10-23-37, Lutheran Mission, Amron No.

2, Madang, T. N. G. Rev. Andrew Mild 4-5-14/12-3-38, Mrs. Mild 4-1-15/10-22-36, Andrew Mild, Jr., 8-14-42, Philip Mild 6-14-45, Timothy Mild 8-1-46, Lutheran Mission, Bunabun, Madang, T. N. G.

Miss Erna Matthias, 11-15/08-8-12-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. F. Edward Pietz 9-2-96/9-29-22, Lutheran Mission, Lae, T. N. G. Mrs. Emma Radke 11-8-96/9-24-24, Lutheran Mission, Madang, T. N. G. Rev. Gerhard O. Reitz 8-22-19/3-5-46, Mrs. Gerhard Reitz, 3-4-26/10-7-46, Lutheran Mission, Narer, Karkar Island, Madang, T. N. G. Mr. and Mrs. David Rohrbach, dates not stated, Lutheran Mission, Finschhafen, T. N. G.

Rev. Fred Adam Scherle 1-10-22/2-23-46, Mrs. Scherle 12-4-22/10-7-46, Lutheran Mission, Malalo, via Lae, T. N. G. Rev. C. Schneuker 8-23-20/2-26-46, Mrs. Schneuker 11-5-24/10-7-46, Lutheran Mission, Kalasa, via Finschhafen, T. N. G.

Rev. Paul A. Schulz 1-10-20/?-?/?-?, Mrs. Schulz 11-12-23/?-?/?-?, Paula Schulz, 12-7-47 Lutheran Mission, Bugei, via Madang, T. N. G. Mr. Russell Sherer 8-23-12/10-7-46, Mrs. Sherer 4-28-17/10-7-46, David Sherer 11-29-41, Ruth Sherer 6-5-44, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Edwin Tschärke, dates not stated, Lutheran Mission, Madang, New Guinea.

Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G. Mrs. Wacke, Lutheran Mission, Finschhafen, T. N. G. Mr. and Mrs. Emil Wagner and children, dates not stated, Lutheran Mission, Heldsbach Plantation, Finschhafen, T. N. G.

Rev. H. Wagner, dates not stated, Lutheran Mission, Ulap, Finschhafen, T. N. G. Miss Ella Walborn 5-28-11/7-16-46, Lutheran Mission, Finschhafen, T. N. G. Rev. Alfred Walck 6-26-21/2-12-46, Mrs. Alfred Walck 4-7-26/1-2-47, Lutheran Mission, Nobonob, Madang, T. N. G. Mrs. Adele Welsch 9-20-90/8-10-22, Lutheran Mission, Amele, Madang, T. N. G.

Mrs. Annie Wenz 6-20-05/8-28-31, Lutheran Mission, Lae, T. N. G. Mr. Louis Winter 5-9-22/10-7-46, Mrs. Louis Winter, 11-7-14/8-9-47, Lutheran Mission, Finschhafen, T. N. G.

Rev. Herbert Wolber, 2-25-19/8-9-47, Mrs. Herbert Wolber, 5-1-25/8-9-47, Lutheran Mission, Finschhafen, New Guinea.

Mr. and Mrs. A. C. Zimmermann, dates not stated, Lutheran Mission, Madang, T. N. G.

II. AT HOME

From India:

Rev. Carl W. Oberdorfer 4-7-94/10-20-20, Mrs. Carl W. Oberdorfer 3-11-97/10-20-20, Luther Oberdorfer 11-28-33, Donald Oberdorfer, dates not stated, 74 South Clarendon Ave., Columbus 4, Ohio.

Rev. J. G. Schaefer 4-16-94/?-?/?-?, Mrs. J. G. Schaefer ?-?/?-?/?-?, John Schaefer 10-7-26, James Schaefer 3-7-35, 6721 S. E. 77th Ave., Portland, Oregon.

Rev. Carl D. Schwan 12-21-94/11-28-21, Mrs. Carl D. Schwan 8-5-89/11-28-21, 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann 8-3-26, 418 Hill Street, Ann Arbor, Michigan.

Joel Mayer, Capital University, Columbus, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, dates and addresses not stated.

Mrs. F. Edward Pietz 2-17-98/9-29-22, Dedor Lothar Pietz 11-12-36, Parkston, South Dakota.

Children:

Waldemar Karl Doering 6-9-39, Adella Marie Doering 8-5-41, % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26, Wartburg College, Waverly Iowa; Helene Hannemann 3-11-36, % Mr. Albert Hannemann, R. No. 1, Ramona, South Dakota; Emil David Hannemann 1-22-38, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Carl Hannemann 6-26-39, % Reinhard Hannemann, R. No. 1, Ramona, South Dakota; Robert Martin Hannemann, 6-16-37, % Rev. F. A. Wittig, Metropolis, Illinois.

John Kuder, Jr. 7-25-29, Capital University, Columbus 9, Ohio; Maryanne Kuder, 1-19-32, % Miss Marie Schwenkbeck, 121 Sixty-sixth St., Niagara Falls, New York; Paul Kuder 3-15-33, % Rev. Walter Williams, R. No. 3, Defiance, Ohio; James Kuder 12-28-39, % Rev. Walter Williams, R. No. 3, Defiance, Ohio.

Eleanor Radke 9-24-28, Texas Lutheran College, Seguin, Texas; Hubert Martin Radke 11-5-30, Texas Lutheran College, Seguin, Texas.

III. SHORT TERM MISSIONARIES (For Reconstruction Work)

(NOTE: Address the following, Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger 6-2-28/10-7-46; Arthur Fenske 2-4-28/10-7-46; Mr. Harvey Hildebrand 1-1-87/10-7-46; Mrs. Hildebrand 10-4-87/3-4-47; David Krueger 4-8-26/11-21-46; Charles Pfarr 7-2-27/1-2-47; Leon Philippi 1-19-27/10-7-46; Paul Toops 3-18-28/10-7-46; Harry Vorrath 2-18-29/10-7-46; Henry Voss 7-16-18/10-7-46; Clarence Wegenast 2-11-24/10-7-46; Frank J. Yetmar 5-30-89/10-7-46; Mrs. Yetmar 3-8-91/10-7-46; Douglas Kohn, 7-10-27, birth date; no date of arrival on field.

Herman Propp 8-8-95/10-7-46; Mrs. Propp 12-18-96-/10-7-46; Richard Propp 7-2-30/10-7-46, Lutheran Mission, Finschhafen, T. N. G.

IV. MISSIONARIES UNDER APPOINTMENT

India:

None

New Guinea:

Mr. Max Diemer 6-13-21, Mrs. Max Diemer 30-20-25, Sumner, Iowa.

Mr. Edward C. Hartung 11-3-15, Mrs. Hartung 6-3-20, Edward Warren Hartung 10-4-42, David Paul Hartung 10-4-45, 331 Bausman St., Pittsburgh, Pa.

Miss Evelyn Muhlenhard 4-29-22.

(Continued from page 14)

Koennemann, Sr., by Rev. Ruth family, Blue Island, Illinois \$5.00. Prof. G. J. Zeilinger by Rev. A. Sommer, Alvord, Iowa \$3.00, Mr. and Mrs. Louis Luedemann \$1.00. Reinhold R. Mager by Rev. and Mrs. J. Mager \$10.00. Henry Mashmeyer by Lloyd Klotz and friends, Fredericksburg, Texas \$37.75. Mrs. Minnie A. Willms by Mr. and Mrs. Frank A. Osterbuhr, Ogden, Illinois \$2.00. Arthur Furcher by Mr. and Mrs. B. C. Matzner, Helmut Asmuss, Erwin Matzner, Arnold Matzner, all of Stickney, South Dakota \$15.00.

C. SPECIAL NEEDS FUND

(For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

Rev. K. F. Weltner, Canova, South Dakota \$2.00. Mr. and Mrs. H. C. Heidt, Ordway, Colorado \$3.00. Miss Pauline Braun, Cartare, Arizona \$1.00. Ladies' Aid, Eldorado, Iowa \$5.00. Raymond Durst, Columbus, Ohio \$10.00. Christian Aerni, Taylor, Texas \$2.00. Mrs. Rose M. Reitter, Saginaw, Michigan \$2.50. John Juifs, Burr, Nebraska \$2.00. Fred Hauser, Almena, Wisconsin \$5.00. Mr. and Mrs. John E. Olson, Cleveland, Ohio \$5.00.

For Scholarships Nos. 278, 169, 258, 232, 230, 229, 280, 263, 277, 237, 238, 239, 236, 240, 241, 281: \$350.00. Mrs. M. M. Huebsch (for Native Helpers) Cedar Rapids, Iowa \$5.00.

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The Lutheran MISSIONARY



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THE LIBRARY

WE'RE WAITING FOR YOU

THE REV. A. WALCK

Almost two years ago Nobonob held its first postwar conference. At that meeting we missionaries were asked to leave during the discussion, and the conclusions were presented to us at the end of the conference. "We have already committed ourselves to building new villages on the big road," they said, "and we're not prepared to resume any congregational work."

Another general meeting six months later only gave them opportunity to emphasize the fact that they did not wish to begin any activities. Boldly, "Before the war we worked hard—too hard—and nothing came of it, so now we're through with going to the station."

Since Jesus instructed His disciples to go and preach the Gospel, missionary work has become a means whereby the Church lives and breathes. She has learned that, like any living organism, she must expand by reproduction or wither away. Therefore, one of the main emphases in our preaching has been on mission work by the congregation. "Go and preach the Gospel!" "Love thy neighbor as thyself!" "Let your light shine among men." "Use your talent, or it will be taken away from you." And other texts were used to show gratitude's responsibility. They always listened, but said nothing.

There were also opportunities for them to see the Magila heathen. At least two times several representatives left their valley refuge and came out to the coast. Furthermore, we made three trips into cannibal country and saw their needs. On the last visit, when I was accompanied by congregational elders, rumors of attack on our party caused us to leave Magila by night. With the coming of dawn our fears vanished and we returned after a short rest. That evening, under a bright moon and around the glowing remains of their cooking fires, we met formally with the chiefs of the surrounding villages. A wiry, wizened chief stood up. He was wearing a headdress of bird of paradise feathers—I discovered only later that it was a sign of peace.

"Before, the missionary lived up on the mountain, that time was good. I had my house under that huge tree up there, and we lived in peace. When the missionary left, other mountain men threatened us. Since we had given up fighting we left the mountain and retreated into this valley. I am tired of living in constant fear and would like to return to my mountain home with a missionary. Will black and white missionaries return?" What was I to answer him? Our Superintendent had recently assured me that a man would very likely be placed at Magila. Would the Nobonobs send their evangelists back again? Yes, I thought. God's Word will not return unto Him void, and Jesus who has overcome the world, will conquer the present idolatry of the Nobonobs. Slowly I rose from my seat on a log. I addressed the chiefs and spoke. "Yes, we have come to tell you of our Creator God and Father. He has all things in the palm of His hand, and His Son has overcome the Evil One, the maker of wars and fears. His arm is not shortened, and His Word is able to make fighting cease. Yes, black and white missionaries will return, and they will tell you of the Prince of Peace. Then you will be able to rebuild your house under the huge breadfruit tree up on the mountain because you will be living in peace." I sat down. The elders had seen and heard their responsibility, not by what I said, but by seeing that they had what these people needed, the Word of God.

Last Wednesday and Thursday Nobonob congregation had its second postwar conference. The congregation was better represented, and the men seemed to have come with open minds, because several individuals had been at work calling the congregation to repentance. Among other problems, the mission work was discussed. Since there had been no new volunteers, Conference asked some of the former helpers to state their opinions. Nida regretted his inability to return because both he and his wife were sickly—but he hastily added, "I would like to go back." Lamkoh, an educated but inexperienced young man, did not

wish to commit himself. Jogmai, the chairman, suggested, "Can we make a small start on the edges of the field, at Aiti and at Amaimon, and from there we can watch over our work?" There being no discussion, he declared a recess.

As Conference resumed, Aigil, the former helper at Tarina, was asked to state his opinion. He would go to "watch" if the congregation wished him, but he explained that the Magilans would not be satisfied unless a white man also worked there, and he cited the speeches we had heard around the fires at Magila. That seemed to break the dam that had been holding back discussion on this problem. Without waiting for recognition from the chair they added, "The white man brings salt and many other articles that they would like to have." "Previously the government forbade black missionaries to work there unless a white lived in the immediate area, because intratribal fighting was not finished." "An airstrip has been staked out and they're waiting for that also." "Last year during your visit, you yourself told them that a white man would go." "If a white were there, our work wouldn't be heavy at all." And, "Yes, sir, that's it; there is no more to say!" came from the lips of others.

I sat there, taken aback. In effect they had handed the responsibility for that work right back to me and to the American Lutheran Church, and they quoted missionaries, government, experience and common sense to prove their point. "We're waiting for you!" they said.

Should I reply? How? What would the American Lutheran Church want me, as its representative, to say to them? I can't forget that the inland staff should be doubled, and that the work there, in some ways, is more urgent. Is it wise to "sacrifice" a man at Magila, where there are only about 5,000 people waiting, when inland areas, containing twenty to forty thousand people are begging for a missionary? Is it true that there aren't enough men or money to fill all the needs here? Shall I tell them to wait, even as they had told the Magilans who had come to them with a Macedonian call?

With my thoughts racing hither and

yon, I queried, "What can free the heathen from their wars under the bondage of Satan?"

Several voices were raised in answer, "A white man and what he has!"

"Can a white skin, or a black skin, or salt, or an airplane free them from the hand of the Liar?"

"No, not that alone. God must go along."

"Yes, God and the Word of salvation. If Jesus hadn't overcome death and Satan, we couldn't do this work. But He has conquered the Evil One, and He is able to make wars to cease today. It is He who tells us to go and preach, and he says nothing of waiting first for a white man. You have already received the Word of God. Use that as your weapon."

The Papuan is sometimes annoying in that he shows no reaction to what he may hear. The men listened and said nothing. I wonder what they are thinking?

DR. WALTER JUDD once said, "If we want to save Christianity for America we must give it to China." There's deep thinking behind this sentence. If, due to "missing the boat" with adequate Christian missions to China, that country becomes thoroughly communized and uses its 450 million people to join forces with India's 400 million and with Russia's 200 million, what would "Christian" America with its 150 million be able to do against an anti-Christian Communistic block? Looked at from a purely materialistic point of view, investment of dollars in mission work is the best investment available on the market today: it brings the biggest material returns to say nothing of the salvation of immortal souls. Why is the world so slow to see a good business proposition?

UMT STANDS for Universal Military Training. We know of another UMT that would make the former unnecessary. Universal Mission Tithing on the part of Christians!

BROWN GOLD

"GOLD!" was the cry that rang through the Central Highlands of New Guinea during Easter Week. A great find in the Strickland River area in New Guinea's uncontrolled hinterland was announced. Independent miners are leaving their claims. Government officers are resigning their posts, and Big Gold is ready to throw its resources into what may be the biggest strike in the island's history. Every one is tense with anticipation waiting for May 1, the opening day! Already two neighboring miners have left and the big planes are going west.

We missionaries stand and watch and wonder. Is the "come hither" of gold stronger than the "Go ye" of Christ? Why only the others? Why not we? On the day that the door opens for the miners, it will also open for us. A vast area a hundred miles square, beyond our last mission station, Ogelbeng, is to be opened for evangelization. An area where there are more than 100,000 souls, most of whom have never heard the name of the Lord. What are we waiting for as time runs out? Must we hesitate at the threshold until next year or the next while some one from afar responds to the need?

Many miners are going in on a shoestring relying on interested supporters to back them. Our company is organized to work a gold mine of souls. Expansion means more personnel! Where are the men? We operate on a budget. Dare we exceed it? Are you 360,000 stockholders behind us? Give us our marching orders!

—*An Inland Missionary.*

FIFTY-EIGHT LETTERS FROM
YOUR MISSIONARIES

During 1947 fifty-eight letters from India and New Guinea missionaries were sent to the home office to be duplicated and mailed on to friends. Extra copies were made and bound and are now offered for sale by the Board of Foreign Missions, 57 East Main St., Columbus 15, Ohio. The price, 50c, barely covers the cost of mailing and materials used.

The following letter characterizes this gathering of missionary letters as "the best 50c investment I ever made."

Home for the Aged
Elmira, New York
1526 Grand Central Avenue

Board of Foreign Missions
American Lutheran Church
Columbus, Ohio
Gentlemen:

I thank my lucky star because I saw your ad in my "Kirchenblatt" several weeks ago, "Fifty-eight Letters from Your Missionary, 1947." It is the best 50c investment I ever made. Have read it about three-fourths through.

When I have finished, it will give pastime reading to 37 other members of our Home. Kindly let me know if a new book comes out every year.

Thanking you in advance, I am

Very truly yours,
John N. C. Krahmer

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OUR EXPERIENCE AT RECONSTRUCTION IN NEW GUINEA

MABEL AND HARVEY HILDEBRAND

Greetings and God's richest blessings. It is indeed a pleasure and a privilege to come into your midst this beautiful Sabbath morning and have a little chat with you from thousands of miles, yes, from the other side of the world, knowing that at the same time you are preparing to go to Sunday school and there learn more about the wonderful love God has for all people. He loved the world and gave His only begotten Son that all peoples might live with Him throughout all eternity in that place of heavenly mansions prepared for those who love Him.

I come to you this morning to tell you about some things in other parts of God's kingdom.

I will not take time in this letter to go into details of my trip out to New Guinea, as many of you have read re-

ports in past letters, but will say that the trip was a pleasant one and all along one could see the hand of God in the wonders of nature. I want to tell you about our work and the possibilities of progress in our mission field here. I would like to say that this is your field, your responsibility.

There are many possibilities. The fields are indeed white unto harvest, but the laborers are few, and I would ask that you pray the Lord of the harvest to send more laborers. You may say that is very easy, but, my friends, it means that if we pray earnestly we must include ourselves and our possessions in our prayers.

The reconstruction work here has been very interesting. Upon arriving at Lae, the first thing I did was to repair an electric line and make it possible for mission headquarters to have electric lights. Then after the balance of our group arrived we put in a large concrete foundation and floor for the buildings



Final steps in building the printery at Nagada. Doug Kohn, Art Fenske, Chuck Pfarr and Dave Krueger built it under supervision of Mr. Yetmar. It is of steel prefabricated construction with fibrolite ceiling, galvanized iron roofing and walls with floor of cement. It is built in T shape, the "stem" measuring 50'x20' and the "top bar" 80'x20'.



Here's one of the reconstruction difficulties that have to be met. The army built bridge, constructed to fill a temporary need, finally collapsed because of rotted supports. Dave Krueger was hauling lumber to Nagada Plantation. Several natives riding on the lumber escaped with minor injuries. The river shown is the Kapundik and forms one of the boundaries of Nagada Plantation. It often rises eight to ten feet, and several times a year flows over the bridge. Another river, the Mairo, has to be forded on the way to Madang. Wires seen over the bridge are part of the new telephone line going from Madang to the northeast coast of New Guinea. Eventually it will end at a point about 30 miles from Bunabun Station. Nagada has recently been connected by phone with Madang.

which now are headquarters office, warehouse and store.

We also did much gathering and placing in shelter material valuable for the mission.

While at Lae, we attended Sunday services conducted by Superintendent Kuder for the white folks and now Sunday school is also conducted for the Chinese there. We also attended native services, and spent our first Christmas at a native service. Christmas eve about 2000 natives attended. A nice chapel built before the war with a large chancel was filled with native children who sang Christmas carols. And did they sing! I wish you could have heard them sing "Silent Night" and other of our melodies.

While at Lae, three of our boys and I loaded into a barge a bulldozer, road

equipment, sewer pipe, water pipe tanks and went for a 3½ hour boat ride over to our mission station at Malalo, where the Scherles are. There we built roads up the mountain side to the station and installed a water system that brings the water up for a half mile over rough, steep mountain-side. This supplies the entire station, which now is composed of Scherle's home, native pastor and teacher's home, school for boys and girls, and houses to shelter them. The natives have built all these except the Scherle house. They also have built a nice church in which to worship.

After conference at Lae, our group moved on to Finschhafen, where Dr. Fricke had purchased some buildings from the Australian government. These we dismantled and prefabricated and

shipped to Madang to build the hospital and school at Amron, also several homes for the mission staff.

Most of my time was spent conditioning machinery and vehicles. The Propps are still at Finschhafen while most of our crew are at Madang district.

After completion of our work at Finschhafen the executive committee asked me if I would be willing to go inland and take care of repair work and rebuild residences for our missionaries. This responsibility, by the grace and help of God, I was glad to accept. While at Finschhafen we attended native services each Sunday either at the hospital compound or at some village. At white services a number of us took turns conducting the services, one Sunday an ordained pastor and next a layman. There were as many as 65 of our mission staff present at services. We celebrated Holy Communion once a month. Paul Toops and I or-

ganized a Sunday school. Later Luther League meetings were held Sunday evenings.

On our way inland we had to go to Lae and fly from there. We arrived here at Asaloka November 17, 1947. We had hoped to take care of the work here within about seven weeks. But three months have now passed and there is still much work to do. The main part of the building repair is finished but these houses were stripped and as the cost of flying in material is 10c per pound we have to be satisfied with pit-sawing lumber and dressing it by hand. This is a very slow process. Now I am making furniture. I completed a nice desk with seven drawers in it and have another almost finished for Pastor Goldhardt. I still have one 1,000 gallon water tank to build and bath tub and lavatory to build and install for the Goldhardts.

The natives had ditched a nice stream



A close-up of the truck. For several months Dave Krueger took loads of washed gravel into Madang from this river, and returned with building materials for Nagada and Amron. This hauling was finished several days before the bridge collapsed. A small crane was brought from Madang to lift the truck out. It was all the crane and two additional trucks could do to get it out backwards.

of mountain water into the mission compound for a distance of more than five miles. We are putting in a large pool and from there we expect to install a 5 KW electric plant which will furnish power to light the compound and do the cooking for the mission families. This will be quite an item, for firewood is very hard to get here. A couple of weeks ago I took several natives with me to Garoka, 14 miles from here, to Australian government office, and brought back three horses and a small colt that had belonged to the mission before the war. These will be very valuable to Pastor Goldhardt in his long trips to visit out-posts.

Pastor Goldhardt surely has a big job before him, but he is taking hold of it and making good progress. He has in this mission about 25,000 souls. He has seven native teachers and 50 evangelists that go out to the villages and preach.

He, himself, has gone out over most of the territory and has called at many villages where no white man had ever been before. He was made to feel quite welcome, as so many of the villages want a teacher. They will build a school, homes for the teachers and furnish food until they can grow a garden. Two of the villages have already started on this work. One teacher will start out for one of these posts early tomorrow morning. He will help build the school. I will make up windows for the school and in a few days Pastor Goldhardt and I will start out on horseback taking natives along to carry windows and then we will give the teacher a hand.

You no doubt are wondering about the boys and girls. They also will go to school when buildings and teachers are provided. I certainly feel sorry for them and wish I could talk to them. Would I have nice class every Sunday morning!

Well, now just a word about Sunday services here. At 9 a. m., we have a service in a nice little chapel with 200 and more of the teachers and evangelists' families. An impressive service.

Then at 11:00 a service is held for heathen on the front lawn of Pastor Gold-

hardt's home. You cannot imagine the crowd that gathers. Some walk for six hours to get here and sit in the hot sun for from two to two and a half hours listening usually to four sermons in different languages and sing about three hymns. And do they sing!

They certainly turn out in great numbers. As high as 8,000 at one service. I have taken many pictures, both still and movies. I hope to show them to you some time. It certainly is a sight to behold. After this service closes many of the group run to the little chapel and pack it and there they re-sing the hymns and discuss the sermons of the morning. Sometimes it is 3:30 when they finish. Then they eat their little lunch which they brought. Many of them do not reach home before early the next morning. When I think of the churches back home with all the conveniences and comforts and note the comparison I certainly must bow my head in shame. One can hardly help thinking that it is time for some of these natives to go to America and set an example for our folks.

There are so many things I would like to tell you but I must close for this time. Our next place to work will be at Raipinka which station is in the care of Pastor and Mrs. Albert Frerichs. The altitude there is about the same as here.

You may wonder what it is like here. I would say that it is the nicest spring season you have ever experienced back home. And what do I think of the natives? I love them and can now understand why our missionaries are so eager to return to these parts after spending their furlough back home.

SALT creates thirst. This knowledge is often put far out of mind when we read in Christ's Sermon on the Mount, "Ye are the salt of the earth." How much thirst do you create among your fellow men? Do you by your life make them thirst to attain the righteousness and peace apparent in your life? Or has your "salt" lost its savor?

MESSAGE FROM YOUR MISSIONARY

THE REV. A. FRERICHS

With Easter recently passed, is it too late to talk about Christmas? As far as we're concerned here in New Guinea, Christmas becomes almost a continuous affair throughout the first half of the year. But more of that later.

As we walked to church on Christmas Eve David and Cathy were intrigued by the almost-full moon and the wispy clouds playing tag around the sky. They discovered that even though it was "night-time" it was so light they could see way to Kainantu and beyond. They knew the Christmas story, of course, and they seemed to feel that even the mountains and hills and moon and stars were awed, as they themselves were, by this Holy Night. Cathy demanded, "Where are the angels, Mummy?" The peace of the scene and the responding quiet in our souls as we took the short walk to our mission church were in direct contrast to the hurry-scurry that had prevailed even here for weeks previous and had continued right up to dusk on this sacred evening.

The church was already crowded with the helpers, teachers, schoolboys, their wives and families, and "kanakas" from villages far and near. Clean lap-laps and the brightest dresses they owned adorned most of the men and women of the first group, while the others wore their fanciest grass skirts and mals. People found their way into the "pews"—hewn logs raised off the bare ground a few inches—by the light of torches of dried grass and, here and there, a kerosene lantern, owned by some affluent individual. Those torches always frighten me, but the natives handle them with careless ease. There was much twisting and turning as the people who could read tried to get the most benefit from the light so they could see to follow the Christmas Gospel or the hymns in their books.

The opening hymn was what we know as "This Night a Wondrous Revelation," but sung, of course, in the native tongue. It's one Western melody that these people

ple sing fairly well and I enjoyed listening to them as well as remembering Christmas concerts at home where it had been sung under far different circumstances. A group of children sang "Silent Night" too—and this year I recognized it immediately! But they don't sing it well. There was the reading of the Christmas Gospel in Kate and Kamano and a dramatization of it as a shadow play. I took the children home then, gave them each one gift to open, and put them to bed, weary but happy though ignorant of that boxful of gifts waiting for them. There had been no time for our own Christmas tree and we had kept as many things as possible hidden until the proper moment, which turned out to be Christmas morning. Finally, late Christmas afternoon we hid ourselves to the little house on the hill where we enjoyed just being together, ate a picnic supper, and watched the children as they opened the stockings we had hung over the fireplace. Surely none of us had been forgotten in the line of gifts; such abundance in this far corner of the world and in the midst of these natives who have so little made us pause to wonder why we were singled out for such attention.

And that brings me to this "It's-always-Christmas-in-New Guinea" idea. Some packages had come as early as October, others arrived December twenty-third, and there've been still more as recently as two weeks ago. Each time we try to think of some way in which we might express the thrill of opening these boxes, a few of which are sent by folks and organizations with whom we are not even acquainted. A Sunday school in Pennsylvania, a women's group in Michigan or Minnesota, friends in Missouri, in Nebraska and California—these and many more have remembered us with private parcels sent through the mail or through the Commissary Department and all we can do is say, "Thank you!" We don't know which means more to us, the gift or the thoughtfulness of the giver. Then two there are all of these people from Mrs. Taeuber in Columbus to Mrs. Kuder in Lae—and all their various collecting, packing, and shipping committees

throughout the Church from coast to coast—who work overtime to see that we get these things which you send for us and for the natives. (If you could have seen the looks on the faces of my house-girls when I gave them the chance to choose a dress for themselves—but that’s another story!) Anyway, anyone—just *anyone*—who makes any crack about so-called “missionary barrels” in my hearing will end up having a good argument with me! Now Albert wants his say! . . . I agree with her, so I’ll continue with a story.

One of the very quiet seventh year pupils here on the station was Himafulo. I had been in his village, Taru, on several occasions and had noticed the large four-bladed bomber propeller near the village. About a mile farther up the ravine is part of the wreckage of a plane. However, I was never able to get detailed account of what had happened. A few weeks ago when other boys told of what they had done during the war—some were rewarded by the Australian Government—Himafulo told me how he had served in one instance. One noon a terrific drone of motors made it clear that a plane was going to crash land. The impact that followed was horrifying and caused most of the Taru people to flee into the jungle. But not so with Himafulo. He hurried over the hill to the burning B-25. On the path nearby he found one of the crew who had sprained his ankle when he bailed out of the ill-fated plane. For some reason the other four members of the crew had remained with the craft and were killed instantly, two of the bodies having been incinerated. Himafulo began to carry the lone survivor the mile to Taru. On the way, another mission leader, Apako, helped him with his burden. Upon reaching the village, he bathed the airman’s ankle. In the evening two Australian soldiers from a Middle Ramu post arrived to investigate the crash. When they learned what Himafulo had done, they told him he would be rewarded when the war ended. The next day the natives wrapped the bodies of the four other airmen in the parachutes they had failed to use and buried them near the house where the

mission teacher had lived before the war. Later these bodies were carried about fifty miles to Bena Bena and then flown to Finschhafen, where they were interred in the large military cemetery there. A few months ago the 10,000 bodies at Finschhafen were exhumed and taken to Manila. From there some will be taken to the U. S. Perhaps then the epitaph, “Rest in peace” may be placed on their graves. The day Himafulo told this story, he asked me if he should collect the reward from the Government. I told him that he had been a Good Samaritan to one in need and that he should not expect a reward. This reply satisfied him and he has not mentioned the subject again. Another boy and he have now built a house in Rabanna and are assisting with instruction preparatory to the baptism of the villagers.

It will no doubt interest you that a church will be dedicated next Sunday at the outstation Sunibi. Three more churches will be dedicated in the near future. At Raipinka we are all excited about the church we are going to build, a church with a metal roof, board sides, an altar, a bell, and other things that make a real church.

We now have another connection with the U. S. At long last, fourteen months after it was shipped from America, our radio arrived here. A windcharger purchased in Australia was also installed. So now when we have sufficient wind, there is music and news on Raipinka hill. When there isn’t enough wind, I tell my wife to go outside and start talking! But she comes back with, “If you come too it will charge faster!” She may be right.

THE DIEMERS AND JAMES KUDER REACH NEW GUINEA

A cablegram was received from New Guinea by the Board of Foreign Missions office announcing that Rev. and Mrs. Max Diemer and son, Joel, and James Kuder had arrived safely at Lae, New Guinea, on April 21.

The party had sailed from San Francisco on March 23 on board the “Marine Phoenix.”

TANGANYIKA

Dr. L. S. Albright of the International Missionary Council released the following condensation of a report by Dr. S. Hjalmar Swanson on the stewardship of the National Lutheran Council and the Augustana Mission on behalf of the German missions in Tanganyika. This report will be of interest to our readers and encouragement will be given.

The territory concerned is more than twice the size of Germany with a population of some 6,000,000 Africans, about 8,000 whites and approximately 40,000 Indians, the latter being merchants of East Africa. There are some 120 tribes, using many languages, with Kis-swahili as a kind of lingua franca, generally understood by men but by very few women and children.

Tanganyika became a German colony in 1884. The Berlin Society began work at Dar es Salaam in Usaramo in 1887 and in the Southern Highlands (Ubena-Konde) in 1891. The Bethel Mission started its work in Usambara (north coastal area) that same year, and at Bukoba (on the western shore of Lake Victoria) between 1910-27. The Leipzig Society began work in the foothills of Mt. Kilimanjaro (bordering Konya) in 1893. Peaceful development was short-lived, for with World War I the British invaded the territory and the German missionaries were forced to leave, some in 1916, others as late as 1920. Then the territory became a British mandate.

Meanwhile the Augustana Mission, exploring for a mission field in Africa, went to the aid of the Leipzig mission. In 1926 the German missionaries were allowed to return and the Augustana Mission opened a field of its own.

The next period of German mission development was even shorter—only thirteen years. World War II caused the internment of 172 missionaries and the seizure of all mission land and buildings, by the Custodian of Enemy Alien Property. The Augustana Mission applied for and received a lease to operate the German missions, with the financial backing of the National Lutheran Council (\$100,000 in 1947) and the generous help of the Church of Sweden Mission at Bukoba

(former Bethel Mission), and the Swedish Evangelical Society in Ubena-Konde (former Berlin Mission) in personnel and their support.

The evangelistic work has been most encouraging. The former Leipzig Mission has had an increase of church membership of 31,000 since 1941. The entire Lutheran Church now numbers 162,000, an increase of 50,000 since 1941. Obviously, such rapid growth calls for additional schools and teachers, churches and pastors, dispensaries and assistants and more missionaries to train and lead the African workers.

Education begins with bush schools but does not stop there. There are training schools for evangelists and teachers at Marangu (North), Kigarama (Bethel-Bukoba) and Kinampanda (South). A secondary school for grade I teachers and better educated church workers was begun at Arusba (northern area) in 1946 with government aid and support and the help of the local Chaga people with labor, materials and money. A girls' training school has been started at Ashira. Last year a seminary was begun at Lwandai with an enrollment of sixty. The Bethel Mission press at Vuga in the Usambara mountains has been recovered, repaired and is at work supplying needed literature, including a monthly magazine, *The Banner of Christ*.

Hospitals of 100-200 beds at Ndolage, Machame and Bumbuli and numerous dispensaries depend on nurses and native dressers only. Doctors are greatly needed, for disease is prevalent, including leprosy.

The outstanding progress is among the Chaga of the northern region. Thus, since 1941 in this area alone twenty-nine new stone churches have been built or are in the process of completion and eighty-six new school houses, without any cost to the mission. The churches maintain their own schools and support their native pastors and even carry on some extension work beyond their tribe.

The Augustana Mission is by no means satisfied with its own stewardship, but it has done well. If it can do still better in the future, all friends of orphaned missions will rejoice the more.

MISSION AUXILIARY DISBANDS; WORK TRANSFERRED TO BOARD OF FOREIGN MISSIONS

At the final meeting of the Mission Auxiliary, the organization transferred its work to the Board of Foreign Missions of the American Lutheran Church and dissolved its organization.

Editor Braun and Business Manager Taubert were asked to continue in their duties until the Board of Foreign Missions can make arrangements in its Columbus office to assume the work being done by them.

PRAYER CORNER FOR JULY

Your intercessory prayers for the following missionaries and their families are solicited.

NAME AND FIELD OF SERVICE

DATE

- 1 Rev. and Mrs. Erwin Chell and family, India
- 2 Miss Zoe Banfield, New Guinea
- 3 Mr. Raymond Barber, New Guinea
- 4 Mr. and Mrs. L. Behrendorf, New Guinea
- 5 Dr. and Mrs. C. M. Doermann and family, India
- 6 Rev. and Mrs. G. Bergmann, New Guinea
- 7 Rev. and Mrs. Wm. Bergmann, New Guinea
- 8 Mr. and Mrs. August C. Betelsmeier, New Guinea
- 9 Mr. and Mrs. Ress Boettcher and family, New Guinea
- 10 Miss Ruth Eberle, India
- 11 Rev. and Mrs. Roland Brandt and family, New Guinea
- 12 Dr. and Mrs. Theo. Braun, New Guinea
- 13 Mr. and Mrs. Cyril Brumm, New Guinea
- 14 Mr. Douglas Daechsel, New Guinea
- 15 Miss Doris Diemer, New Guinea
- 16 Rev. and Mrs. Max Diemer and family, New Guinea
- 17 Rev. and Mrs. Waldo Egbert and family, India
- 18 Rev. and Mrs. Felix Doering and family, New Guinea

- 19 Mr. and Mrs. L. Eiermann, New Guinea
- 20 Rev. Wm. Flierl, New Guinea
- 21 Rev. and Mrs. A. E. Frerichs and family, New Guinea.
- 22 Rev. and Mrs. Paul Freyberg, New Guinea
- 23 Rev. and Mrs. Wm. Fritz and family, India
- 24 Rev. Joh. and Mrs. Goetzelmann, New Guinea
- 25 Rev. and Mrs. R. Goldhardt and family, New Guinea
- 26 Rev. and Mrs. John Hafermann, New Guinea
- 27 Rev. and Mrs. Emil Hannemann and family, New Guinea
- 28 Rev. and Mrs. H. Hannemann and family, New Guinea
- 29 Rev. and Mrs. Luther Heyde, India
- 30 Rev. and Mrs. Martin Heist and family, New Guinea
- 31 Mr. and Mrs. C. Edward Hartung and family, New Guinea

NEW GUINEA COMMISSARY DEPARTMENT

Following a Christmas time custom of many years, a gift of money was sent to the children of missionaries still in Australia. In acknowledging receipt of this present, one mother writes, "Kindly accept our heartfelt thanks for your worthy gift to my two children. It was very much appreciated and a great help especially now as everything is rising in price and one finds it hard to make both ends meet."

In our last write-up, we took stock of some of those articles sent in our Christmas Cheer to New Guinea, the containers of which started their long trip across the ocean from Dubuque, Iowa. This time we will peer into some of the cases packed in Pittsburgh. Seventy-nine boxes left the "smoky city" for the trip to New Guinea. Among the things packed were 881 loin cloths, 77 coats for native men, 1,657 native dresses of assorted sizes, 2,342 bars of soap and 1,235 pounds of home-made bandages.

The manager of this sending station, who is now in New Guinea, probably

saw many of the things she had packed come to light when the Christmas Cheer arrived. She, too, had so much trouble getting boxes for packing. In fact, the shortage of boxes was so acute that many things had to be put aside to await transportation facilities. After several months of waiting the packing could get under way again, and the cases containing the articles held over were to leave the States on April 7. Their contents are not included in this tabulation.

The season for receiving gifts for the Christmas Cheer is over by the time you will be reading this, but we do want to give the ladies who do the packing a chance to say a word about the condition of the cartons received at their stations. One of them wrote, "They (the cartons) are barely hanging together and some wouldn't if it were not for some very nice expressman to tie extra string around them so that the things inside will not fall out. For one thing, they (the senders) try to send too much weight in too fragile a box; such as 60 pounds in just a cardboard box and 50 per cent of it heavy medicine and vaseline jars rattling around." We are sure that these conditions can be improved upon, so "let a word to the wise be sufficient."

All of the ladies handling the packing

would appreciate it from the bottom of their hearts if friends of the Christmas Cheer would get all of their gifts to them in time so that they can really be through with their packing in reasonable time. They do this work in their homes and want to get this job off their hands as soon as possible. So please cooperate with these hard working volunteers and send your gifts to them in the time stipulated for the receiving of them.

We are anxious to get all of the boxes away by the middle of May. They must get an early start to reach their destination in time for Christmas. Getting to Lutheran Mission in New Guinea on time is not enough; it takes a lot of time to unpack, sort and distribute all of our gifts to the different mission stations, to those on the coast as well as to those in the far inland. But if we get our parcels to the sending station in due time, then the ladies who do the packing can get their packing and shipping done in due time and everything will be just the way it should be. Everyone helping to carry the load makes it so much easier for the individual. Don't you think this would be a good plan for the future.

MRS. R. TAEUBER,
Albany, Minnesota.

MISSION STAMPS

Mission Stamps, Wartburg College, Waverly, Iowa, gratefully acknowledges receipt of mission stamps from January 18, 1948 to May 3, 1948, as follows:

CALIFORNIA: Compton, Mrs. Edward Green 1 package. Los Angeles, Trinity Lutheran Church 1 package. Monterey Park, Christ Lutheran Junior Mission Band 1 package. Pasadena, Christ Lutheran Ladies Aid, Mrs. W. A. Miller 1 package. San Gabriel, Trinity Lutheran Church 1 package. **COLORADO:** Loveland, Mrs. A. Finkbeiner 1 package. **DISTRICT OF COLUMBIA:** Washington, Mrs. Geo. H. Laughton 1 package. **ILLINOIS:** Altamont, St. Paul Mary and Martha Society, H. Rehwald 1 package. Ashton, St. John Lutheran Sunday School, Richard Pumphrey 2 packages. Chana, Mrs. Uffa Ludwig 1 packet. Chicago, J. Wolf 1 package and 1 packet; Trinity Lutheran Women's Missionary Society 2 packages. Mendota, Martha Geuther 1 package. Midlothian, Hope Lutheran Women's Missionary Society 2 packets. Nauvoo, Mrs. Ernest Tiemann 1 package. Princeton, St. John's Lutheran Church on the Hill, Mrs. Fred Fiste 1 package. Ottawa, Mary Gernenz 1 packet. Tampico, St. Paul Women's Missionary Society 1 package. **INDIANA:** Patrickburg, Mrs. H. Wolber 1 package. **IOWA:** Cedar Falls, Mrs. W. A. Smith 1 box, E. Kiessel 1 packet. Cedar Rapids, Mrs. R. Schulze 1 package. Bellevue, St. John Junior Mission Band, Mrs. C. Ringhand 1 package. Des Moines, Zion Junior Mission Band, Mrs. Henry Ehm 1 package. Mrs. George Gersib 1 package. Clinton, Zion Mission Society, A. M. Hagge 1 package.

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FROM BEYOND THE U. S. A.

AUSTRALIA: Victoria, Rupanyup, M. Schneider 1 package. **CANADA**: Alberta, Calgary, Foot-hills Book Store 2 packages. **Saskatchewan** Mazenod, The Rev. H. Holzhausen 1 package.

—R. E. BRAULICK.

THE LUTHERAN MISSIONARY is required by Postal Laws and Regulations to keep a clean mailing list. It is illegal to continue sending our magazine to those whose subscription has expired and who have just slipped up on renewal. From past experience we know that many who miss a number or two will subscribe again. Taking a mailing stencil from our list and in a few weeks making a new stencil and adding it to the list is an expense our readers could well avoid for us. Keep your subscription paid up well in advance. Thank you!

LET US OFTEN think of our own infirmities, and we shall become indulgent toward those of others.—*Fenelon*.

MISSION AUXILIARY RECEIPTS

THE REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts to the following funds up to April 15, 1948.

A. SPECIAL PROJECTS AND PURPOSES FUND

St. Paul, Dayton Ohio for boat \$25.00. Good Shepherd, San Diego, California for printery \$5.00. Mrs. Naumann, Lexington, Nebraska \$5.00. Mrs. G. A. Ahrens, Alford, Iowa \$5.00. St. John Ladies Guild, Ottawa, Ontario, Canada \$15.00. Mrs. Fred Zachau, Eau Claire, Wisconsin for boat \$5.00. Good Shepherd, San Diego, California for printery \$5.00.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows:

In memory of The Rev. C. E. Clessler by Trinity Lutheran Church, Goshen, Indiana \$10.00. *Arlene Lorraine Holm* by parents, Mr. and Mrs. Nels Holm, Hetland, South Dakota, A. N. Nelson, Mr. and Mrs. Ed Boyd, Lake Preston, South Dakota, Mr. and Mrs. Viggo Miller, Sam Vedvei, Hetland, South Dakota, Mr. and Mrs. P. L. Christensen, Arlington, South Dakota, The Rev. A. L. Keller, Arlington, South Dakota \$10.00. *Henrietta Mueller* \$2.00. *George G. Martell* by Mr. and Mrs. Christ Bieher, Mr. and Mrs. Carl Hofer, Mrs. Jacob Eisenbeisz, Hosmer, South Dakota \$5.00. *Elizabeth Preston* by Circle, Lutheran Church of the Good Shepherd, San Francisco, California \$2.50. *William Titze* by Mr. and Mrs. Conrad Schrank \$2.00; Richard Schrank \$2.00; William Titze \$2.00; Edward Titze \$3.00; Martin Maechen \$2.00; Emil Titze \$2.00; Jerome Buehler \$2.00; The Rev. M. F. Amelung, Parkston, South Dakota \$1.00. *Christoph Martin* by Mr. and Mrs. W. T. Martin, Felix Martin, Conrad Martin, Alfred Mohr, Clinton, Iowa \$10.00. Alex Peter, Flanagan, Illinois \$1.00.

C. SPECIAL NEEDS FUND

(For where most needed, Emergency Fund, Scholarship Fund, Work of the Mission Auxiliary, Sending Account, Native Helpers, Medical Missions, etc.)

For financial helpers by a service man through St. Paul Mission Society, Maynard, Iowa \$10.00. Mrs. Wm. Stadelman, Wauseon, Ohio \$5.00. Mrs. W. Suechting, Muscatine, Iowa \$5.00. Mrs. William Schone, Golden, Illinois \$5.00. W. A. Philippi, Ohio, Waukesha \$1.00. Mr. and Mrs. Adolph Krueger, America, North Dakota \$23.00. Mrs. Anna E. Miller, Norwalk, Ohio \$3.00. Alton Stuepfert, LaMoille, Illinois \$2.00. Miss Lillie Stegmayer, Shelbyville, Illinois \$2.00. Mrs. Henry Schuman, Garden City, Michigan \$5.00.

Mrs. Frank Aden, Gothenburg, Nebraska \$4.00. Dr. W. Rieb, Parkston, South Dakota \$1.00. C. F. Hill, Unityville, South Dakota \$3.50. Geo. O. Wolf, Johnson Creek, Wisconsin \$1.00. Jurgen Heidebrink, Gothenburg, Nebraska \$1.00. The Rev. John Schaff, Hayward, California \$5.00. Arthur M. Greunke, Graytown, Ohio \$1.50. Clarence Oehler, Crestline, Ohio \$5.00. Geo. Bischoff, Canton, Ohio \$1.00. M. Kuhl, Los Angeles, California \$1.00. Mrs. Otto Janz, Ryder, North Dakota \$20.00. Miss Ella Larson (in memory of mother) Syracuse, Nebraska \$1.00. Mrs. F. Kammeyer, New Hampton, Iowa \$1.00. Gust Hilt, Sr., St. Francis, Kansas \$5.00. Mrs. Lottie Hoffman, Cincinnati, Ohio \$1.00. Mrs. Fred Frerichs, Talmage, Nebraska \$2.00. Emerson F. Turner, Richmond, Indiana \$5.00. Miss Martha Genter, Mendota, Illinois \$1.00. Mrs. Emilie Martin, Canova, South Dakota \$2.00. Mrs. Harry G. Fowler, Pasadena, California \$5.00. Mrs. Harry H. Oda, Piqua, Ohio \$5.00. R. H. Henniges, Floyd, Iowa \$1.00. Miss Gertrude Wolf, Detroit, Michigan \$1.00. Henry C. Aden, Gothenburg, Nebraska \$1.50. C. W. Quandt, Ryder, North Dakota \$5.00. Miss Clara Schroeder, St. Clair, Michigan \$5.00. John Lueder, West Union, Iowa \$1.00. Mrs. John E. McBride, Hubbard, Ohio \$1.00. Mrs. Ida Sturtz, Dayton, Ohio \$2.00. Miss Leona E. Mueller, Cleveland, Ohio \$1.00. Miss Carolyn Mertens, Bethesda, Maryland \$1.50.

Scholarship numbers 197, 282, 277, 235, 283, 272, 219, 271: \$180.88.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 9-13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ruth Eberle, 6-20-22/6-2-46. Renigunta, Chittoor District.

Rev. Waldo Egbert, 3-4-21/3-24-46; Mrs. Waldo Egbert, 6-17-25/3-24-46; Ralph Allen Lewis Egbert, 12-30-47. Venkatagiri, Nellore District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46. Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertrude Kettner, 1-29-11/3-2-37. Nayudupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

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Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47. Nayudupet, Nellore District.

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Rev. Leonard Schulz, 2-12-21/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-32; Richard Schramm, 2-10-34. Lutherigiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

NEW GUINEA

Miss Zoe Banfield, 9-14-17/10-26-46. Lutheran Mission, Lae, New Guinea.

Mr. Raymond Barbare, 9-19-14/6-15-38. Lutheran Mission, Kerowagi, via Lae, New Guinea.

Mr. L. Behrendorf, 9-25-05/14-30; Mrs. L. Behrendorf (dates not stated). Lutheran Mission, Lae, New Guinea.

Rev. Gustav Bergmann, 5-7-04/10-9-31; Mrs. Gustav Bergmann, 7-18-06/10-9-31. Lutheran Mission, Boana, via Lae, New Guinea.

Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Mr. August C. Bertelsmeier, 5-10-14/5-15-37; Mrs. August C. Bertelsmeier, 12-23-17/5-12-47. Lutheran Mission, Madang, New Guinea.

Mr. R. H. Boettcher, 6-10-33/8-29-37; Mrs. R. H. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William R. Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

Rev. Roland Brandt, 5-20-18/1-31-46; Mrs. Roland Brandt, 8-24-18/10-12-46; Mary Esther

12-45; Thomas Roland, 12-2-47. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Dr. Theodore G. Braun, 3-29-03/3-30-30; Mrs. Theodore G. Braun, 1-30-99/12-19-24. Lutheran Mission, Finschhafen, New Guinea.

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Mr. Douglas Daechsel, 9-26-20/7-2-47. Lutheran Mission, Lae, New Guinea.

Miss Doris Diemer, 12-11-25/8-12-47. Lutheran Mission, Kaipit, via Lae, New Guinea.

Rev. Max Diemer, 6-13-21/?-2-2. Lutheran Mission, Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea; Mrs. Max Diemer, 3-20-25; Joel Andrew Diemer, 9-12-47.

Rev. Felix Doering, 10-12-08/11-10-35; Mrs. Felix Doering, 9-17-16/10-23-37; Erika Alice Doering, 8-13-44. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Mr. L. Eiermann, 10-5-05/7-2-29; Mrs. L. Eiermann, 1-7-10/2-28-37. Lutheran Mission, Lae, New Guinea.

Rev. Wm. Flierl, (no dates given). Lutheran Mission, Heldsbach Seminary, Finschhafen, New Guinea.

Rev. Albert C. Frerichs, 6-8-10/8-29-37; Mrs. A. C. Frerichs, 10-19-16/10-27-46; David Frerichs, 5-27-44; Catherine Frerichs, 8-21-45. Lutheran Mission Raipinka, Kainantu, Upper Ramu, via Lae, New Guinea.

Rev. Paul Freyberg, 3-14-12/9-23-39; Mrs. Paul Freyberg, 4-21-21/10-2-46. Lutheran Mission, Lae, New Guinea.

Rev. Joh. Goetzelmann, 10-10-08/8-16-35; Mrs. Joh. Goetzelmann, 9-4-14/10-25-37. Lutheran Mission, Zaka, Morobe, via Lae, New Guinea.

Rev. Ralph Goldhardt, 12-11-19/4-27-47; Mrs. Ralph Goldhardt, 2-6-21/4-27-47; Rebecca Sue, 10-3-47. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. John Hafemann, 7-14-12/9-23-39; Mrs. John Hafemann, 11-9-09/6-11-46. Lutheran Mission, Narer, Karkar, via Madang, New Guinea.

Rev. Emil Hannemann, 7-23-95/12-30-23; Mrs. Emil Hannemann, 11-21-04/5-15-33; Martin Dean Hannemann, 4-13-46. Lutheran Mission, Madang, New Guinea.

Rev. Herbert Hannemann, 3-23-04/6-27-34; Mrs. Herbert Hannemann, 4-4-06/6-27-34. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. C. Edward Hartung, 11-3-15/2-28-48; Mrs. C. Edward Hartung, 6-3-20/2-28-48; Edward Warren Hartung, 10-4-42; David Paul Hartung, 10-4-45. Lutheran Mission, Madang, New Guinea.

Miss Ruth Heber, 2-1-18/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Martin Heist, 4-20-19/2-12-46; Mrs. Martin Heist, 1-9-22/2-2-47; Gregory Philip Heist, 5-22-46. Lutheran Mission, Hopoi, via Lae, New Guinea.

Rev. E. Paul Helbig, 7-9-84/1-31-06; Mrs. E. Paul Helbig, 8-27-80/12-8-08. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. Martin Helbig, 3-25-11/10-2-33; Mrs. Martin Helbig, 8-17-15/7-2-38. Lutheran Mission, Heldsbach Middle School, Finschhafen, New Guinea.

Rev. G. Hofmann, 10-7-09/?-2-33; Mrs. G. Hofmann, 7-27-12/?-2-36; Kate, 12-13-37; Walter, 11-28-33; Heimstrand, 1-12-40; Anne, 1-8-47. Lutheran Mission, Biliu, Madang, New Guinea.

Rev. Karl Holzknecht, 7-29-11/8-16-35; Mrs. Karl Holzknecht, 2-28-14/12-13-38; Irene Lydia, 2-1-40; Gottfried Karl, 1-5-44; Hartmut, 5-22-45. Lutheran Mission, Kajabit, via Lae, New Guinea.

Dr. Agnes Hoeger, 6-16-10/11-10-35. Lutheran Mission, Madang, New Guinea.

Rev. Georg Horrolt (no dates given); Mrs. Georg Horrolt, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. C. B. Jaeschke, 1-11-12/9-18-33; Mrs. C. B. Jaeschke, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. John Kuder, 10-6-06/5-17-34; Mrs. John Kuder, 3-19-06/5-17-34; James Kuder, 12-28-39. Lutheran Mission, Lae, New Guinea.

Miss Myra Lehmann, 2-2-24/6-29-47; Lutheran Mission, Finschhafen, New Guinea.

Mrs. Sophie Lechner, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. Johannes Lindner, 9-22-28/7-5-22. Lutheran Mission, Madang, New Guinea.

Rev. John Mager, 5-29-98/11-4-27; Mrs. John Mager, 1-29-03/10-23-37. Lutheran Mission, Madang, New Guinea.

Miss Erna Matthias, 11-15-08/8-12-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. A. Metzner, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. Andrew Mild, 4-5-14/12-3-38; Mrs. Andrew Mild, 4-1-15/10-22-36; Andrew Paul Mild, 8-14-42; Philip James Mild, 6-14-45; Timothy John Mild, 8-1-46. Lutheran Mission, Bunabun, Madang, New Guinea.

Miss Evelyn Muhlenhard, 4-29-22/2-28-48. Lutheran Mission, Lae, New Guinea.

Rev. F. E. Pietz, 9-2-96/9-29-22; Mrs. F. E. Pietz, 2-17-98/9-29-22; Deocar Lotha, 11-12-36. Lutheran Mission, Lae, New Guinea.

Mrs. Emma Radke, 11-8-96/12-19-24. Lutheran Mission, Madang, New Guinea.

Mr. Hermann Radke, 5-2-23/11-4-47. Lutheran Mission, Madang, New Guinea.

Rev. Gerhard Reitz, 8-22-19/2-12-46; Mrs. Gerhard Reitz, 3-4-26/11-7-46. Lutheran Mission, Madang, New Guinea.

Mr. D. Rohrlach, 10-21-11/2-3-33; Mrs. D. Rohrlach, 12-8-10/1-2-36; Lester John, 10-23-39; Eleanor Regina, 8-25-41; Judith Joanne, 7-15-45. Lutheran Mission, Finschhafen, New Guinea.

Rev. Fred Scherle, 1-10-22/2-23-46; Mrs. Fred Scherle, 12-24-22/10-10-46. Lutheran Mission, Lae, New Guinea.

Rev. Carl Schneuker, 8-23-20/2-26-46; Mrs. Carl L. Schneuker, 11-5-24/10-10-46. Lutheran Mission, Kalasa, via Finschhafen, New Guinea.

Rev. Paul A. Schulz, 1-10-20/3-4-47; Mrs. Paul A. Schulz, 11-12-23/5-4-47; Paula Schulz, 11-2-47. Lutheran Mission, Bugei, via Madang, New Guinea.

Mr. Russell Sherer, 8-23-12/10-12-46; Mrs. Russell Sherer, 4-28-17/10-12-46; David William Sherer, 11-29-41; Ruth Angella Sherer, 6-5-44. Lutheran Mission, Lae, New Guinea.

Mr. Edwin Tschärke, 12-25-18/(no date given); Mrs. Edwin Tschärke, 1-20-20/(no date given). Lutheran Mission, Madang, New Guinea.

Mr. Henry Voss, 7-16-18/11-21-46. Lutheran Mission, Madang, New Guinea.

Mrs. Magdalene Wacke, 8-18-88/(no date given). Lutheran Mission, Lae, New Guinea.

Mr. Emil Wagner, 6-18-11/11-2-37; Mrs. Emil Wagner, 6-18-16/1-10-40. Lutheran Mission, Heldsbach Plantation, Finschhafen, New Guinea.

Rev. Hans Wagner, 6-6-11/5-28-36; Mrs. Hans Wagner, 9-12-14/5-21-34. Lutheran Mission, Ulap, Finschhafen, New Guinea.

Mrs. Adele Welsch, 9-20-90/8-10-22. Lutheran Mission, Madang, New Guinea.

Mrs. Annie Wenz, 6-20-05/9-9-31. Lutheran Mission, Lae, New Guinea.

Mr. Louis Winter, 5-9-22/10-29-46; Mrs. Louis Winter, 11-7-14/8-9-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. Herbert Wolber, 2-25-19/8-9-47; Mrs. Herbert Wolber, 5-1-25/8-9-47. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. A. G. Zimmermann, 8-17-14/5-12-47; Mrs. A. G. Zimmermann, 11-3-22/5-12-47; Malcolm

John, 9-6-45. Lutheran Mission, Madang, New Guinea.

Miss Ella Walborn, 5-28-11/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Alfred Walck, 6-26-21/3-5-46; Mrs. Alfred Walck, 4-7-26/2-2-47. Lutheran Mission, Nobonob, Madang, New Guinea.

AT HOME

From India:

Rev. C. W. Oberdorfer, 4-7-94/10-20-20; Mrs. C. W. Oberdorfer, 3-11-97/10-20-20; Luther Oberdorfer, 11-28-33; Donald Oberdorfer, 2-2-36. 74 South Clarendon Avenue, Columbus 4, Ohio.

Rev. C. D. Schwann, 12-21-94/11-28-21; Mrs. C. D. Schwann, 8-5-89/11-28-21. 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann, 8-3-36. 418 Hill Street, Ann Arbor, Mich.

Joel Mayer, Capital University, Columbus 9, O. John Schaefer, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, (dates not stated). % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Children:

Waldemar Karl Doering, 6-9-39; Adella Marie Doering, 8-5-41. % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26. Milwaukee Hospital, Milwaukee, Wis.

Helene Hannemann, 3-11-36. % Mr. Albert Hannemann, R. R. No. 1, Ramona, South Dakota.

Emil David Hannemann, 1-22-33; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

John Kuder, 7-25-29. Capital University, Columbus 9, Ohio.

Maryanne Kuder, 1-19-32. % Miss Marie Schwenkebeck, 121 Sixty-sixth Street, Niagara Falls, New York.

Paul Kuder, 3-15-33. % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke, 9-24-28. Texas Lutheran College, Seguin, Texas.

Hubert Martin Radke, 11-5-30. Texas Lutheran College, Seguin, Texas.

SHORT TERM MISSIONARIES

(NOTE: Address the following at Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger, 6-2-28/10-2-46.

Arthur Fenske, 2-4-28/10-2-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-2-46.

Harry Vorrath, 2-18-29/10-2-46.

Clarence Wegenast, 2-11-24/10-2-46.

Frank J. Yetmar, 5-30-89/10-2-46; Mrs. Frank J. Yetmar, 3-8-91/10-2-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-2-46; Mrs. Herman Propp, 12-18-96/10-2-46.

Mr. Harvey Hildebrand, 1-1-87/10-2-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

Mr. Charles Pfarr, 7-2-27/1-2-47. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Rev. Arnold Maahs, 5-6-09/7-2-47; Mrs. Arnold Maahs, 4-27-10/7-2-47; Mildred Maahs, 7-24-34; Charles Maahs, 11-22-35; Katherine Maahs, 11-9-45. Lutheran Mission, Madang, New Guinea.

MISSIONARIES UNDER APPOINTMENT

India

None.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Rev. Hermann Mansur, 10-7-23; Mrs. Hermann Mansur, 2-12-23; Cassandra Ann, 9-19-47. % Rev. I. M. Mansur, Clifton, Texas.

LM

CHEWELAH WASHINGTON

MISS GRACE FOGG

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THE DRAMA OF HOSPITAL LIFE IN NEW GUINEA

DR. AGNES HOEGER

For the first three months of this year I was back at the hospital at Finschhafen. It was quite a contrast to the work of the past year during which I spent most of my time as the travelling physician of our mission in the Madang District. The building of the hospital was not begun last year because permission had not yet been granted by the Administration for the land which our mission thought the most suitable as to location, water power, transportation, etc. However, now we are almost assured that the land can be obtained and that soon the hospital can be built.

Now for the drama of hospital life! Every ward is filled with it. There are six wards with some 30 beds each—men's surgical, women's obstetrical and surgical, men's medical, two medical wards for family units, and one women's and children's medical ward. Then there are smaller wards for patients with leprosy and with tuberculosis. There is also a section of four wards for outpatients—those who need injections for yaws or are on convalescent treatment. That is only half the hospital. There are besides a well-equipped surgical building, x-ray, laboratory, pharmacy, library and office, admissions office, class room, dentistry, European and Asiatic hospitals, nurses', doctors' and dentists' living quarters. This is all housed in the barracks of the former 119th Station Hospital in Finschhafen.

Usually the surgical ward is the most dramatic. Here is a young man who lit a stick of dynamite to kill fish but was not quick enough and the explosion completely amputated his right hand. The left hand had a few deep cuts but fortunately did not impair the function of that hand. He also had powder burns all over his face and chest. But with the aid of the marvelous penicillin and plasma his life seemed easily spared. Next to him is a young man on whom a large tree fell while he was cutting it down. It resulted in a complete fracture through his

right hip joint. When the dislocated leg was put back in position, he felt so well he could not understand why he had to lie in bed for a month. Here is another man who got into grips with a wild boar while he and his dog were pig hunting. The boar dug deep into the muscle of his leg right to the bone and into his left upper arm. There, too, penicillin saved him from a severe sepsis and the wound healed readily. In the women's surgical ward is a woman whose life and that of her baby was saved by a Caesarian section. Another young woman has just undergone an operation on both legs which were hideously enlarged with elephantiasis. Another woman has a bone graft in her wrist where the bones had been eaten away through years of yaws infection. Here is an old woman who is seeing for the first time in many years. She had cataracts removed from both eyes.

Such drama is of every day occurrence at the Mission Hospital at Finschhafen. How grateful the natives are for the friendly, Christian surgeon, Dr. T. G. Braun, who they know can save life with surgery. They have such faith in his surgery that they want to be operated on for asthma, tuberculosis, etc. He has been in the Territory since 1930, and natives know him everywhere along a 300 mile coast-line. To them he is Papa Braun.

Then we go to the medical wards. These are tragic because they are filled with diseases which could be prevented and others which are often difficult to cure, such as malaria, hookworm disease, tropical ulcers, pneumonia, severe anemias, asthma, epilepsy. There, too, the wonder drugs, penicillin, the sulfa drugs, atabrin, neosarsphenamine are life-saving. How this service of love would be hampered if we did not have the Christians at home who give for the healing of their New Guinea brothers.

The ward I dread visiting the most and at whose door I shudder is the tuberculosis ward. Over its doors seems to be written—Doomed to die very soon. Not one of these patients live much longer than a year in spite of medical treatment

because the natives have no resistance to the disease. In the ward for the lepers there is more hope of regaining health than in the tuberculosis ward. With weekly injections of chaulmoogral oil he definitely improves as the months go by. Besides the leper's disease is not nearly as contagious or as fatal as that of tuberculosis.

Superstition is still in the minds of many as the cause of their illness. This they often hide because they know the missionary does not approve. For many Christians sickness is a definite chastisement from the Lord for some specific sin. Recently a baby died of cerebral malaria. I noticed that the father was grief-stricken while the mother seemed less affected. An uncle of the child told me later that the death of the child was punishment for the mother who insisted on going to dances till all hours of the night taking the baby with her. However, that there were deadly Anophelene in that dark night which caused illness, did not occur to them.

Everywhere there is an opportunity for spiritual healing. Sunday services are held at the hospital's former St. Luke's Chapel. Some 200 worship there every Sunday morning. Hospital devotions are held twice weekly. Each community group have their evening devotions. The natives in medical training always begin their day with a prayer service. Every moment of the day we have an opportunity to witness for Christ.

On the staff at the hospital are five registered nurses—Mrs. T. G. Braun who is her husband's constant helpmate in the medical work, Miss Ruth Heber, Miss Ella Walborn, Miss Erna Matthias and a nurse from Australia, Miss Myra Lehmann. There is also a dentist, Mr. Brumm from Australia, and a young Chinese man, Mr. Edward Chan doing the laboratory and pharmacy work. Two of the nurses are stationed on outposts: Miss Doris Diemer at Kajapit in the Markham Valley and Mr. Edward Tschärke, an Australian, on Karkar Island. We need several more nurses for outposts and for staffing the new hospital which is to be built.

I have often told you about the native young men who are training at the hospital so that they will be qualified to operate dispensaries and hospitals of their own.

I wish you could come to visit your hospital in New Guinea. You would feel grateful to God for letting you help support this work of Christian love as we are also grateful for the privilege of doing this work.

THE MISSION AT BONGU

THE REV. PAUL A. SCHULZ

The Bongu mission property is all that one could request for a station site. The native village is on the beach only ten minutes walk from here. Being on a good-sized hill there is an excellent view of the Madang "Heads." Madang is twenty miles directly north. Then too, we can usually see the island of Karkar, a Lutheran stronghold about 60 miles away. At the brow of our hill is an ever flowing spring providing us with an excellent source for drinking water. To say the least, that's an unusual blessing. One gets tired of rainwater. The early German missionaries had planted the acres with hundreds of cocoanut trees. However, since this location was deserted thirty years ago, the task of removing the mosquito-ridden bush is still not completed. Construction of buildings has kept us busy.

Our house is lacking all the finishing touches. The entire 24x72 ft. structure is under roof but walls, ceilings, floors, and mosquito-proofing still remains to be completed on three rooms. At present the kitchen, dining-living room, and bedroom provide us with sufficient space. We have built a small trade store with an adjoining storage room. Still on the list of necessities are a wash house—work shop, a girls' house, boys' house, and chicken coop. Were help more available these wouldn't take long. Since other projects keep the reconstruction boys more than occupied, they could only spare one of their group for two weeks.

The natives in this area are not at all skilled to be of any real assistance.

Even during our morning "language study" natives give us little rest. There are always the sick and injured requiring medication; then there are the leaders coming for consultation. Never a dull moment—even on Sundays the buzz of their voices announces that another group has come just for a look-see. Always we are reminded of the confused state of their thinking. Whatever truths of Christianity they grasped before have been sadly distorted in the present yearning for cargo. They fail to understand why those enormous quantities of goods can't continue to come now that the war is ended. But we are confident that God's Word is eventually going to destroy this evidence of Satan's presence. Our mission school program is a solid one and the results will soon be a witness of the power of religious education.

In the inland our work is among the starved heathen. They long for the Gospel, but of course our small staff cannot think of expanding in this "New Guinea of the future." Hundreds of thousands are waiting to hear the Word but we can spare less than ten ordained men. Happy to say the men here are not discouraged. They are anxious to carry the spark that His Holy Spirit can easily kindle into a light for the saving of many from Satan's pitfalls.

MISSION WORK IN THE WAHGI VALLEY

THE REV. H. R. HANNEMANN

Our next-door neighbors to the west are Rev. Doering and family, who are located at Ogelbeng Station, near Mt. Hagen. This station is perhaps 75 or 80 miles by road from here. Rev. Wolber, who is now also here at Kerowagi, accompanied me on a trip to Ogelbeng a few weeks ago. The trip was rather interesting. Because of pre-war restrictions I had never made this journey overland and thus it was my first close, down-to-earth view of this country. We often had occasion to pause and marvel

at the beauty of the Wahgi Valley. At first sight the wide level stretches on both sides of the upper Wahgi seemed as though here the customary New Guinea landscape had been greatly improved upon. For did not this level country promise long stretches of perfectly straight and level roads, which would make walking so much easier? But, sorry to say, before our trip was over we changed our minds about these beautiful plains of New Guinea.

That there are swamps in this area was not at all new to me, but somehow, in spite of this, I had neglected to bring mosquito nets for the two of us. I had never before taken a mosquito net when traveling in the inland and so I just didn't think of it. But I was sorry! The Wahgi flats are mostly covered with shallow water which is mostly not visible from a distance because of the tall grass and reeds. Millions of mosquitos breed in this stagnant water, and at night these

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mosquitoes become active. No sooner had we put out the light when the first mosquito came buzzing along. And it wasn't much use to swat it for it was sure to be followed immediately by others. We tried everything. First I laid a handkerchief on my face, but as soon as I fell asleep the handkerchief slid off and I was awakened again. I put a dish towel over my head, but that did not keep them out. Even a thin blanket tucked over some of our large tins set close around my head finally let so many in that I was glad to throw the blanket aside in order to let the mosquitoes out. I had hardly ever realized that a night could be so long and that one could so eagerly look forward to the morning. One night it seemed a great relief for me to get up at 3:00 and read until I was tired enough to sleep in spite of the mosquitoes. But the good feature of it was that we really learned the nature of this swampland better than we could have if we had had our nets along. We also learned to appreciate the value of hills in a country like New Guinea. It seems sure that the upper Wahgi Valley would be much more habitable for natives and whites alike if those swamplands could be raised up to form hills and mountains.

On our way to Ogelbeng we crossed the Wahgi on a swinging cane bridge, with a bottom 4 inches wide, and vines and handrails of cane at the side. At that place the Wahgi is perhaps 75 feet wide and quite deep. And the water flows rather swiftly. Since this is the rainiest part of the year we found almost all of the bridges swept away. There could have been signs up: "Road closed, bridge out!" But the Papuans do not put up signs of this nature and the road remains open as long as you are willing to try crossing the rivers without a bridge. We crossed two of the larger tributaries without mishap. Then we came to the Wahgi again, and since the bridge on the main road was out we had to detour to another bridge. In order to get to the bridge we had to wade through about a quarter of a mile of water, at first knee-deep, then waist-deep and final-

ly chest-deep, flowing along silently outside of the main channel. The bridge itself did not inspire too much confidence, but since it was the only way to cross we had no choice. While walking over the middle of the span our feet got a washing by about a foot of rushing water and we had to tread carefully on the narrow bottom. It took a long time for our large party to get across, but we were glad that we succeeded also in this. An interesting sight to watch was a group of natives getting a large pig across just below the bridge. It seems that they would not risk carrying the pig across for fear the bridge might tear off from the weight of two men and the pig. So they stretched a long vine across the river, tied the rope fastened to the pig's front leg to the end of it, and had about six men on the other side pull the pig while it tried to swim across. The men had to pull faster and faster to keep the pig from being swept downstream.

We returned from Ogelbeng north of the Wahgi and did not need to cross it at all. But this side road had been sadly neglected and much of the way we were slipping and sliding and wading through bogs and slush and mud. A horse would have been a hindrance to us instead of a help. You will understand that we were glad when we finally reached home, although this destination was reached in the midst of a real tropical downpour. But at such a time a bath and a good supper help to restore a person.

In my last letter I wrote about the activities of the Catholic missionaries around here. Their popularity among the natives seems to have waned somewhat lately. Their promises of rich gifts were apparently not fulfilled to the full satisfaction of all. The fact remains that many have returned to us. They say the Catholics do not teach the adults like we do, but they confine themselves mainly to the children. And the medium of instruction is largely Pidgin English which most adults do not understand. We hope that our teachings may in time spread so effectively that all may be able to choose intelligently which they prefer.

We have not experienced any dis-

turbances in our work lately. We have been able to work in peace. The natives have just begun to build a large station church. We are looking forward to its completion.

MRS. WELSCH WRITES TO LUTHERAN MISSIONARY FRIENDS

AMELE, 28TH JULY, 1947.

Dear Friends:

You will remember that some time ago I wrote that we were planning a refresher course or gathering here at Amele for the women. We've now had our get together and it is with heartfelt gratitude toward God that I look back upon it.

Again it became clear to me how important it is that such occasions are arranged and prepared for conscientiously and early enough.

I had written to you that besides my assistant Ahigol four other women had declared themselves willing to help. I had these women come to me as a group and also singly and we talked through the Bible stories we wished to study during the gathering. As the day for the meeting approached, and we were gathered for our final preparation, the women all confessed to a great anxiety. I encouraged them, however, by telling them that we were not engaged in some earthly activity but wanted to busy ourselves with the Word of God. Also, that God, whose servants we wished to be, would most certainly help us. He did help us, as we now can all testify.

The first women came on Saturday and the rest on Sunday. A few days before we had closed the school and put the tables and benches aside, thus converting the class room into sleeping quarters for the women.

We had planned to come together for our first meeting in the church, but it rained so hard that we decided to remain in the school. Seventy-eight women were present. Where were they all going to sleep? We had not planned for so many. There was no corner in the house that was left unoccupied, and I almost yielded to the temptation of giving up my bedroom also, but decided not to after

all. Fifty-eight women, with eleven small children, slept here, while the rest found room in the two teachers' houses and in Ud's house.

From Monday to Wednesday we discussed the following stories from the Bible: As introduction, the prophetess Anna, who showed us how a woman whose earthly happiness has been destroyed could find happiness in service to God.—Women's activity in the Church is still strange to the Papuan way of thinking, but from the story of Anna they can see that such activity has a Biblical basis. ("She . . . spoke of Him to all who were looking for the redemption of Jerusalem." RSV).

My assistant, Ahigol, had chosen the parable of the ten virgins. We had discussed this parable in our class in school and it had made a deep impression on her, which she wanted to pass on to others. Ahigol is very shy, and usually when she speaks to the girls she stares straight in front of her. But here when she spoke to the group of women, from the first moment of speaking she looked into their faces and spoke most earnestly and penetratingly of the oil that must be in our lamps when we go to meet Jesus.

The second day Huafali and Kusi spoke on the story of Mary and Martha. How many of our women are like Martha! They have so much work and no time to listen to God's Word or to go to church. They are angry at their husbands, discontented with their lot and uncharitable in their utterings.

How different Mary. She could eliminate all lesser matters when she came under the Word of Jesus. Many women come to church on Sunday. Do they merely sit there, or do they have a desire to eat of the Bread of Life? Mary was not angry and did not scold in return when she was reproached by her sister. That was a point! The women were all agreed that if they had been in Mary's place, they would have paid back Martha and told her a thing or two!

On the last day Dula and Abala spoke about Hannah, the mother of Samuel. Dula explained the difficult situation in

that polygamous household. (How well our women understand this!) It is remarkable how the Bible stories seem made just for us! Hannah poured out her heart to God and each time God gave her peace. We must learn that lesson again and again.

Abala spoke so penetratingly about keeping one's vows. God granted Hannah the son for whom she had prayed unceasingly, but she had promised to give him back to the Lord, so she did not cling to him but brought him to the temple. Haven't we too made many promises to God? On our confirmation day didn't we say, 'Lord Jesus, we want to follow You'? And when we were married, didn't we promise to walk the narrow way? When we brought our children to baptism didn't we resolve to bring them up in the fear of God? Have we kept these promises? Or when, during the war, we sat in the caves, when we feared day and night for our lives, didn't we pray, 'O Father in Heaven, help us! We will follow Thee when we are delivered from this danger'? Have we kept these vows?"

Her address made a deep impression. And in general it may be said that the participation of the women in the discussions was excellent. These discussions followed each address and were always very lively. The necessity and the power of prayer was a topic that was mentioned very often. Bagu, wife of the native pastor Ud, had something to contribute to each discussion. Although unable to read she is a fine and sincere Christian.

Of the older women who had participated in our first gathering in 1938, besides Bagu, there were only two still alive. During the years thirteen had died. Of the younger women there were quite a few who had been in attendance the first time.

Because of the many small children we did not go into the church in the evenings, but we gathered in six groups, each group around a lantern, and looked at the Biblical pictures which had been sent to us from friends in America. Those friends did us a real service with their gift.

On Thursday morning early the women returned to their homes. Our group of workers came together once more and thanked God for His help and for His blessing.

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.
Sincere greetings,

Yours,

ADELE WELSCH.

A MESSAGE FROM YOUR MISSIONARY

MRS. THEO. BRAUN

"OGELBENG, HAGEN
CENTRAL HIGHLANDS,
NEW GUINEA
MARCH 4, 1948

Dear Friends:

Having cold feet reminds us of the good old U. S. A. and how cold it must have been around some of you during the past winter months. I can imagine how you are looking forward to the beautiful spring.

At the January conference it was again mentioned that Dr. Braun make a medical tour through the Central Highlands so we decided to get started as soon as possible so that Dr. Hoeger would not have to wait so long to get back to the Madang area. She is now looking after the Finschhafen Hospital. Before we could get away, however, there were many operations to be performed although we had operated practically every day the week preceeding the conference. We had two busy weeks and then on the schedule of our departure we received a radiogram stating that two white lady patients from Madang were coming by plane. One probably an operative case. This delayed us two more days. Finally we did get to Lae and from there we flew in to Mt. Hagen by a Lockheed plane. The pilot is reported to be quite a daredevil in the air but we enjoyed our trip with him and he pointed out the different Mission and Government stations to us as we flew over them or near them. Some of them looked like specks

when we were 14,000 feet high and well above the clouds which often obstructed our view. It was cold up there but we were glad he wasn't taking any chances with those treacherous mountain peaks. Right before the Hagen airstrip we saw the shattered remains of a large American plane and it gave me a queer feeling in the pit of my stomach.

After landing we were greeted by Rev. Doering, a few government officials and a large crowd of natives. The Medical Aide in charge of the native hospital has a jeep and took us with our baggage to Ogelbeng, five miles from Hagen, where Rev. and Mrs. Doering have their station, nearly 6,000 feet above sea level. After getting out of the jeep we came to a barricade about 10 feet high made of wild sugar cane and decorated with beautiful flowers of all descriptions. The door in the center was closed and as we approached a voice on the other side said in the Kate language, "Let us pray." After the prayer the door was opened. We were greeted by Mrs. Doering and their three year old daughter and the native teachers from old coastal congregations, Jabem, Kate, and Amele. Their families and a large group of local natives called "Miti" (gospel) boys and the school boys were lined up on either side of the path leading to the mission house. With singing the teachers led us up the path and the others all joined in waving their bright bouquets of flowers and leaves, keeping time as they sang. The house and garden is encircled by tall casurine and lovely arcaria trees. The closely cut lawn has diamond shaped beds of gorgeous gladiolas, varicolored snap dragons, spicy carnations, bright faced dahlias, and pansies to offset the green of the grass. The large, deep red and pink roses seemed conscious of their beauty and appeared to beckon us to come and admire them. At the lower end of the garden are several graceful bamboo groves. This bamboo is very useful. The natives weave it into different patterns for their walls and floors, they make pretty combs for their hair and many other decorations as well as using it to splint broken limbs. Farther back we found the fowl run with its high

wild sugar cane fence where a white leg-horn rooster rules supreme and attacks white people when they dare to enter his domain.

The walls and ceiling of the mission house are of rough boards and the roof is corrugated iron. The house had been machine gunned and when Rev. Doering first came the roof and walls of the house were so full of bullet holes that he could scarcely find a dry spot to sleep. It took a lot of work and building material to again make the house livable. They still have no window panes but have covered the frames with unbleached muslin and washed X-ray films to keep out the cold wet wind. This makes the rooms very dark when the doors are closed. On the inside they have curtains for doors between the rooms. The doors and windows were taken away to be used in some of the government officials' houses who had returned to this area before the missionaries came back.

The first afternoon we went to see the large native church which is being built by the local population. The double walls are made of woven bamboo and filled with grass for warmth, the floor and ceiling, not yet finished, will also be of split, woven bamboo. The roof is covered with a thick thatch of grass. The building is in the form of a cross about 25 feet high and 350 feet long, very attractive and an imposing structure. They told us that the pulpit was to be built around the center pillar so that all the people in the four wings would be able to hear and see the speaker. They have no benches but sit on the bamboo floor. At the dedication of their church the first converts of this area are to be baptized and we hope that some of the elders and leaders of the mother congregations at the coast will be able to fly in to Hagen for this great festival.

This is an entirely different country from the tropical coastal zone and has a temperate climate. At night we cover with two or three blankets. The natives here are also of a different type. Perhaps you have seen pictures of these husky fellows with their peculiar dress of twelve inch bark belts and long knitted aprons hanging down the front and for covering

in the back they stick branches and fresh leaves into their wide belts. Thighs and legs are bare. So is the upper body except for ornaments of shells, woven armlets, etc. On their heads they wear caps of tree bark and some of these are decorated with small shells, feathers, the fur of the tree kangaroo or the bodies of shiny green beetles. Most of the men both young and old have black beards, some quite long and thick. Their bodies are usually caked with grease and dirt to clog the pores and thus prevent loss of body heat. I do not blame them for having no desire to wash in this damp, cold climate. The women's dress is similar to that of the men only their belts are narrower and their aprons scantier.

The morning after our arrival the whole compound was full of men, women and children waiting for a medical examination and hoping to receive treatment for their various ailments. If we treated one person's ears immediately a dozen or more came with the same complaint and most of them *really* had running ears. It was the same with sore eyes and other complaints. We found a lot of pneumonia present, but in general the people are healthier than those at the coast who are infested with malaria. When we started giving injections of Neo-salvarsan we found it a hopeless task as our supplies were not nearly sufficient. We performed one minor operation on the veranda and another in Rev. Doering's study. Immediately there were many others begging to have something taken out of them, such as embedded spear points, tumors, two with hemangiomas and a number with fluid in the knee joints. Even if we'd had the sterile supplies with us it would have been too great a risk without having a building where they could have received after care. Their houses are built small and dark so they can keep warm at night. These people do not live in villages but have their houses close to their gardens which they move to new sites from time to time to more fertile ground.

We expected to be here only for five days before going on to Kerowagi with a plane that had promised to pick us up. Now we have been waiting for a whole

week and still no plane has been made available for our transportation. Transportation by air, sea, or land is very unreliable in this country. These many delays greatly hamper our work; therefore we have often wished the mission had a plane with its own pilot and mechanic. The Catholic mission has three such planes and several pilots so they have none of these difficulties to cope with.

The so-called "Miti-boys" are young native men who are attracted by the Gospel and are doing active evangelistic work among the thousands of people in this area. Most of the school boys hope to become "Miti-boys" also. None are baptized as yet.

When I look at these large crowds of natives with their bodily filth, no clothing, only shells, etc. for decoration and their dirty belts and woven twine for covering, my heart aches for them and I yearn to get their bodies washed and shiny with a few clean clothes to keep them from shivering in the cold wind. But most of all I should like to see the Holy Spirit poured out upon them so that they might be brought to Jesus and learn to know and love Him as their own personal Savior.

After two weeks we finally were notified that the plane was calling for us. At the drome the Patrol officer informed us that we were to interrupt our inland stay and go back to Lae where my husband was to give evidence in a court case. He had done the post mortem on a man who had been killed in a New Year's brawl. So out we went on a two hours' flight, first down the 90 mile long Wagi valley, fenced in by mountains up to 13,000 to 14,000 feet high. Then over the ragged, jagged Marifutika valley where no plane could make an emergency landing except into the walls of thousand feet high limestone cliffs. Then over the rolling hills of the upper Ramu plateau to the Markham valley similar to the Wagi only at sea level height instead of 5,000 feet.

We noticed the heat very much. The testimony in court took only five minutes! That's what we came out for! After spending a Sunday in Lae we flew

back into Ega at the eastern end of the Wagi valley.

Here Rev. W. Bergmann and Rev. Brandt are stationed. This station is perched on a long spur that comes down from the mountains and has gorges on either side. The natives here dress similar to the Hagen people with even more decorations. They have feathers and mother of pearl ornaments in their noses which they fix up with six or more holes in early infancy and the head is covered with a maze of bird of paradise feathers.

Here too we took care of the sick, visited the schools where several hundred young men are learning to read and write and preparing for evangelistic work just as in Hagen. There are too few coastal teachers; during the war years there was no new crop of native teachers. People want mission teachers and thousands of children cannot go to school because we can't furnish them the teachers. The further advanced coastal stations feel like the people at home in America. They have the Gospel and heathen right at home so why go into the mountains hundreds of miles away and work amongst wild men? At the coast they can have jeeps and easy money. Why work at mission work for a pittance is the way so many young men of the coastal zone feel.

After a few days at Ega we back tracked farther west to Kerowagi, a station twenty minutes' plane flight from Ega. Here the same story of hundreds of natives who hope the doctor can cure their long standing ailments, be they tumors, backaches or paralysis, by some quick magic touch. Again the story of too few workers. Roman Catholic attempts at proselyting and Seventh Day Adventist stations put up where other missions are already established. Kerowagi is a beautiful place. Of the two mission houses only one is left and Rev. and Mrs. Hannemann live in this cozy little prewar home. The Wolbers who just came in, the day we went to Hagen, are building a grass roofed bamboo and grass lined house to live in till their permanent house can be built. The people in the Highlands have food, flowers and climate but to build houses they have

to fell trees. The natives pit-saw every board and then it has to be planed by hand and seasoned if there is time. It costs some 50 cents for each pound of material flown in by plane.

While there we visited Mr. Shaw-Meyer who collects birds of paradise for the large museums and parks of the world. He has been in New Guinea as long as we have. When he gets some few hundred he takes them to Sydney, London or New York. It must be a lonely life stalking birds in the rain forests of New Guinea mountains but he seems to like it. And we always appreciate seeing his collections of birds which the average white man in New Guinea only sees from a distance or hears natives talk about. He gets them alive, knows what food and care they need. At Kerowagi they are planning to build a new church and also to put in water power. Natives flock to the station by the hundreds. On Sunday they had church in the open under the trees, it started raining but they kept right on with the service in the cold rain, wet and shivering, teeth chattering, finally they gave up. People at home would have left even a county fair a long time before and an outdoor church service would never have started in a drizzle and the temperature 55 degrees. One always wonders why they don't cover up their bodies with rain capes. I suppose it would be "sissy" or something.

Here too we would have been welcome much longer, here too one could have started an entire new hospital having any bed capacity, 500 if necessary. But we had two more stations to visit, so when the next plane came in we hopped east to Asaloka, passing over Ega and the wild Marifutika area again, knowing that in some of those villages in nearly inaccessible crags there are natives sending delegations to our mission stations asking for evangelists, teachers and "Miti-boys" from those clans living closer to missionaries.

This station has two pre-war dwellings which were "missed" though the compound was bombed during the war. The valley is quite level so that Rev. Goldhardt was able to make a watercourse two miles long by digging a ditch to

the spring. Near the station the water drops into the Gafuka valley almost a straight 200 feet. They hope to make an electric water wheel or rather have one made at the coast and flown in. The conditions are as in other highland regions, natives calling for Lutheran evangelists which cannot be supplied, finally accept Seventh Day Adventists or Roman Catholic missionaries. From the south and north calls come from an estimated 25,000 natives. At times this valley has frosts that blacken cucumber leaves and those of other plants. The natives here have their young men swallow a folded loop of cane and work it up and down the gullet, the blood spit up has to be reswallowed without vomiting, before they are accepted as men into the tribe and before they are allowed to marry. (Some prefer to stay bachelors.) Such grotesque practices are all part of their heathen cults. And some people who do not know think they are happy.

From here we went to Raipinka, our oldest inland station, where Rev. Frerichs from Nebraska is missionary. This country is a high plateau of 5,000 feet covered with high rolling hills which again rise 1,000 to 2,000 feet higher than the main level. Very beautiful but very difficult for making long marches over the grass and forest covered plains. As in Mt. Hagen one sees evidence of Christianity among the local population. The schools are flourishing. We spent one evening at a picnic in the Honeymoon cottage, a little grass walled grass thatched hut with a built in fire place which stands on a hill just above the station.

The school boys we examined next day were in good health. We did not get to do much medical work. We wanted to go to Kaijabit where Nurse Diemer is working. This station is only 1,000 feet above sea level. The pilot who came for us was still flying at 8,000 feet as we were over the station so we asked him if he wasn't going to land us. He said, "They told me to tell you a small ship (Maneba) is waiting in Lae for you. You are wanted at the hospital." So we went. At Lae my husband took a quick look at a government official's sick wife. When we reached the bridge everybody

was waiting and the ship was ready to push off as we came aboard. We were thankful the weather was fine and the sea nice and calm. We reached Finschhafen at 10:30 that night, traveling a distance of about 200 miles that day by horse, plane, boat, and jeep. Back home we found a lot of work awaiting us, after an absence of four weeks. Some times the load seems too heavy for us and our staff so my husband and I again ask you all to pray for us and our work, please.

We are very grateful for the Neosalvarsan and penicillin we have just received and hope there will be more coming. May the Lord bless you for these precious gifts to your fellowmen.

Hearty greetings from both of us!

HATTIE ENGELING BRAUN.

INSPECTION TRIP TO THE RAI COAST

THE REV. EMIL F. HANNEMANN

I feel that a sign of life from us is overdue. So here we are for a little chat. One thing school missionaries have to do and which is very important is to inspect the village schools. In October I made a trip of inspection to the Rai Coast and through a part of what we used to call Kubal congregation. After the war the station is being located at Bongu, about two hours to the east of Kubal. The new station is the place where the Rhenish Mission erected one of its first mission stations.

The Rev. Arnold Maahs and his son Charles and Henry Voss of the construction crew went along. The motor launch, Victor, with a newly installed Southern Cross Diesel, took us to Biliau on the Rai Coast. Overnight guests of the Hofmanns—Mrs. Hofmann and children had just arrived from Finschhafen on the Missouri Lutheran mission boat, the Umboi. Next day we walked twenty-one miles to the southeast, the last few hours in a steady rain.

We stayed overnight at Mur village, the boundary of the Rai circuit. A beautiful village site, surrounded by wooded mountains on one side and by grass hills

on two other sides. A brook flowing over a rock bed furnished the music. The people were very friendly and hospitable. The only thing lacking was a school. In the evening devotions we had a good opportunity to remind the people that besides learning a number of other things, not the least is for the children to learn to look to the eternal hills of God and to drink from the brook of life.

On the next day, Saturday, we returned to Biliau to spend Sunday there. The Lord's Day was more than a mere rest day for the body. Monday we went to Mindiri, twenty-two miles northwest of Biliau. From there we went into the Kar Mountains. Mountain climbing was a new experience for my fellow travelers. Being in good physical condition, they took the road exceptionally well. That day, too, we had rain on our backs for four hours. However, fresh Irish potatoes, shallots, cabbage, roasting ears of corn and a chicken made us forget our eight hour trek, the cold rain and the slushy path. We had not had such a variety of fine fresh food for months.

The Maahs and Henry Voss liked the Kar villages very much, the beautiful outlook toward the 13 thousand foot Finisterre Mountains, the cool mountain climate and the friendly people. There were no morose faces there and, I am inclined to believe, no strong adherents of the cargo cult. The village schools were operating. Some of the elders were conducting reading and writing classes for adults four times a week. We had to get up promptly at six to attend some of them. The last day there we had a profitable elders' meeting.

In some communities school work has been at a discredit since the war. Long years of training in school and hard physical labor appear to some Papuans to be too long a road to success. So every school house going up or already in operation signalized a triumph in Kingdom work.

Almost all villages seemed glad to see us. An adopted custom calls for handshaking. Upon entering the villages we frequently saw before us long lines of men, women and children waiting to grasp our hand and thereby show their

friendship. In most cases we sat down among them and encouraged them in the work of their village schools.

Back from the hills, we went on to Bongu where our colleague, Paul Schulz was busy building his house. Our visitations in the villages, the crossing of the numerous rivers and a visit with a planter had broken the journey that day.

The night and a half day stay at Bongu again revealed to us our weakness, our liking for the comforts of a white man's house. To be sure, a New Guinea missionary is always glad to get to such a station, especially after sleeping on hard wood floors or limbum.

We left Bongu after lunch and followed the Japanese military road inland toward the Ramu River. Before the war this was the Government road and it is that again. What we saw on that road reminded us of the words of the Bible, "All they that take the sword shall perish by the sword," Matt. 26:52b. We counted 14 wrecked trucks. Some, no doubt, had been machine gunned, others appeared to have been abandoned after the driver ran out of gas and oil or after he thought it best to flee. And along this road missionaries now came marching to secure the thread of village school education which was so rudely torn during the war. When I think of it, I thank God for what He has preserved. Withal, the native constituencies find themselves in the midst of a reorientation to a changing world.

THE CHURCH WITHOUT POWER

When Thomas Aquinas visited Rome and was shown the gorgeousness of the papal palace, the pope, it is said, remarked to him, "Well, Thomas, the church in our day cannot say, 'Silver and gold have I none.'" "No," replied Thomas Aquinas, "neither can she say, 'In the name of Jesus Christ of Nazareth rise up and walk.'"—*Selected.*

THE VAST NUMBER of criminals living in our penal institutions never attended Sunday school, never were interested in foreign missions.

AUGUST PRAYER CORNER

Your prayers for the missionaries and their families listed below are solicited during August as follows:

NAME AND FIELD OF SERVICE

DATE

- 1 Rev. and Mrs. Paul Helbig, New Guinea
- 2 Mr. and Mrs. C. B. Jaeschke, New Guinea
- 3 Rev. and Mrs. G. Hofmann and family, New Guinea
- 4 Rev. and Mrs. Karl Holzknecht and family, New Guinea
- 5 Miss Lillian Lange, India
- 6 Dr. Agnes Hoeger, New Guinea
- 7 Miss Ruth Heber, New Guinea
- 8 Rev. and Mrs. Martin Helbig, New Guinea
- 9 Rev. and Mrs. George Horrolt, New Guinea
- 10 Rev. and Mrs. W. N. Weiss, India
- 11 Philip Boerger, New Guinea
- 12 Arthur Fenske, New Guinea
- 13 David Krueger, New Guinea
- 14 Leon Philippi, New Guinea
- 15 Harry Vorrath, New Guinea
- 16 Rev. and Mrs. A. G. Zimmermann and family, New Guinea
- 17 Miss Gertruth Kettner, India
- 18 Clarence Wegenast, New Guinea
- 19 Mr. and Mrs. Frank Yetmar, New Guinea
- 20 Douglas Kohn, New Guinea
- 21 Charles Pfarr, New Guinea
- 22 Rev. and Mrs. Henry Mayer and family, India
- 23 Mrs. Emma Radke, New Guinea
- 24 Mr. and Mrs. E. Tscharke, New Guinea
- 25 Mr. and Mrs. D. Rohrlach and family, New Guinea
- 26 Miss Ella Walborn, New Guinea
- 27 Rev. and Mrs. H. Wolber, New Guinea
- 28 Mrs. Adele Welsch, New Guinea
- 29 Miss Ruth Meyer, India
- 30 Mr. and Mrs. Louis Winter, New Guinea
- 31 Mrs. Anna Wenz, New Guinea

A MESSAGE FROM YOUR MISSIONARY

LOUIS WINTER

Life in New Guinea is not so different as we expected although it is true that many things are not the same. For instance, it is hard to realize that Christmas was near. We had no cards to address, no shopping to do, only a tiny Christmas program to prepare, and no cold weather. In fact, the three days before Christmas were the hottest since I arrived.

The eight white children here gave a short program on the Sunday before Christmas and afterwards we had a little party—the 35 or 40 white people at the mission. When Rev. Helbig sounded the first notes of “Joy to the World” it was Christmas just as much as it had ever been at home. The same thrill filled our hearts.

On Christmas Eve the natives had their program. They had decorated the church with two Christmas trees and palm branches standing against the wall. Across the church they strung wires on which they hung coconut branches with the leaves cut in fine shreds like fringe. In this they tied colored flowers, bits of ribbon, and colored paper.

Their program consisted of a dramatization of Adam and Eve in the Garden with emphasis on the promise which was fulfilled on Christmas. They sang a song in Kate (pronounced Kotti) during which they lowered, by means of a pulley, a picture to represent the coming of the angels. The doctor boys and their wives sang two carols in English. During this time their “pickaninnies” stood with them in front or ran back and forth from mother to bench.

We even had gifts to open because Winters had sent them very early. The Sunday after Christmas we received the radio from some friends in Boyden and the pressure saucepan from the Lutheran League there. The next Sunday the Christmas gifts from the Spring Valley Missionary Society arrived and now we have received some books from the Bethany League in Pittsburgh. All these love-

IN JAPAN the Bible ranks ninth among best sellers. For Japan that's a remarkable record.

ly things made us realize still more how good it is to have friends who remember.

As many of you know, our house in Finschhafen consists of a large living room, a kitchen, a bedroom, and a bathroom. Now don't imagine varnished floors, carpets, and linoleum rugs. The floor is cement except for the kitchen which we built on. This was originally the post office for the Army. All the houses consist mostly of screen so we have a good view of the ocean only 300 feet away.

We have a native boy about 16 to help with the garden, cut grass, and help in the kitchen. The hardest thing to teach him was to keep things clean. It seems hard for a native to wring a dish cloth or mop dry. One day when he had mopped the kitchen, I came back to find it almost a lake. He had walked back and forth several times as I could see by the tracks of his bare feet. When he saw it, he good-naturedly did the job over. He is very eager to please and never complaining. His answer to almost anything is "Emi all right" even when I forgot to give him his noon rice one day. It is fun to see his eyes light up at a word of praise.

THE PEOPLE'S CHURCH, Toronto, Canada, Dr. Oswald J. Smith, pastor, recently held a missionary convention in its church. This church is greatly interested in missions. Last year this church gave about \$10,000 per month towards the support of 240 missionaries on 24 fields under 31 Faith Missionary Societies. This same church has set a missionary budget for 1948-1949 of \$160,000.00

Your editor's question is, "What do those folks up in Toronto have that we Lutherans lack?" To us it would seem that for one thing, those folks up there have pocket-books that have been converted to Christ, and pocket-books as a rule cannot be touched until a man's heart has been touched. Boiled down, our Lutheran trouble is largely one of untouched hearts.

BOOK REVIEWS

TOURING TANGANYIKA, S. Hjalmar Swanson, Augustana Book Concern, Rock Island, Illinois, 1948. Order from Wartburg Press, \$2.00.

Touring Tanganyika is the first book published in America giving the story of Lutheran Missions in Tanganyika, East Africa.

The author, Dr. S. Hjalmar Swanson, Executive Director of the Board of Foreign Missions of the Augustana Synod, is one of the many mission board secretaries sent to foreign fields during the closing days of the war in order to survey post-war needs and also rescue orphaned missions. His story not only contributes another thrilling chapter to the dramatic history of the survival of the native Christian Church which had to stand practically alone during the difficult war years, but also presents to Lutherans an urgent appeal for missionary volunteers to fill ranks left vacant by 172 German missionaries who were interned and have not been permitted to return to their work.

Before the war three German societies, Bethel, Berlin and Leipzig, were operating strong missions in five areas. When their missionaries were removed from their fields, Augustana Synod, which opened a field in Tanganyika in 1926, rushed to the assistance of these orphaned missions and has carried the responsibility for their administration under the direction of the National Lutheran Council. Two boards from Sweden have joined in rendering assistance. Member churches of the National Lutheran Council will find in this report justification for Lutheran World Action program which has not only rescued orphaned missions but is pledged to continue their preservation.

In the vast area of Tanganyika live about six million Africans. The Lutheran Church numbers 162,000 members having shown an increase of 50,000 since 1941. The field is ripe for its greatest harvest. The critical need is for many more laborers.

The book is a valuable contribution to the meager literature on Lutheran missions. Lovers of missions will enjoy *Touring Tanganyika* with the author who also shares with his readers his experiences on a war-time voyage to the field including a trip through the land of pyramids.

T. F. FRICKE,
Executive Secretary,
Board of Foreign Missions,
American Lutheran Church.

FINANCIAL REPORT OF THE MISSION AUXILIARY

Covering the Period from July 1, 1947
to April 30, 1948

Receipts	
Membership and subscriptions	\$1,670.86
Special Projects	8,957.09
Memorial Wreaths	597.07
Sending Account	200.00
Native Helpers	20.00
Emergency Fund, etc.	823.02
Booklets sold	128.08
Scholarships	1,070.88
Checks outstanding	122.64
Stamps Received	18.43
Balance, July 1, 1947	5,528.47
	\$13,936.04
Disbursements	
Wartburg Press, Printing Lutheran Missionary	\$1,889.46
Paid to Board of Foreign Missions....	8,555.73
Engraving	17.82
Office Supplies, Management, etc....	371.59
Misc.: Stamps on Hand, honoraria, Debits	278.52
Executive and Annual meetings, travel	163.96
Postage cards, circulars	39.09
Balance, April 30, 1948	2,619.87
	\$13,936.04

FORT COLLINS, COLORADO

REV. C. TAUBERT, Treasurer.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 9-13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ruth Eberle, 6-20-22/6-2-46. Renigunta, Chittoor District.

Rev. Waldo Egbert, 3-4-21/3-24-46; Mrs. Waldo Egbert, 6-17-25/3-24-46; Ralph Allen Lewis Egbert, 12-30-47. Venkatagiri, Nellore District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46. Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertrude Kettner, 1-29-11/3-2-37. Nayudupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

Miss Ruth Meyer, 3-1-04/10-19-33. Gudur, Nellore District.

Miss Mildred Monke, 6-19-12/12-4-38. Nayudupet, Nellore District.

Rev. Wm. Oberdorfer, 11-4-21/1-19-47; Mrs. Wm. Oberdorfer, 5-22-24/1-19-47. Sulpurpet, Nellore District.

Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47. Nayudupet, Nellore District.

Rev. John G. Schaefer, 4-16-94/2-2-21; Mrs. John G. Schaefer, 1-17-98/2-2-21; James Schaefer, 3-7-35. Kalahasti, Chittoor District.

Rev. Leonard Schulz, 12-21-21/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-32; Richard Schramm, 2-10-34. Lutherigiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

NEW GUINEA

Miss Zoe Banfield, 9-14-17/10-26-46. Lutheran Mission, Lae, New Guinea.

Mr. Raymond Barbare, 9-19-14/6-15-38. Lutheran Mission, Kerowagi, via Lae, New Guinea.

Mr. L. Behrendorf, 9-25-05/5-14-30; Mrs. L. Behrendorf (dates not stated). Lutheran Mission, Lae, New Guinea.

Rev. Gustav Bergmann, 5-7-04/10-9-31; Mrs. Gustav Bergmann, 7-18-06/10-9-31. Lutheran Mission, Boana, via Lae, New Guinea.

Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Mr. August C. Bertelsmeier, 5-10-14/5-15-37; Mrs. August C. Bertelsmeier, 12-23-17/5-12-47. Lutheran Mission, Madang, New Guinea.

Mr. R. H. Boettcher, 6-10-33/8-29-37; Mrs. R. H. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William R. Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

Rev. Roland Brandt, 5-20-18/1-31-46; Mrs. Roland Brandt, 8-24-18/10-12-46; Mary Esther

12-2-45; Thomas Roland, 12-2-47. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Dr. Theodore G. Braun, 3-29-03/8-30-30; Mrs. Theodore G. Braun, 1-30-99/12-19-24. Lutheran Mission, Finschhafen, New Guinea.

Mr. Cyril Brumm, 5-4-23/5-12-47; Mrs. Cyril Brumm, 4-22-15/5-12-47. Lutheran Mission, Finschhafen, New Guinea.

Mr. Douglas Daechsel, 9-26-20/7-2-47. Lutheran Mission, Lae, New Guinea.

Miss Doris Diemer, 12-11-25/8-12-47. Lutheran Mission, Kaipit, via Lae, New Guinea.

Rev. Max Diemer, 6-13-21/2-2-2. Lutheran Mission, Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea; Mrs. Max Diemer, 3-20-25; Joel Andrew Diemer, 9-12-47.

Rev. Felix Doering, 10-12-08/11-10-35; Mrs. Felix Doering, 9-17-16/10-23-37; Erika Alice Doering, 8-13-44. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Mr. L. Eiermann, 10-5-05/7-2-29; Mrs. L. Eiermann, 1-7-10/2-28-37. Lutheran Mission, Lae, New Guinea.

Rev. Wm. Flierl, (no dates given). Lutheran Mission, Heldsbach Seminary, Finschhafen, New Guinea.

Rev. Albert C. Frerichs, 6-8-10/8-29-37; Mrs. A. C. Frerichs, 10-19-16/10-27-46; David Frerichs, 5-27-44; Catherine Frerichs, 8-21-45. Lutheran Mission Raipinka, Kaintanu, Upper Ramu, via Lae, New Guinea.

Rev. Paul Freyberg, 3-14-12/9-23-39; Mrs. Paul Freyberg, 4-21-21/10-2-46. Lutheran Mission, Lae, New Guinea.

Rev. Joh. Goetzelmann, 10-10-08/8-16-35; Mrs. Joh. Goetzelmann, 9-4-14/10-25-37. Lutheran Mission, Zaka, Morobe, via Lae, New Guinea.

Rev. Ralph Goldhardt, 12-11-19/4-27-47; Mrs. Ralph Goldhardt, 2-6-21/4-27-47; Rebecca Sue, 10-3-47. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. John Hafemann, 7-14-12/9-23-39; Mrs. John Hafemann, 11-9-09/6-11-46. Lutheran Mission, Narer, Karkar, via Madang, New Guinea.

Rev. Emil Hannemann, 7-23-95/12-30-23; Mrs. Emil Hannemann, 11-21-04/5-15-33; Martin Dean Hannemann, 4-13-46. Lutheran Mission, Madang, New Guinea.

Rev. Herbert Hannemann, 3-23-04/6-27-34; Mrs. Herbert Hannemann, 4-4-06/6-27-34. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. C. Edward Hartung, 11-3-15/2-28-48; Mrs. C. Edward Hartung, 6-3-20/2-28-48; Edward Warren Hartung, 10-4-42; David Paul Hartung, 10-4-45. Lutheran Mission, Madang, New Guinea.

Miss Ruth Heber, 2-1-18/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Martin Heist, 4-20-19/2-12-46; Mrs. Martin Heist, 1-9-22/2-2-47; Gregory Philip Heist, 5-22-46. Lutheran Mission, Hpoi, via Lae, New Guinea.

Rev. E. Paul Helbig, 7-9-84/1-31-06; Mrs. E. Paul Helbig, 8-27-80/12-8-08. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. Martin Helbig, 3-25-11/10-2-33; Mrs. Martin Helbig, 8-17-15/7-2-38. Lutheran Mission, Heldsbach Middle School, Finschhafen, New Guinea.

Rev. G. Hofmann, 10-7-09/2-2-33; Mrs. G. Hofmann, 7-27-12/2-2-36; Kate, 12-13-37; Walter, 11-28-38; Heimtrand, 1-12-40; Anne, 1-8-47. Lutheran Mission, Biliau, Madang, New Guinea.

Rev. Karl Holzkecht, 7-29-11/8-16-35; Mrs. Karl Holzkecht, 2-28-14/12-13-33; Irene Lydia, 2-1-40; Gottfried Karl, 1-5-44; Hartmut, 5-22-45. Lutheran Mission, Kajabit, via Lae, New Guinea.

Dr. Agnes Hoeger, 6-16-10/11-10-35. Lutheran Mission, Madang, New Guinea.

Rev. Georg Horrolt (no dates given); Mrs. Georg Horrolt, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. C. B. Jaeschke, 1-11-12/9-18-33; Mrs. C. B. Jaeschke, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. John Kuder, 10-6-06/5-17-34; Mrs. John Kuder, 3-19-06/5-17-34; James Kuder, 12-28-39. Lutheran Mission, Lae, New Guinea.

Miss Myra Lehmann, 2-2-24/6-29-47; Lutheran Mission, Finschhafen, New Guinea.

Mrs. Sophie Lehner, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. Johannes Lindner, 9-22-28/7-5-22. Lutheran Mission, Madang, New Guinea.

Rev. John Mager, 5-29-98/11-4-27; Mrs. John Mager, 1-29-03/10-23-37. Lutheran Mission, Madang, New Guinea.

Miss Erna Matthias, 11-15-08/8-12-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. A. Metzner, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. Andrew Mild, 4-5-14/12-3-38; Mrs. Andrew Mild, 4-1-15/10-22-36; Andrew Paul Mild, 8-14-42; Philip James Mild, 6-14-45; Timothy John Mild, 8-1-46. Lutheran Mission, Bunabun, Madang, New Guinea.

Miss Evelyn Muhlenhard, 4-29-22/2-28-48. Lutheran Mission, Lae, New Guinea.

Rev. F. E. Pietz, 9-2-96/9-29-22; Mrs. F. E. Pietz, 2-17-98/9-29-22; Deocar Lotha, 11-12-36. Lutheran Mission, Lae, New Guinea.

Mrs. Emma Radke, 11-8-96/12-19-24. Lutheran Mission, Madang, New Guinea.

Mr. Hermann Radke, 5-2-23/11-4-47. Lutheran Mission, Madang, New Guinea.

Rev. Gerhard Reitz, 8-22-19/2-12-46; Mrs. Gerhard Reitz, 3-4-26/11-7-46. Lutheran Mission, Madang, New Guinea.

Mr. D. Rohrlach, 10-21-11/2-3-33; Mrs. D. Rohrlach, 12-8-10/1-2-36; Lester John, 10-23-39; Eleanor Regina, 8-25-41; Judith Joanne, 7-15-45. Lutheran Mission, Finschhafen, New Guinea.

Rev. Fred Scherle, 1-10-22/2-23-46; Mrs. Fred Scherle, 12-24-22/10-10-46. Lutheran Mission, Lae, New Guinea.

Rev. Carl Schneuker, 8-23-20/2-26-46; Mrs. Carl L. Schneuker, 11-5-24/10-10-46. Lutheran Mission, Kalasa, via Finschhafen, New Guinea.

Rev. Paul A. Schulz, 1-10-20/3-4-47; Mrs. Paul A. Schulz, 11-12-23/5-4-47; Paula Schulz, 11-2-47. Lutheran Mission, Bugei, via Madang, New Guinea.

Mr. Russell Sherer, 8-23-12/10-12-46; Mrs. Russell Sherer, 4-28-17/10-12-46; David William Sherer, 11-29-41; Ruth Angella Sherer, 6-5-44. Lutheran Mission, Lae, New Guinea.

Mr. Edwin Tschärke, 12-25-18/(no date given); Mrs. Edwin Tschärke, 1-20-20/(no date given). Lutheran Mission, Madang, New Guinea.

Mr. Henry Voss, 7-16-18/11-21-46. Lutheran Mission, Madang, New Guinea.

Mrs. Magdalene Wacke, 8-18-88/(no date given). Lutheran Mission, Lae, New Guinea.

Mr. Emil Wagner, 6-18-11/11-2-37; Mrs. Emil Wagner, 6-18-16/1-10-40. Lutheran Mission, Heldsbach Plantation, Finschhafen, New Guinea.

Rev. Hans Wagner, 6-6-11/5-28-36; Mrs. Hans Wagner, 9-12-14/5-21-34. Lutheran Mission, Ulap, Finschhafen, New Guinea.

Mrs. Adele Welsch, 9-20-90/8-10-22. Lutheran Mission, Madang, New Guinea.

Mrs. Annie Wenz, 6-20-05/9-9-31. Lutheran Mission, Lae, New Guinea.

Mr. Louis Winter, 5-9-22/10-29-46; Mrs. Louis Winter, 11-7-14/8-9-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. Herbert Wolber, 2-25-19/8-9-47; Mrs. Herbert Wolber, 5-1-25/8-9-47. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. A. G. Zimmermann, 8-17-14/5-12-47; Mrs. A. G. Zimmermann, 11-3-22/5-12-47; Malcolm

John, 9-6-45. Lutheran Mission, Madang, New Guinea.

Miss Ella Walborn, 5-28-11/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Alfred Walck, 6-26-21/3-5-46; Mrs. Alfred Walck, 4-7-26/2-2-47. Lutheran Mission, Nobonob, Madang, New Guinea.

AT HOME

From India:

Rev. C. W. Oberdorfer, 4-7-94/10-20-20; Mrs. C. W. Oberdorfer, 3-11-97/10-20-20; Luther Oberdorfer, 11-28-33; Donald Oberdorfer, 2-2-36. 74 South Clarendon Avenue, Columbus 4, Ohio.

Rev. C. D. Schwann, 12-21-94/11-28-21; Mrs. C. D. Schwann, 8-5-89/11-28-21. 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann, 8-3-36. 418 Hill Street, Ann Arbor, Mich.

Joel Mayer, Capital University, Columbus 9, O. John Schaefer, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, (dates not stated). % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Children:

Waldemar Karl Doering, 6-9-39; Adella Marie Doering, 8-5-41. % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26. Milwaukee Hospital, Milwaukee, Wis.

Helene Hannemann, 3-11-36. % Mr. Albert Hannemann, R. R. No. 1, Ramona, South Dakota.

Emil David Hannemann, 1-22-38; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

John Kuder, 7-25-29. Capital University, Columbus 9, Ohio.

Maryanne Kuder, 1-19-32. % Miss Marie Schwenkebeck, 121 Sixty-sixth Street, Niagara Falls, New York.

Paul Kuder, 3-15-33. % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke, 9-24-28. Texas Lutheran College, Seguin, Texas.

Hubert Martin Radke, 11-5-30. Texas Lutheran College, Seguin, Texas.

SHORT TERM MISSIONARIES

(NOTE: Address the following at Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger, 6-2-28/10-2-46.

Arthur Fenske, 2-4-28/10-2-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-2-46.

Harry Vorrath, 2-18-29/10-2-46.

Clarence Weganest, 2-11-24/10-2-46.

Frank J. Yetmar, 5-30-89/10-2-46; Mrs. Frank J. Yetmar, 3-8-91/10-2-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-2-46; Mrs. Herman Propp, 12-18-96/10-2-46.

Mr. Harvey Hildebrand, 1-1-87/10-2-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

Mr. Charles Pfarr, 7-2-27/1-2-47. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Rev. Arnold Maahs, 5-6-09/7-2-47; Mrs. Arnold Maahs, 4-27-10/7-2-47; Mildred Maahs, 7-24-34; Charles Maahs, 11-22-35; Katherine Maahs, 11-9-45. Lutheran Mission, Madang, New Guinea.

MISSIONARIES UNDER APPOINTMENT

India

None.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Rev. Hermann Mansur, 10-7-23; Mrs. Hermann Mansur, 2-12-23; Cassandra Ann, 9-19-47. % Rev. I. M. Mansur, Clifton, Texas.

WASHINGTON
CHEWELAH
MISS GRACE FOGG

The Lutheran MISSIONARY



Vo^l. XXVIII

AUGUST, 1948

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BOARD OF FOREIGN MISSIONS ASSUMES DIRECTION OF THE FOREIGN MISSION AUXILIARY

DR. P. H. BUEHRING

Chairman of the Board of Foreign Missions of the American Lutheran Church

An important action of interest to every member of the Mission Auxiliary of the American Lutheran Church was taken by the Board of Foreign Missions at its semi-annual meeting June 29 and 30, 1948, when it assumed full direction of the work of the Auxiliary in the future. Negotiations toward this end had been carried on between the officers of the Auxiliary and the Board for some time. As early as January, 1946, the Rev. Elmer J. Braun, a member of the Board and also a leader and worker of the Auxiliary, was appointed by the Board as a committee-of-one to study and report on a workable plan of closer co-operation between the two organizations. His report was presented in the July, 1946 meeting of the Board, and because of the far-reaching changes recommended it was tabled at that time in order to enable the board members to make a thorough study of its implications. In the midwinter meeting of the Board, February 14 and 15, 1947, it was taken up again, but due to the fact that Commissioner Fricke was now in India it was tabled once more until he returned.

Meanwhile, the Mission Auxiliary at its annual meeting held in Dubuque, Iowa, July 16, 1947, passed a series of resolutions offering to transfer its work to the Board on certain conditions, chief of which was that the Board appoint a full-time promotional secretary. This offer was communicated to the Board at its semi-annual meeting in Columbus, August 19-21, 1947, when the Board passed the following resolution:

"Resolved that we direct a communication to the Mission Auxiliary expressing our deep interest in and appreciation of the offer made; and that in view of the fact that we are about to reorganize our office, we invite the executive committee of the Mission Auxiliary to attend the next

meeting of our executive committee to plan and study our reorganization with the view of making such a transfer possible."

This invitation was accepted, and on September 9, 1947, both executive committees met in joint session in Columbus, Ohio. The conditions made by the Auxiliary and the effects of the proposed transfer upon our foreign mission office were thoroughly discussed. The executive committee of the Board, which had power to act in the premises, then adopted the following resolution:

"Resolved that the Board accept the offer of the Mission Auxiliary to transfer its work to the Board of Foreign Missions, with the understanding:

"1) That while the Board pledges itself to continue the present program of the Mission Auxiliary, it reserves the right to make such revisions in policy and projects as may be required from time to time by the total program of the Board;

"2) That the Mission Auxiliary will continue in operation until the reorganization of our office has been completed and the necessary office staff has been set up; and

"3) That the name, Foreign Mission Auxiliary, will henceforth be used to designate that group of friends of foreign missions throughout the Church who by their contributions for special projects show a special interest in our work."

The members of the executive committee of the Mission Auxiliary expressed their approval of this resolution and agreed to present it to their body for final action. This action was taken at the annual meeting of the Auxiliary held in Waterloo, Iowa, May 27, 1948, when the following resolution was unanimously adopted:

"1. Be it resolved that the work of the Mission Auxiliary of the American Lutheran Church be transferred to the Board of Foreign Missions of the American Lutheran Church.

"2. Be it resolved that the Business Manager and Editor of the Lutheran

Missionary continue their duties and be responsible to the Board of Foreign Missions of the American Lutheran Church until relieved by that Board of their interim assignment.

"3. *Be it resolved* that the Mission Auxiliary of the American Lutheran Church hereby terminate its organization on this 27th day of May, 1948."

These resolutions were communicated by the Secretary of the Mission Auxiliary, the Rev. H. C. Neemann, to the Chairman of the Board of Foreign Missions and presented by the latter to the Board at its semi-annual meeting in Columbus, June 29 and 30, 1948. The Board approved them unanimously.

At this point the casual reader may smile a little as he observes that it took more than two years to make the transfer. But several facts should be kept in mind. In the first place, important action such as this could be taken only with full approval of both organizations; but the Mission Auxiliary had only one regular meeting each year, while the Board meets only in semi-annual plenary sessions. Then, too, both the Auxiliary and the Board were fully aware of the far-reaching implications of the contemplated action. The Auxiliary wanted to be fully assured, and rightly so, that the work it had carried on so successfully for more than 30 years would not be jeopardized by surrendering its control; while the Board realized that in accepting the offer of the Auxiliary it would load additional heavy burdens upon its office staff, which of course would be directly responsible for carrying on the work. And finally—and this was most important—both parties wanted to see clearly that the interests of the Kingdom of God and the cause of foreign missions in our beloved American Lutheran Church would best be served by making this change. It was only when all were fully convinced that this was the case, and that the contemplated action was practicable and feasible, that the final steps were taken.

Moreover, it was during this period that some important changes took place in the foreign mission office. Dr. Theo.

Fricke completed his assignment as Commissioner of the American Lutheran Church to its foreign mission fields and was called as secretary of the Board in August, 1947. Dr. R. Taeuber resigned September 9, 1947 in order to return to his "first love," the parish ministry. The Board reluctantly accepted his resignation and appointed Dr. Fricke as Executive Secretary in full charge of the office. At the same time it was clearly understood that the work of the office, which in the past had been carried by two, and for a time by three, full-time men (Taeuber, Sheatsley, F. Braun), could not possibly be done by Dr. Fricke alone, ably assisted as he was by our efficient office secretary, Miss Nathalene Schoenberger, and one typist, particularly since the work in the office would be greatly augmented if and when the Board took over the work of the Mission Auxiliary. It was therefore agreed that a full-time assistant to the Executive Secretary be called as soon as possible, who would have as his special assignment the educational and promotional work of the Board under the general direction of the Executive Secretary. At the recent meeting of the Board, June 29 and 30, the Rev. Sigmund Sandrock of Richland Center, Wis., was called to this position, and we ask all friends of foreign mission work to join us in the prayer that the Lord of the Church may lead him to accept this call. We are confident that if he accepts the work the Mission Auxiliary will be in good hands.

The Mission Auxiliary has a long and honorable history. It has rendered invaluable help, first to the foreign mission work of the former Iowa Synod, and since 1930 to that of the American Lutheran Church. Even during the past two years, while negotiations of transfer were being carried on, it has not rested on its oars but has labored valiantly especially for the rehabilitation of our New Guinea mission. The columns of the Lutheran Missionary, so ably edited by Pastor Elmer J. Braun, have reported on its achievements from time to time and we need not repeat them here. Its funds have been ably and conscientiously

handled by its Treasurer, the Rev. Curt Taubert, Ft. Collins, Colorado. Both of these brethren have very graciously consented to continue in office during the period of transition now before us. The Board deeply appreciates their willingness to render this service.

The Mission Auxiliary is NOT going out of existence. As the Board resolution quoted above indicates, it will continue to embrace all those friends of foreign missions throughout the Church who show their interest in our work by making special contributions for specific purposes. The direction of its work will be shifted to the foreign mission office; the work itself will go on, and must go on. We prayerfully plead with all its members to continue their support of that work. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. 6:9.

NEW GUINEA MISSION RECEIVES WAR DAMAGE COMPENSATION

The Australian Government has paid \$171,000 to Lutheran Mission Madang to compensate in part for the destruction resulting from direct war activities in New Guinea.

At the outbreak of the war the Commonwealth Government assessed all property holders in Australia and New Guinea, including missions, with a view of assisting in post-war reconstruction. At the close of the war the Board of Foreign Missions of the American Lutheran Church was requested to submit detailed sketches of all mission properties including estimates of original cost of construction. Representatives of the War Damage Commission surveyed the mission field and appraised the losses on the basis of the value of the holdings at the time of their destruction. Payments were made on the basis of funds available, which was of considerable advantage to New Guinea inasmuch as there was relatively little war damage in Australia.

The Board of Foreign Missions, meeting in Columbus June 29 and 30, approved the use of these funds in New Guinea, which, in addition to funds provided by the Foreign Missions Reconstruction and Development Appeal, will make it possible to completely rebuild our mission structure according to pre-war proportions.

The Foreign Missions Reconstruction and Development Fund now totals approximately \$740,000—\$10,000 short of the \$750,000 goal which the Board of Foreign Missions hopes will be reached by the time of the Church convention in October. The Board also hopes that the reception of the War Damage Funds will not deter the Church in its efforts to successfully attain the goal of \$750,000, in view of the fact that the costs of labor and materials have risen tremendously in both of our foreign mission fields since the goal was originally set.

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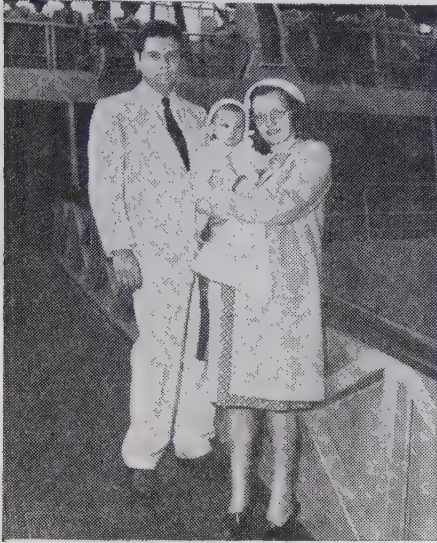
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MANSURS SAIL FOR NEW GUINEA

"PARTY ARRIVED" read the cablegram received by the Board of Foreign Missions office on June 10. The cable, which was sent from Australia, reports to the



Church at home that Rev. and Mrs. Hermann Mansur and infant daughter, Cassandra Ann, had arrived safely in that country on their journey to the mission field in New Guinea. On May 18, 1948, Rev. Mansur and his family had sailed from San Francisco for Australia-New Guinea on board the "Marine Phoenix."

Rev. Mansur, son of Rev. and Mrs. I. Mansur, Clifton, Texas, graduated from Wartburg Seminary, Dubuque, Iowa, in January, 1948. Mrs. Mansur's home is in Earlington, Pennsylvania. It is expected that the Mansurs will arrive on our field in New Guinea within a short time.

SINCE Jesus instructed His disciples to go and preach the Gospel, missionary work has become a means whereby the Church lives and breathes. She has learned that, like any living organism, she must expand by reproduction or wither away.—A. Walck.

HYDRO-ELECTRIC PLANT FOR ASALOKA

Fuel is very scarce in the Asaloka region of New Guinea. To solve the problem of fuel for cooking and to furnish light for the mission station, a hydro-electric plant will be installed. After installation the cost for current will be negligible. Part of the project has been completed, namely, the ditching of a mountain stream more than five miles in order to power the electric plant. The water was needed at the station also for drinking. Natives did the greater part of the work. In speaking about this mountain stream Mr. Hildebrand says, "I wish you could come out here. I know you would think as I do that the water runs up hill most of the way, but it appears that way because there is so much fall and the terrain of the country is so deceiving that you hardly know whether you are going up or down hill just by looking, but as you plod along and your breath comes in short pants and your tongue begins to hang out, you begin to realize that you are going up hill."

WELCOME PARTY IN BUTIBUM VILLAGE

MRS. ANNIE WENZ

Mrs. Annie Wenz stationed at Lae, New Guinea, in writing to friends at home, tells about going to a welcome party for newly arrived missionaries. We shall permit her to narrate.

The natives planned a welcome in their village of Butibum. We had to drive several miles (from Lae) by truck until we came to the river where a swinging cable bridge affords a crossing. One by one we marched across the swaying, narrow bridge, taking care that not too many were crossing at one time. I would like to take you all across this bridge with the water dashing over the rocks below. The swift flow of water creates the impression that the bridge is traveling along with the current. The first time I crossed it I didn't dare look down, but the second time I enjoyed watching the rush of the water without being inwardly disturbed.

Not many yards on the other side of the bridge we were met by natives who told us to wait. When they gave us the word to go they told us not to be afraid. Of course, we who had been in New Guinea before knew what to expect. As we walked along, waiting for something to happen, we enjoyed the refreshing and invigorating cool air along the shaded path protected by towering trees.

Suddenly we were quite startled to see the road ahead barricaded. We had no sooner reached this green wall when natives in heathen array, with beating of drums, with the noise of heathen songs filling the air, jumped out of the bush and arrows flew over our heads in all directions. This was to show us what would have happened to missionaries if the natives were still in their heathendom. The wall was then torn down and we continued our march surrounded by dancing natives. Their skins shone from the cocoanut oil which they had rubbed in. Their faces and legs were smeared with red and white coloring. Some wore false faces with long colored feathers on top.

The entrance to the village was also barricaded. Here a few of the pretended heathen dancers dropped out and a native woman, dressed in ordinary clothes, carrying a croton twig in each hand, joined the dance. This was to signify that they had now heard the Word of God, but were not yet Christians. The third stage took place just at the foot of the hill before ascending to the church. Here the dancers disposed of their heathen dress and their heathen songs ceased and hymns were intoned. They were now Christians. As we marched up the hill we were welcomed by the singing of hymns by all the school children and other members of the congregation who were all dressed in their Sunday best. We entered the church and took our places in front where the natives wanted us to sit.

The entire service was conducted by native helpers. Philemon preached the sermon in the vernacular, and one of the doctor boys translated it into Pidgin English.

NEW GUINEA NATIVES MAKE SALT

In one of his recent trips in the Chimbu area, the Rev. W. Bergmann visited the salt people. While he was there he was able to see how the salt was obtained. He writes about it as follows:

"After we had crossed the Wahgi River we came to the 'salt village.' This village is known far and wide and people come here from long distances to buy the salt. The village is quite a large place with more than 150 houses in which the salt is prepared. We must not, however, think of buildings as in a factory at home, for the houses are small, perhaps eighteen feet long and ten feet wide. They are simple huts without walls, but with grass roofs. Each of the villages in the area is the owner of one or more of these huts.

"The salt water trickles out of a rock. Although there are many such trickles from the rock, only the one is salty. Little channels are made of clay to keep out other water and to lead the salty stream to a depression in the rock. Just as we came along an old man was building up the walls of this basin with clay. I tasted the water. It really is salty, but not so salty that one could not drink it. Besides the salty taste it has another flavor which I cannot describe. The salt trickle can be identified through the deposits of salt on the rock at the edges of the stream.

"In order to obtain the salt the people have developed the following process. The people, usually the women, bring grass to the spot. One can see them coming from long distances, two, three, four hours away. The grass is then laid in a pit and water is drawn from the basin in the rock and poured over the grass until it becomes thoroughly saturated, a process which sometimes takes days or weeks. Then it is dried and stacked in the huts. When a large quantity of this grass is dried it is burned. This is the first half of the process. The ashes are then gathered and the people return to their homes.

"Then the salt must be refined or purified. Water is added to the ashes

and allowed to drip through. I saw that the people have developed a sort of funnel for this purpose. The ashes are filled into this funnel and the water allowed to run through and collected in containers below. The water is then poured into bamboo 'bottles' and steamed. A sort of thick fluid mass results which is then emptied into special containers made of leaves where it is left to cool. Now the salt is ready.

"I wondered why they didn't simply take the salt water and boil that. Perhaps it is because a certain amount of ashes remains and the mass is therefore greater? At all events the salt is very sharp. Some years ago I sampled a piece of meat prepared with this salt and then smoked. It was so salty that I could not eat it. It may be that there is also salt-petre mixed with the salt and it is this that I tasted when I tried the water."

RECONSTRUCTION AT RAIPINKA

MR. HARVEY HILDEBRAND

We have arrived at Raipinka and have begun construction of the mission property. This seems to be the place where others on the mission staff would like to be stationed, and I can readily understand that. The climate here reminds me of our beautiful springs back home, and the scenery, many say, is the finest in the world. I shall enjoy it while I am here and when I leave I shall never be able to forget it.

Much construction needs to be done at this mission station. A home must be built for the Diemers who arrived here a couple weeks ago. Pastor Diemer will assist Pastor Frerichs who has spent eight years here with a congregation of about 75,000 souls.

Upon arrival here, there were many small jobs to be done, and then we had to clear a plot for the new home. Lacking a mechanical means, we used a "human bulldozer." Soon the task was completed. Since the Frerichs had two families living with them already, I built a small place for myself and wife which, after our removal, would be an office for the new missionary. This building

is nearly finished and I will have a nice work shop which I expect to equip in good order and then have night school for the natives who wish to learn how to use tools. There promises to be a large enrollment.

Inasmuch as we had to wait for some supplies to be flown in from Lae, we decided to go to Onaroka to dismantle a large house that had been built before the war before the mission was stationed at Raipinka. Pastors Frerichs and Diemer took a group of the advanced school boys and went there on Monday morning to do this job. The boys, with assistance of natives in that territory who were interested in the mission, soon built a grass hut which became our living quarters. Pastor Frerichs conducted night school there so these boys did not lose out on their studies, and we all enjoyed sitting around the fire with kerosene lanterns for lights. The dismantling task was finished by Saturday.

When we began to lay plans for the new house to be built with materials from the dismantled house, we found that we did not have enough material: the old house had never been finished and much of the lumber used was such hard wood that it was damaged in being torn down. There was only one way out, and that was to start hauling lumber from the sawmill. With 43 men assigned to this task, I built a frame for a sawpit, sharpened a pitsaw, felled some trees and put them to work sawing planks out of logs. We are working in the bush where the finest lumber in the world grows. The first three trees we cut measured 65 feet to the first limb, holding a diameter of more than 20 inches. This is the beautiful red cedar and one of the hardest timbers, much harder than our best white oak back home.

In addition to this outfit we have two other pitsawing outfits preparing lumber for a new school house and a new church. It is slow work; it is hard work, but reconstruction at Raipinka progresses.

HE WHO IS FALSE to his fellowman is also false to his Maker.

LIFE IN NEW GUINEA

THE REV. MARTIN HEIST

When we turn to "Life in These United States," in *The Reader's Digest*, many little incidents come to mind which help to make up a part of our "Life in New Guinea." Our writing about a few of these may help you to see how life out here is not very different from that back home.

Siadi, the seven year old son of one of our teachers, spends quite a little time up here since his home is only about a quarter of a mile away. One afternoon he came over, proudly carrying four eggs in a small sauce pan. In a few minutes he left again with half a dozen pencils, which I gave him for the eggs. I thought I'd made a fair trade, but when Florence cracked the eggs the next day, she found them well on the way to increasing the chicken population. Asked about it, Siadi said his dad told him to look around for some eggs with which to buy himself some pencils, and so he just lifted a hen off its nest and helped himself.

Florence conducts an English school on our front veranda for fourteen of the local village children. One morning she asked them to say something, using the word "drink," and received such answers as, "drink water," "drink milk," and "drink cocoanut water." Then little Laemoke's eyes suddenly lit up and he burst forth with, "drink whisky." Yes, the war was fought in New Guinea, too, and even the eight year olds managed to increase their vocabularies.

Occasionally our school boys' wives come over asking for a little work in order to earn some salt or a few matches. On one such occasion Florence told them she would like to have the grass cut. After giving them each a large knife, she went back to her teaching on the veranda. A half hour later when she went to see how they were doing, she found them taking the grass out, roots and all.

Shortly after we arrived here, I made a canoe trip to Lae with several of our school boys. I suggested we leave at six in the morning. We did, but the

boys paddled the canoe for almost six hours, before the wind came up. It was very slow and hot traveling, and when the wind finally came, one of the boys said, "We should really have waited until noon for that's when the wind usually begins to blow." I asked him why he'd not told me about it when I'd suggested leaving so early, and he said, "Oh, you're the missionary and I'm just one of the school boys. I ought not to tell you what to do."

Our house girls give us no end of laughs. They think we're very cruel to reprimand or spank Greg. Several times after Greg had had his seat warmed we found all four girls in the kitchen, crying. At another time when he was stamping his feet in a little spell of anger because he couldn't go out in the rain and mud, and it looked like he would be sent to bed, Malia dashed across the veranda, scooped him up and quickly took him out of his mother's sight—out of sight, out of mind, and out of danger, she probably thought.

When he gets tired of his toys the girls find other ways of entertaining him. Kesiwagao, who is most patient and shuffles along as though all the time in the world belonged to her, frequently takes Greg on a flower picking expedition, and then they park in some shady spot and decorate each other like a couple of Christmas trees. Often we find butterflies tied to his toy box, and on occasion, a baby bird which has fallen out of its nest.

A small tube of plasticene arrived for Christmas and of course we had to try it out and hang a few balloons on our large tree. Just when I was enjoying myself, Kesungsao asked if the plasticene hadn't been sent to Greg and we said it had. Then she suggested we put it away for a couple of years until he'd be old enough to blow his own bubbles.

One day Nganoo came back from her village with a beautiful tall plant which her mother had sent along. Florence told her to plant it where she thought it would look nice, thinking she would put it somewhere around the edge of the lawn, near the other flowers. But no, it

made its appearance in the center of the lawn where we'd be certain to notice it.

If any of you like snakes, you'd really like it here. Florence likes it here despite the snakes. Recently we were called out into the night air by some weird crying of the chickens. A nine foot snake had strangled one of our hens and was crawling around the ceiling rafters. One of the school boys was here at the time and speared it as it started to crawl out.

A few nights later one of our younger station school boys was walking to the school room when the beam of his flashlight caught a movement in the grass nearby. So he just reached down and caught it by the tail—a seven foot snake. One moonlit night Florence was just about to take a piece of rope off the veranda shelf when it moved. Yes, I came running—such a scream would have brought a dead man running from his grave. We keep a few large bush knives in convenient places for just such occasions.

One Sunday while Rev. Pietz was with us, we witnessed a scene which we'll not see often. While the native pastor was baptizing some children, we noticed a commotion among the women. An eight foot snake was twined around one of the overhead beams and swaying back and forth over the heads of the women and children. Rev. Pietz stopped the service, cleared the people away, called for a long pole, knocked the snake down and then picked it up by the tail and snapped it up and down several times—all within a couple of minutes. The natives, as well as we, were more than a little impressed. I'll stick to using a bush knife myself.

But for all of that we have a bit of work mixed in with our life here. This year we have two hundred people living on our campus. Eighty of these are the wives and children of the teachers and school boys. Our mornings are filled with class work and aside from the usual medical work, our afternoons are very unpredictable. The needs of such a large family are quite varied and we

don't know from one afternoon to the next what will be occupying our time. So you see, our life is not monotonous, but most enjoyable.

ONE OF MY SATURDAYS IN OUR INDIA MISSION FIELD

THE REV. HENRY MAYER

This morning we went to another outpost in the northernmost part of this field, 14 miles from camp. The roads were very rough and dusty; in some places they were barely passable. Some of the worst spots have been temporarily repaired after the floods.

Our morning stopping place was a very small and struggling congregation of about ten souls from the outcaste group (as are all of our Christians in these parts). The service was attended also by about 40 caste children who go to our school and eight Hindu adults as well as one widow and her daughter who are under instruction. The great weakness of this small group is due mainly to extreme ignorance of Christian principles. I was told that two families have been taking part in Hindu festivals. They are also disgruntled because they think they have not received sufficient material benefits since their entry into the Church. Evidently, the worker who brought them into the Church laid a very poor foundation. We do not know what to do to remedy this at the present time because there is no catechist who can be sent into this area. We have only five catechists working in the northern part of this field, but we should have at least three more to strengthen our present work and to reach out farther for new converts. There are openings for new work.

On our way to the second congregation on our schedule for the day, we drove through a town, and on a very rocky portion of one of the streets, a man had fallen in an epileptic fit. There were a lot of people crowded around, but no one had made a move to help him. With the assistance of some of the people we lifted him to the side of the

road, asked a little girl to get some water. We dashed water in his face and when he came around we gave him a drink which he swallowed eagerly. While we were doing this one of the men came close and said, "He is a Madiga." This was to say, he should not be touched by any self-respecting person. It was a caste village, and, of course, no one would handle him. He might as well have been an unclean beast. In fact, a beast would have received aid at their hands. But not a Madiga. They are the sweeper caste and are considered the lowest of the low.

To reach our next congregation we finally had to abandon the car and walk the last two miles. But at the last half mile there was still the barrier of a river canal which is deep, though the water flows slowly. I swam this on a previous occasion to avoid walking around an extra three miles to cross on a dam. My excess clothing was ferried across on two small logs tied to form a raft. The Indian pastor also swam. This time the water was unrefreshingly warm. There were too many people around and not enough shrubbery to afford proper cover for dressing and undressing. But we managed by doffing some of our modesty together with our clothes. The Indian is always properly dressed for undressing in public, having only a G-String. Several teachers with us took off their shirts and panchas and wrapped them around their heads, turban fashion, and swam across.

The small congregation at this village was awaiting our arrival. They begged that the beginning of the service be postponed one half hour because they were waiting for the laundryman to bring them clean clothing. When the dhobi, the laundryman, arrived, we began services. There is a shortage of cloth in India so most people are fortunate to have one set of clothes besides work clothes. The shortage is a long story and has to do with politics and schemes to compel the people to weave and wear hand spun and hand woven cloth. Even we missionaries can get only four and a half yards of mill woven cloth a year per per-

son. When our present stock of clothes wears out I don't know what we will do if the Madras Presidency government does not change its textile policy.

The work here is more heartening than at the place visited this morning. There is a group of five families under instruction and they will be baptized when I come this way again.

After service I questioned a boy whom I had seen in the chapel with a bandage on each leg. He is a Hindu. I said, "What is the matter with your legs? What kind of sores do you have?" He replied, "I have crossing sores." That may puzzle you and our American doctors. They have perhaps never heard of such a diagnosis. But over here it is simple. Having "crossing sores" means that the person has crossed a place that has been "hexed." This boy said he had crossed such a spot and was now suffering from "crossing sores."

Returning to the car, we found a crowd awaiting us. They asked me to send them a catechist. The pity is I have no one whom I can send to them. The harvest is here and it is plentiful and ripe, but where are the laborers?

A BACKSLIDER?

THE REV. HENRY MAYER

At a Good Friday service I noticed one of the Christian men had the front part of his head shaved like the Hindus. It is a sign of their religion. I was much surprised and pained because I'd heard that the Hindus of the village had just had one of their sacrificial festivals in which a water buffalo is killed. Had this man taken part in the Hindu festival? Was he a backslider? I asked him, "Why have you shaved your hair off the front of your head?" He replied, "I shaved it because I had a whole colony of lice right there." Needless to say, I was very happy to hear it was only lice!

IT IS IMPOSSIBLE to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greeley.*

TITHING IN PRACTICE

At a great missionary congress in Toronto, Canada, in 1909, the following was related by J. Campbell White.

"The other day, in Des Moines, Iowa, a middle-aged man came to me who had been converted only a couple of years ago in one of Billy Sunday's meetings. He joined the Methodist church, and a few days afterwards, the stewards came around and said to him, 'We have assessed you \$12.50.'"

"\$12.50? What do you mean?"

"Well, we have assessed you \$12.50; we expect you to pay that much into the church."

"Twelve dollars and fifty cents?"

"Yes,' they said, 'is that too much?'"

"Twelve dollars and fifty cents a year?"

"Yes, is that too much?"

"Why, I have been in the habit, while serving the devil, to throw more than that away in a single night."

"And, instead of taking the counsel of the stewards, he began to read the Bible through to see if there was any other suggestion or scale of giving. He showed me the results of his investigation. They were typewritten on little pieces of paper and pasted into a note book, and he had all the striking passages from Genesis to Revelation bearing on man's relation to God in the matter of giving. It would be a revolutionary experience for some of us to go through the same process, even though we may be in middle life before we ever do it. He said, 'When I came up against this verse here,' and he pointed out the one, 'Will a man rob God?' that finished me; I decided that I wouldn't give less than a tenth, and I would give as much more as I could.'

"Then he went on to show me the account he had kept with God for the last six months; and, during the last six months this man, who had been asked by the stewards of the church to give \$12.50 a year, had given the tenth of his income, a total of \$378.00."

That was over thirty times as much in six months as the stewards of the church had assessed him for an entire year. If more converts would go to the

Bible for a scale of giving to the Lord's work and would adopt the vow of Jacob, the great work of this present dispensation could be carried on with far less financial embarrassment and much more would be accomplished in the spread of the Gospel in every land.

—A. C. Tithing Association.

EVANGELISM BEGINS AT HOME

We have all heard it said, "Charity begins at home." What is meant thereby is: true charity considers the needs of those nearest at hand in addition to those more distant from us. For what would you think of a man who spends much in charity for others but does not adequately provide for his own family? We can hardly imagine such a state of affairs.

Yet, when the matter of evangelism comes to our attention, we are apt to forget that the same principle should apply. "Evangelism begins at home." Christ spoke very clearly on this subject when He said, "Can the blind lead the blind? shall they not both fall into the ditch? . . . And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6:39, 41, 42)

We are all heartily in favor of emphasis upon evangelism, but let us not forget that "evangelism begins at home." The only successful winner of souls for Christ is the one who has personally been completely won for Him. How can any of us expect to interest others in the church and in her Lord if we ourselves attend church very irregularly, partake of Holy Communion infrequently, fail to find time for daily Bible reading and devotions, and by our words and our deeds deny our profession of faith?

On the other hand, if we not only profess to be Christians, but actually permit the Holy Spirit to permeate our life so that we live as Christians, we are, by

our very example, permitting our light to shine before men to the glory of God, our Father. And then, when the opportunities come for speaking to that unchurched relative, friend, neighbor, our invitation to "come and see" will bear real weight; for, with Philip, we shall then also be able to say, "We have found Him."

"Charity begins at home" we have been told. Someone has rightly added, "But it doesn't end there." "Evangelism begins at home," and by its very nature "it doesn't end there."—*Selected.*

INDIA

LUCILLE COLONY

Never in India's history has there been such a complete revolutionizing of life and thought. To build a democratic nation as quickly as possible is the purpose which has permeated even remote mountain villages. Untouchability is going out very quickly; both Moslem League and Congress Party have placed an outcaste in the interim government. The sixty million outcastes represent a strong political potential. The purdah system is also dying rapidly. Women have emerged from seclusion and are serving the nationalist cause.

The Church was often suspected of being the agency of imperialism but that view is waning. The Christian community has taken the stand that it will support a democratic government, and the Church has much to contribute for democracy rests on a moral basis.

The Church must concern itself with the problems facing India. The most obvious is the tension among various communities. The Church in India, after making clear its position as regards religious freedom, is preaching a message of reconciliation to the warring groups.

Health is a second problem. The Bhore Report, the result of a government health survey, is a blueprint for adequate medical and preventive facilities for all India. This is a colossal undertaking for today there is only one doctor to 6,000 people, one nurse to 43,000, and

one qualified dentist to 300,000. The assistance of the Christian medical centers, Vellore, Miraj and Ludhiana will be needed to give reality to this vast plan. Their particular area of service will probably be to train specialists in tuberculosis, leprosy and mental diseases, and to continue the extension of medical aid to the villages from the hospital centers.

The answer of Christianity to India's appalling poverty lies in contributions like those being made and projected by India Village Service, Inc., Agricultural Missions, Inc., the College of Rural Life at Allahabad and similar schools.

India's industrial revolution, already under way, must be another concern of the Church. Many feel that the Church should train more of its youth in technical skills. Surely also the Church should forestall some of the evils which ordinarily accompany an industrial society by preparing recreational and social service programs. An interdenominational Christian School of social service is an immediate need.

The government plan for universal free education, the Sargent Plan, calls for over two million new teachers in the next few years. The Christian schools and colleges have an opportunity to train teachers with high ideals and a spirit of service.

But the Christian community must be made strong for these tasks, illiteracy must be liquidated, the economic level of Christians raised through vocational and professional education, and Indians of ability given leadership training.

The Church is fully established in India. Thousands of lowly birth have moved mountains of obstacles in their upward climb; their religious experiences are winning their high-caste neighbors. Many educated Indians are studying Christianity. In spite of the failures of His followers, Christ more and more is recognized as the Perfect One.

YOUNG MAN, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest.—*Benjamin Franklin.*

SEPTEMBER PRAYER CORNER

During the month of September your prayers are asked for the following missionaries and their families.

DATE**SEPTEMBER****NAME AND FIELD OF SERVICE**

- 1 Mr. and Mrs. Emil Wagner, New Guinea
- 2 Miss Mildred Monke, India
- 3 Rev. and Mrs. Alfred Walck, New Guinea
- 4 Rev. and Mrs. Hans Wagner, New Guinea
- 5 Supt. and Mrs. John Kuder and family, New Guinea
- 6 Miss Myra Lehmann, New Guinea
- 7 Mrs. Sophie Lehner, New Guinea
- 8 Rev. and Mrs. Wm. Oberdorfer, India
- 9 Mr. Herman Radke, New Guinea
- 10 Mr. Johannes Lindner, New Guinea
- 11 Rev. and Mrs. John Mager, New Guinea
- 12 Miss Erna Matthias, New Guinea
- 13 Rev. A. Metzner, New Guinea
- 14 Miss Evelyn Muhlenhard, New Guinea
- 15 Dr. and Mrs. Milton Schramm and family, India
- 16 Rev. and Mrs. Andrew Mild and family, New Guinea
- 17 Rev. and Mrs. F. E. Pietz and family, New Guinea
- 18 Rev. and Mrs. G. Reitz, New Guinea
- 19 Rev. and Mrs. Paul A. Schulz and family, New Guinea
- 20 Rev. and Mrs. L. Schulz, India
- 21 Rev. and Mrs. Carl Schneukey, New Guinea
- 22 Mr. and Mrs. H. Hildebrand, New Guinea
- 23 Rev. and Mrs. A. Maahs and family, New Guinea
- 24 Rev. and Mrs. H. Mansur, New Guinea
- 25 Mrs. Magdalene Wacke, New Guinea
- 26 Mr. and Mrs. Russell Scherer and family, New Guinea
- 27 Rev. and Mrs. Herbert Schaefer, India
- 28 Mr. Henry Voss, New Guinea
- 29 Rev. and Mrs. C. W. Oberdorfer and family, India
- 30 Rev. and Mrs. C. D. Schwan, India

READ SLOWLY—AND THINK!

Does my life please God? Am I studying my Bible daily? Is there anyone I cannot forgive? Have I ever won a soul for Christ? How much time do I spend in prayer? Am I trying to bring my friends to Christ? How does my life look to those who are not Christians? How many things do I put before my religious duties? Have I ever tried to give one-tenth of my income to the Lord? Is the world being made better or worse by my living in it? Am I doing anything I would condemn in others?

CHINESE VASILEI

W. J. DREW, Ningsia

He was Chinese all right, but his name certainly was not. He and his friends were throwing backchat to one another in three languages as they splashed about on a hot summer day in the clear cool lake waters. Vasilei was a handsome lad of sixteen. He was a splendid swimmer and cut the water with swift, powerful strokes.

It is not only holiday-making school-boys that enjoy a cool dip, but such hot days may sometimes even find missionaries doing the same. What a talker was Vasilei! No wonder he was at home in three languages! He soon came out with a short life story which explained the difficulty of his Russian name. His home was in a border town where his Chinese widowed mother had married a Russian. So Vasilei's Russian relatives had given him his new name, and here he was a long way from home attending middle school in the capital of Sinkiang.

He was no doubt learning a lot that was anti-Christian, but during his chatty remarks, out tumbled the idea that for the moment was uppermost in his mind. Could he be given a large picture of the Child Jesus?

Yes, tomorrow would be Sunday, and if he would come to the Gospel Hall inside the city, we should find him a picture he would no doubt like. The next day he was on time, and after the service went off delighted with his picture

and two New Testaments—one in Chinese and one in Russian.

That was nine years ago. Who knows what ideas have ruled in Vasilei's mind since? For five of those nine years the voice of the missionary has not been heard in Sinkiang.

This Chinese-Russian boy will do to represent to you the youth of that far-off province of China that borders on Soviet Russia. They are full of splendid promise for the future, just as are the young people of our home lands, but under far different influence.

The doors into Sinkiang seem to be opening again. Do you feel at all keenly about this land of mixed races, mixed religions and no religion? Then pray that Christ's messengers may go in again at the right time. Perhaps you do not know much about it. Get all the information you can and you will find it of great interest, and your prayers too, will be more real and effective.

—*Young China.*

HOLD FAST to the Bible as the sheet anchor to your liberties, write its precepts upon your hearts, and practice them in your lives. To the influence of this Book we are indebted for all progress made in our civilization, and to this we must look as our guide in the future.

—*U. S. Grant.*

THERE WAS a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them.

—ALEXANDER DUFF.

THE PRESENT is never the mark of our designs. We use both past and present as our means and instruments but the future only as our object and aim.—*Pascal.*

THE MAN who makes his own god doesn't want to be left alone with him in the dark.

MAKING CHANGE IN CHURCH

THE REV. HENRY MAYER

Funny things sometimes happen at our services in India. For instance, when the offering plate comes around, worshippers will take from the plate the change they want if the coin they are offering is bigger than the amount they intended to give.

FOREIGN MISSION AUXILIARY RECEIPTS

REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

Moneys have been received and credited to the following accounts prior to July 1, 1948.

A. DONATIONS FOR SPECIAL PURPOSES

St. Paul, Dayton, Ohio \$25.00. Good Shepherd, San Diego, California for printery \$5.00. Alex Peters, Flanagan, Illinois \$1.00. Mrs. S. Naumann, Lexington, Nebraska \$5.00. Mrs. G. A. Ahrens, Alvord, Iowa \$15.00. St. John Ladies' Aid, Ontario Canada, Ottawa \$15.00. Mrs. Otto Pump, Jesup, Iowa \$3.00. Senior Class, Bethlehem Sunday School, St. Paul, Minnesota \$7.50. Mrs. M. M. Huebsch, Cedar Rapids, Iowa (Hospital) \$5.00. Miss Erna Hermann, Green Bay, Wisconsin \$10.00. Mrs. Henry Schumann, Garden City, Michigan \$10.00. Herman and Gilbert Schiller, Cedarburg, Wisconsin \$3.00. Mrs. Geo. Betz, Princeton, Illinois \$10.00. Miss Henrietta Rehbold, Altamont, Illinois \$5.00. Miss Jane Anna Reed, Dayton, Ohio \$2.50. Lutheran Student Association, Wartburg College, Waverly, Iowa \$75.00. Friends of Missions, St. Paul, Minnesota \$100.00. Miss Marie Dankleff, Avoca, Nebraska \$5.00. Herman Schoeneman, Boyden, Iowa \$5.00. Mrs. C. B. Kriechbaum, Cleveland, Ohio \$5.00. Missionary Society, Bethany, Fredericksburg, Texas \$5.00. H. F. Matzner, Stickney, South Dakota \$5.00. Walter H. Rohde, Saginaw, Michigan \$1.00. Miss Paula Juengel, Cicero, Illinois \$100.00 for sending account. Miss Hilda Juengel, Cicero, Illinois \$50.00 for sending account. Mr. and Mrs. Paul Juengel, Cicero, Illinois \$25.00 for sending account. Gloria Dei Ladies' Aid, Highmore, South Dakota \$5.00. Mrs. Roy Finkenbine, Anna, Ohio \$1.00. Mrs. Herb. Buehrens, Dorchester, Wisconsin \$3.00. Will H. Siemers, Milwaukee, Wisconsin \$11.00. Vacation Bible School, Stae Center, Iowa \$1.58.

B. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated as follows: In memory of Mrs. Justina P. Pinter by Mr. and Mrs. Louie Husser, Ladd, Illinois \$5.00. Mrs. Pearl Kalkwarf, Belmond, Iowa \$1.50. Mr. and Mrs. Orrin Wagner by Zion Sunday School, No. Canton, Ohio \$10.00. Parents by Mrs. Aug. Schumacher \$5.00. Sisters gone ahead by sister Edith Fischer, Houston, Texas \$2.00. Herman Boelter by Mr. and Mrs. Theo. Hanne-mann, Ramona, South Dakota. Arnold Moeller by Mr. and Mrs. B. W. Matthias, Oelwein, Iowa \$3.00. Mr. and Mrs. Robert Matthias, Fairbank, Iowa \$2.00. Augusta Schultz, Shore Road Group, St. Paul, Alpena, Michigan \$10.00. Mrs. G. Hochreiter, Walters, Minnesota, from friends \$5.00. Herman Boelter, by Mr. and Mrs. Reinhard Hanne-mann, Tone, Donell, Dickey and David \$2.50. Mrs. Irene Menke, by Mrs. Otto Schulz, St. Paul, Minnesota \$2.00. Mr. and Mrs. E. Quade, by Rev. E. G. Wuest, Oregon City, Oregon \$1.00. Dr. F. W. Gessner, Dysart, Iowa by Rev. and Mrs. Elmer J. Braun and family, State Center, Iowa \$5.00. Wm. Sommerfeld, by First Lutheran Church, Blue Island, Illinois \$15.00. Mrs. Wm. Poehler, by Mrs. Emma Judish, Ledger, Montana \$2.00. Mrs. Caroline Hesse, John Pippo \$1.00. Rev. and Mrs. A. Mattias, Waverly, Iowa \$5.00. Charles H. Weiss, Dr. and Mrs. W. F. Hasskall \$2.50. Rev. George Zink, from Retired Pastors' Circle, Waverly, Iowa \$11.00.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ruth Eberle, 6-20-22/6-2-46. Renigunta, Chittoor District.

Rev. Waldo Egbert, 3-4-21/3-24-46; Mrs. Waldo Egbert, 6-17-25/3-24-46; Ralph Allen Lewis Egbert, 12-30-47. Venkatagiri, Nellore District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46. Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertruth Kettner, 1-29-11/3-2-37. Nayudupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

Miss Ruth Meyer, 3-1-04/10-19-33. Gudur, Nellore District.

Miss Mildred Monke, 6-19-12/12-4-38. Nayudupet, Nellore District.

Rev. Wm. Oberdorfer, 11-4-21/1-19-47; Mrs. Wm. Oberdorfer, 5-22-24/1-19-47. Sulpurpet, Nellore District.

Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47. Nayudupet, Nellore District.

Rev. John G. Schaefer, 4-16-94/?-2-21; Mrs. John G. Schaefer, 1-17-98/?-2-21; James Schaefer, 3-7-35. Kalahasti, Chittoor District.

Rev. Leonard Schulz, 2-12-21/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-32; Richard Schramm, 2-10-34. Luthergiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

NEW GUINEA

Miss Zoe Banfield, 9-14-17/10-26-46. Lutheran Mission, Lae, New Guinea.

Mr. Raymond Barbare, 9-19-14/6-15-38. Lutheran Mission, Kerowagi, via Lae, New Guinea.

Mr. L. Behrendorf, 9-25-05/5-14-30; Mrs. L. Behrendorf (dates not stated). Lutheran Mission, Lae, New Guinea.

Rev. Gustav Bergmann, 5-7-04/10-9-31; Mrs. Gustav Bergmann, 7-18-06/10-9-31. Lutheran Mission, Boana, via Lae, New Guinea.

Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Mr. August C. Bertelsmeier, 5-10-14/5-15-37; Mrs. August C. Bertelsmeier, 12-23-17/5-12-47. Lutheran Mission, Madang, New Guinea.

Mr. Resh H. Boettcher, 6-10-33/8-29-37; Mrs. Resh H. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William Resh Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

Rev. Roland Brandt, 5-20-18/11-31-46; Mrs. Roland Brandt, 8-24-18/10-12-46; Mary Esther

12-2-45; Thomas Roland, 12-2-47. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Dr. Theodore G. Braun, 3-29-03/3-30-30; Mrs. Theodore G. Braun, 1-30-99/12-19-24. Lutheran Mission, Finschhafen, New Guinea.

Mr. Cyril Brumm, 5-4-23/5-12-47; Mrs. Cyril Brumm, 4-22-15/5-12-47. Lutheran Mission, Finschhafen, New Guinea.

Mr. Douglas Daechsel, 9-26-20/7-2-47. Lutheran Mission, Lae, New Guinea.

Miss Doris Diemer, 12-11-25/8-12-47. Lutheran Mission, Kaiapit, via Lae, New Guinea.

Rev. Max Diemer, 6-13-21/4-21-48; Mrs. Max Diemer, 3-20-25/4-21-48; Joel Diemer, 9-12-47/4-21-48, Lutheran Mission, Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea.

Rev. Felix Doering, 10-12-08/11-10-35; Mrs. Felix Doering, 9-17-16/10-23-37; Erika Alice Doering, 8-13-44. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Mr. L. Eiermann, 10-5-05/7-2-29; Mrs. L. Eiermann, 1-7-10/2-28-37. Lutheran Mission, Lae, New Guinea.

Rev. Wm. Flierl, (no dates given). Lutheran Mission, Heldsbach Seminary, Finschhafen, New Guinea.

Rev. Albert C. Frerichs, 6-8-10/8-29-37; Mrs. A. C. Frerichs, 10-19-16/10-27-46; David Frerichs, 5-27-44; Catherine Frerichs, 8-21-45. Lutheran Mission Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea.

Rev. Paul Freyberg, 3-14-12/9-23-39; Mrs. Paul Freyberg, 4-21-21/10-2-46. Lutheran Mission, Lae, New Guinea.

Rev. Joh. Goetzelmann, 10-10-08/8-16-35; Mrs. Joh. Goetzelmann, 9-4-14/10-25-37. Lutheran Mission, Zaka, Morobe, via Lae, New Guinea.

Rev. Ralph Goldhardt, 12-11-19/4-27-47; Mrs. Ralph Goldhardt, 2-6-21/4-27-47; Rebecca Sue, 10-3-47. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. John Hafemann, 7-14-12/9-23-39; Mrs. John Hafemann, 11-9-09/6-11-46. Lutheran Mission, Narer, Karkar, via Madang, New Guinea.

Rev. Emil Hannemann, 7-23-95/12-30-23; Mrs. Emil Hannemann, 11-21-04/5-15-33; Martin Dean Hannemann, 4-13-46. Lutheran Mission, Madang, New Guinea.

Rev. Herbert Hannemann, 3-23-04/6-27-34; Mrs. Herbert Hannemann, 4-4-06/6-27-34. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. C. Edward Hartung, 11-3-15/2-28-48; Mrs. C. Edward Hartung, 6-3-20/2-28-48; Edward Warren Hartung, 10-4-42; David Paul Hartung, 10-4-45. Lutheran Mission, Madang, New Guinea.

Miss Ruth Heber, 2-1-18/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Martin Heist, 4-20-19/2-12-46; Mrs. Martin Heist, 1-9-22/2-2-47; Gregory Philip Heist, 5-22-46. Lutheran Mission, Hopoi, via Lae, New Guinea.

Rev. E. Paul Helbig, 7-9-84/1-31-06; Mrs. E. Paul Helbig, 8-27-80/12-8-08. Lutheran Mission, Asaloka, Garoka, via Lae, New Guinea.

Rev. Martin Helbig, 3-25-11/10-2-33; Mrs. Martin Helbig, 8-17-15/7-2-38. Lutheran Mission, Heldsbach Middle School, Finschhafen, New Guinea.

Rev. G. Hofmann, 10-7-09/?-2-33; Mrs. G. Hofmann, 7-27-12/?-2-36; Kate, 12-13-37; Walter, 11-28-38; Heimtrand, 1-12-40; Anne, 1-8-47. Lutheran Mission, Biliau, Madang, New Guinea.

Rev. Karl Holzknecht, 7-29-11/8-16-35; Mrs. Karl Holzknecht, 2-28-14/12-13-38; Irene Lydia, 2-1-40; Gottfried Karl, 1-5-44; Hartmut, 5-22-45. Lutheran Mission, Kajabit, via Lae, New Guinea.

Dr. Agnes Hoeger, 6-16-10/11-10-35. Lutheran Mission, Madang, New Guinea.

Rev. Georg Horrolt (no dates given); Mrs. Georg Horrolt, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. C. B. Jaeschke, 1-11-12/9-18-33; Mrs. C. B. Jaeschke, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. John Kuder, 10-6-06/5-17-34; Mrs. John Kuder, 3-19-06/5-17-34; James Kuder, 12-28-39. Lutheran Mission, Lae, New Guinea.

Miss Myra Lehmann, 2-2-24/6-29-47; Lutheran Mission, Finschhafen, New Guinea.

Mrs. Sophie Lehner, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. Johannes Lindner, 9-22-28/7-5-22. Lutheran Mission, Madang, New Guinea.

Rev. John Mager, 5-29-98/11-4-27; Mrs. John Mager, 1-29-03/10-23-37. Lutheran Mission, Madang, New Guinea.

Rev. Hermann Mansur, 10-7-23/6-16-48; Mrs. Hermann Mansur, 2-12-23/6-16-48; Cassandra Ann 9-19-47/6-16-48, Lae, New Guinea.

Miss Erna Matthias, 11-15-08/8-12-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. A. Metzner, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. Andrew Mild, 4-5-14/12-3-38; Mrs. Andrew Mild, 4-1-15/10-22-36; Andrew Paul Mild, 8-14-42; Philip James Mild, 6-14-45; Timothy John Mild, 8-1-46. Lutheran Mission, Bunabun, Madang, New Guinea.

Miss Evelyn Mühlenhard, 4-29-22/2-28-48. Lutheran Mission, Lae, New Guinea.

Rev. F. E. Pietz, 9-2-96/9-29-22; Mrs. F. E. Pietz, 2-17-98/9-29-22; Deocar Lotha, 11-12-36. Lutheran Mission, Lae, New Guinea.

Mrs. Emma Radke, 11-8-96/12-19-24. Lutheran Mission, Madang, New Guinea.

Mr. Hermann Radke, 5-2-23/11-4-47. Lutheran Mission, Madang, New Guinea.

Rev. Gerhard Reitz, 8-22-19/2-12-46; Mrs. Gerhard Reitz, 3-4-26/11-7-46. Lutheran Mission, Madang, New Guinea.

Mr. D. Rohrlach, 10-21-11/2-3-33; Mrs. D. Rohrlach, 12-8-10/1-2-36; Lester John, 10-23-39; Eleanor Regina, 8-25-41; Judith Joanne, 7-15-45. Lutheran Mission, Finschhafen, New Guinea.

Rev. Fred Scherle, 1-10-22/2-23-46; Mrs. Fred Scherle, 12-24-22/10-10-46. Lutheran Mission, Lae, New Guinea.

Rev. Carl Schneker, 8-23-20/2-26-46; Mrs. Carl L. Schneker, 11-5-24/10-10-46. Lutheran Mission, Kalasa, via Finschhafen, New Guinea.

Rev. Paul A. Schulz, 1-10-20/3-4-47; Mrs. Paul A. Schulz, 11-12-23/5-4-47; Paula Schulz, 11-2-47. Lutheran Mission, Bugei, via Madang, New Guinea.

Mr. Russell Sherer, 8-23-12/10-12-46; Mrs. Russell Sherer, 4-28-17/10-12-46; David William Sherer, 11-29-41; Ruth Angella Sherer, 6-5-44. Lutheran Mission, Lae, New Guinea.

Mr. Edwin Tschärke, 12-25-18/(no date given); Mrs. Edwin Tschärke, 1-20-20/(no date given). Lutheran Mission, Madang, New Guinea.

Mr. Henry Voss, 7-16-18/11-21-46. Lutheran Mission, Madang, New Guinea.

Mrs. Magdalene Wacke, 8-18-88/(no date given). Lutheran Mission, Lae, New Guinea.

Mr. Emil Wagner, 6-18-11/11-2-37; Mrs. Emil Wagner, 6-18-16/1-10-40. Lutheran Mission, Heldsbach Plantation, Finschhafen, New Guinea.

Rev. Hans Wagner, 6-6-11/5-28-36; Mrs. Hans Wagner, 9-12-14/5-21-34. Lutheran Mission, Ulap, Finschhafen, New Guinea.

Mrs. Adele Welsch, 9-20-90/8-10-22. Lutheran Mission, Madang, New Guinea.

Mrs. Annie Wenz, 6-20-05/9-9-31. Lutheran Mission, Lae, New Guinea.

Mr. Louis Winter, 5-9-22/10-29-46; Mrs. Louis Winter, 11-7-14/8-9-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. Herbert Wolber, 2-25-19/8-9-47; Mrs. Herbert Wolber, 5-1-25/8-9-47. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. A. G. Zimmermann, 8-17-14/5-12-47; Mrs. A. G. Zimmermann, 11-3-22/5-12-47; Malcolm John, 9-6-45. Lutheran Mission, Madang, New Guinea.

Miss Ella Walborn, 5-28-11/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Alfred Walck, 6-26-21/3-5-46; Mrs. Alfred Walck, 4-7-26/2-2-47. Lutheran Mission, Nobonob, Madang, New Guinea.

AT HOME

From India:

Rev. C. W. Oberdorfer, 4-7-94/10-20-20; Mrs. C. W. Oberdorfer, 3-11-97/10-20-20; Luther Oberdorfer, 11-28-33; Donald Oberdorfer, 2-2-36. 74 South Clarendon Avenue, Columbus 4, Ohio.

Rev. C. D. Schwann, 12-21-94/11-28-21; Mrs. C. D. Schwann, 8-5-89/11-28-21. 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann, 8-3-36. 418 Hill Street, Ann Arbor, Mich.

Joel Mayer, Capital University, Columbus 9, O. John Schaefer, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, (dates not stated). % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Children:

Waldemar Karl Doering, 6-9-39; Adella Marie Doering, 8-5-41. % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Emilie Hannemann, 12-23-26. Milwaukee Hospital, Milwaukee, Wis.

Helene Hannemann, 3-11-36. % Mr. Albert Hannemann, R. R. No. 1, Ramona, South Dakota.

Emil David Hannemann, 1-22-38; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

John Kuder, 7-25-29. Capital University, Columbus 9, Ohio.

Maryanne Kuder, 1-19-32. % Miss Marie Schwenckbeek, 121 Sixty-sixth Street, Niagara Falls, New York.

Paul Kuder, 3-15-33. % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke, 9-24-28. Texas Lutheran College, Seguin, Texas.

Hubert Martin Radke, 11-5-30. Texas Lutheran College, Seguin, Texas.

SHORT TERM MISSIONARIES

(NOTE: Address the following at Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger, 6-2-28/10-2-46.

Arthur Fenske, 2-4-28/10-2-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-2-46.

Harry Vorrath, 2-18-29/10-2-46.

Clarence Weganest, 2-11-24/10-2-46.

Frank J. Yetmar, 5-30-89/10-2-46; Mrs. Frank J. Yetmar, 3-8-91/10-2-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-2-46; Mrs. Herman Propp, 12-18-96/10-2-46.

Mr. Harvey Hildebrand, 1-1-87/10-2-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

Mr. Charles Farr, 7-2-27/1-2-47. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Rev. Arnold Maahs, 5-6-09/7-2-47; Mrs. Arnold Maahs, 4-27-10/7-2-47; Mildred Maahs, 7-24-34; Charles Maahs, 11-22-35; Katherine Maahs, 11-9-45. Lutheran Mission, Madang, New Guinea.

MISSIONARIES UNDER APPOINTMENT

India

None.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

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TEA PICKERS FROM A LUTHERAN-OWNED TEA PEANTATION

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MISSION WORK STARTED IN CENTRAL NEW GUINEA

THE REV. ALBERT FRERICHs

About a month ago I made a trip to the base of Mt. Michael, one of the prominent mountains in Central New Guinea. Seven days after we left Raipinka, we reached our destination. Much of the traveling was done in areas where a white man had never been before. Men, women and children flocked around us in every village and examined us from head to feet. My khaki trousers were grey and black after a few days because of being rubbed so much by greasy hands. But there was one good feature about it. The massaging of my legs relaxed the muscles that ached from mountain climbing. After they finished with us, they admired the horse from a distance. It was a much bigger pig than they had ever seen. After traveling several days, I had to abandon the horse because of the rough terrain.

The fifth night out we slept in a village that was surrounded by a stockade. In the evening one of the husky villagers brought out his stone axe to split a log for the evening fire. By using a lot of brawn he was able to do a good job. I had seen many stone axes in New Guinea, but had never seen one handled so effectively. One of our school boys who had brought a real axe with him, showed the man how our axes work. Of course our boys expended less energy, but he didn't split wood any faster than the man with the stone axe.

On the eighth day of our trip, we came to the roaring turbulent waters of the Purari River. After several attempts to construct a bridge across it, we gave up and turned north following the stream. Turning east we came to another large river without a bridge. In crossing the boys found that the stream was running up to their shoulders, but they carried every piece of baggage across safely, including the flannelgraph. Then six strong men carried me above their heads across the 75-foot stream. I went over dry, thanks to the sure-footed natives.

We visited about forty new villages on the trip and placed three evangelists

in the area nearest where we had mission contacts before. Azoe is the leader in Giremu village where these boys were placed. When we gathered in the church for the installation ceremony in the afternoon, each evangelist was asked to come forward to the front of the church. As each one arrived, Azoe embraced him and gave him a kiss. When Azoe spoke, he said that this was a great day in his life. For many years he had prayed for this thing to happen and many times he had walked the 35 miles to Raipinka to ask the missionary for a catechist. Now God had answered his prayer and he was happy. His speech was so stirring that a lump came up in my throat. I hope to write up his life story a bit, as he is a real patriarch. He has been responsible for the building of chapels in 12 new villages and has taught the people the Lord's Prayer and hymns. Since that time I have heard that more than four hundred have been enrolled in catechetical classes in this area. Azoe has told me that his people and he have a great desire to be baptized. We plan to put a few new workers into that area within a few weeks.

Last month Mr. and Mrs. Harvey Hildebrand arrived here. The Rev. and Mrs. Max Diemer and son Joel also came. He is to help with the work in this large mission field, whereas Hildebrand is to rebuild the house that was dismantled and moved here from Onelungka. We are grateful for these consecrated helpers. You may be interested in the moving operations of the house. One Monday morning, Hildebrand, Diemer and I took about twenty advanced school boys with us and traveled the six miles to Onelungka. We began dismantling and finished the job on Saturday morning. On the following Monday, I collected natives from about 15 villages and went to Onelungka to bring back the materials. The line of carriers was more than three miles long. Some groups had started for Onelungka as early as 4 a. m. Many made two round trips that day. It is twelve miles to a round trip. By Tuesday noon every piece of the house was here at Raipinka. That was the biggest

transport job I've ever seen natives do as it was a large seven room house. In a day and a half, tons of material were transported over these six miles. I judge that more than 1200 natives took part. All that most of these groups wanted for pay was salt, matches and newspaper. Needless to say, the cost of the transport was small.

In April, the annual conference of the Raipinka circuit was held. It was one of the best that we have ever had. Representatives from all sections of the area attended and the reports were given. Near the close of the conference, an offering was received to support the native teachers and evangelists in this area. We hold to the principle that the Papuan Church should support their own workers. About 45 pounds (New Guinea currency) was received. This is about \$54 in our money. Later we heard that five widows each gave five shillings, (85 cents) which was probably all they had. We were reminded of the widow's mite. A number of young men who attended the conference offered themselves for doing mission work in the area. The working of the Holy Spirit in the hearts of men has filled us with awe many times.

The dry season will soon be upon us, so we will do a lot of traveling in the next few months. The camping out on these preaching tours is somewhat like a summer vacation tour at home.

AN HOUR IN PRAYER

A native missionary in China has had remarkable results from his Gospel work. On being questioned by a missionary, he said that his work was supported by a merchant in the United States, and that every week he sent him a list of the natives he had been able to reach and who were under some conviction. On his return to the United States, this missionary visited the merchant, and going into his inner office, found an open Bible with a list of Chinese names. The merchant told him that every day he locked his office door and spent an hour in prayer for these individuals by name.

—SELECTED.

LSA SCHOLARSHIP TO SUNDUR ANANTHAM OF INDIA

Dr. T. P. Fricke, Executive Secretary of the Board of Foreign Missions, informs us that the Lutheran Student Association of America, as a part of its current \$15,000 benevolence program, has earmarked \$1,500 for five \$300 scholarships to be awarded to a worthy Lutheran student in each of the following: Africa, Europe, India, Japan, and South America.

The India scholarship has been assigned to the American Lutheran Church for its mission in India. Our India mission conference selected Sundur Anantham as beneficiary of this scholarship.

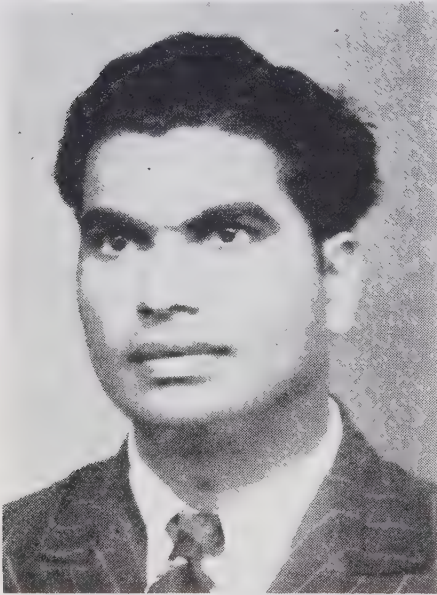
Dr. Fricke states, in speaking about the following autobiography, "I am sure that his autobiography will prove most interesting to our mission friends and it indicates the type of young men that we are trying to develop for native leadership, which is one of the greatest needs on the field. It is a very commendable project of the Lutheran Student Association."

Autobiography of Sundur Anantham

I was born on November 18, 1920 at Venkatagiri, Capital City of an ancient dynasty of South Indian Kings. I lost my father, late Mr. Sundur Purushotham when I was hardly one year old and Rev. K. Nathanael of Venkatagiri, my uncle, has been my guardian ever since.

I was sent to the Mission Boarding School at Renigunta in 1931 and admitted to IV Standard. The first two years, I was treated as an orphan and granted a free scholarship, but later I was charged a small amount towards school fees. My five-year stay in that school was a formative period in my life and during it I cultivated a live interest in religious activities and music. I was an active member of the Sunday school and the School Choir. I regularly passed every year and got the first rank in VIII Standard for which I was awarded an annual scholarship of Rs 45/— for my High School Course. About this time I was confirmed and joined the church as a full

member. I joined IV Form (first year) in the R. V. M. High School, Venkatarigiri and acquitted myself creditably during my career there. I stood first in the S. S. L. C. Public Examination (Government examination upon which high school diploma depends) (VI Form) in our school in 1938.



Sundur Anantham

I had a burning desire to prosecute my studies in college but was handicapped by lack of financial assistance. The next year, I worked as an untrained teacher in the local Mission Elementary School. Then I was asked by our Mission to undergo Secondary Grade Teachers' Training in Nellore. I was the general secretary of the Literary Association and also for the first time came into contact with the Student Christian Movement of the local college. I was on the executive committee representing the pupil teachers there. I secured the first rank in the Training School Leaving Certificate Examination in 1940.

Thereafter, I was taken on the teaching staff of the Pfeiffer Memorial High School, Renigunta, by Rev. H. W. Mayer, the then Principal and I taught there for four years. I was the Warden of the

Pfeiffer Memorial High School Hostel at Tirupati for the year 1943-1944 when the Rev. (now Dr.) C. M. Doermann was the principal. The same year, I applied through him to the Missionary Conference to send me up for the Collegiate Course. In June 1944, the Missionary Conference was kind enough to act favourably on my application and grant me full subsidy for the B. A. Course and relieved me from the School in March 1944. In June of the same year, I joined the Andhra Christian College, Guntur for the Intermediate Course. Andhra Christian College is the second biggest college in the Andhra University area, in which various concessions and other educational facilities are provided, for Christian students in particular. In spite of the non-Christian majority therein, the institution does not lag behind in imparting religious instruction to the Christians and the willing non-Chris-

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tians as well. In view of the large number of Christian members, the Student Christian Movement Union of the Guntur College is divided into four branches and I was the general secretary of the Union. I represented Andhra Christian College at the Student Christian Movement Regional Leaders' Conference held at Madura in the far South. I was the foremost member of the College Choir and also of the Church Choir. I made the best use of the opportunities offered by the college and in 1946, I took first class in the University Examination and left the college well recommended by Dr. H. H. Sipes, the principal. In a testimonial given to me, he used the following words which I quote with pride and gratitude, "Throughout his entire course, his character and conduct have been irreproachable and he has uniformly maintained a high standard of achievement." I applied to the Missionary Conference again to send me for the B. A. (Hons) Course (equivalent to M. A.) in English Language and Literature and they have been kind enough to comply with my request and grant me full support. Now I am in the Final Honours Class and will take the final examination in March 1949.

The University College of which I am a student now is a Hindu institution organized on a Cosmopolitan basis. The Christian students are just one per cent of the whole strength. The College provides little or no facility for religious instruction. Materialistic forces are virulently at work. But still, we have formed a small Student Christian Movement Branch under the patronage and guidance of the only Christian professor, Mr. A. F. Thyagaraju, M. A. (London). This branch arranges for devotional meetings and Sunday Services for the benefit of the Christian students here. I have been the Secretary of the Branch. I realize fully that I owe my position primarily to the grace and guidance of our Lord who raised me from utter helplessness and destitution and found me a helping hand in our Missionary body.

May the Heavenly Father bless and keep me and use me for His glory.

NEW GUINEA COMMISSARY DEPARTMENT

All of you who helped fill the Christmas Cheer boxes will be pleased to hear something of the manner of disposal of the gifts contained in these boxes. In the following letter, Mrs. John Kuder, who heads the Commissary Committee of Lutheran Mission, New Guinea, tells us all about it. The letter, written June 18, 1948, reads:

"Last month, doubtless, many of you back home were working hard to get the 1948 Commissary Cases packed and on their way to New Guinea. When we thought of it here, it hardly seemed possible that it was time for this again, because some of our mission stations and their native teachers and evangelists and families had only just received their gifts from the 1947 cases a month or so previously. In one case this delay was due to the absence of the missionary from his station because of illness in his family, but in another case it was due to difficulties in getting transportation to the mission station. But now there remains very little of the goods in our Commissary building here at Lae, and we are very glad to know that the materials are out where they will bring the most joy and where they will be put to the good uses for which you intended them. We still have some school materials on hand, but requests continue to come in to the Committee from the missionaries and we are happy to be able to supply them from the balance of the 1947 goods.

"We sent out Christmas Cheer for approximately 1,400 teachers and evangelists and their families and in addition distributed to the boys in the higher schools, doctor boys and their families, and domestic help on their mission stations. In most cases the abundance of clothing, etc., sent out, more than met the needs for the distribution, but we did come short on a couple of items, e.g., the vests for the inland and mountain helpers and the tiny No. 5 baby dresses. For the latter we substituted short lengths of material, but since we

did not know what to substitute for the vest, we had to disappoint some by telling them there were not enough to go around. You can imagine how much joy the beautiful loin cloths and dresses brought into an area such as the one about which one of the missionaries wrote me as follows last August:

"Last week I returned from a three weeks' tour through Selepet—Kombe area. The Cargo Cult there did serious damage to the inner life of the congregation. One of the reasons for the outbreak of this materialistic-syncretistic movement is, I think, the impossibility of these poor mountain people to buy the necessary loin cloths and dresses these people need in such high situated cold areas. What I have seen of dirty torn clothes is beyond imagination. Yet the people rely on it (the above mentioned movement) because there is no way of replacement. When I told them to wash themselves they answered me, "The dirt is our dress to keep us warm!" Even the children of the helpers are without loin cloths as the others are. In some cases I felt ashamed of the poor and backward conditions I found prevailing amongst our helpers and their families. So I am sure they will hail the Christmas Cheer of this year as a great and very much desired relief. Also I found much sickness and terrible wounds amongst the people in those far-away villages. I regretted deeply that I had not enough bandages and medicine to meet the demand. It's hard for us missionaries to leave the people in their sad condition only because we have not the means to help and assist them adequately.

"Our generous mission friends everywhere can be assured that their gifts are a great help to our brown helpers and people and that they receive every little gift with a warm, thankful heart."

"The teachers and their families in the above mentioned circuit received their Christmas Cheer and the missionary again wrote saying that they were very pleased to get it and that they wish to thank you mission friends overseas. I'm sure that they won't run short on the bandages in that area again very soon

after receiving their large quota of them from the abundant supply sent out in the 1947 cases.

"Mrs. E. P. Helbig from Asaloka wrote expressing the wish that we or some of you women back in the U. S. who had sewn the dresses could have looked on when they were given out to the evangelists' wives and could have seen the look in their eyes and the smile on their faces. Most of these women had not had a dress before but had worn only clean grass skirts. They helped one another to put on their new dresses and it was fun to watch them. Their children, too, were really proud to possess a dress.

"Mrs. Helbig also writes that the bandages and salves were very welcome as they go like "fresh buns" there among their many thousands. Yes, indeed, what it means to the missionaries on the outstations and at the hospital to have a good stock of medical supplies and bandages on hand, only these who have had to take care of this work can truly appreciate. Therefore, on the behalf of the Committee and the entire Staff I wish to thank you for all the nice sterile bandages, vaseline and adhesive tape, as well as for all other medical supplies; for the abundance of soap, towels and wash cloths and for the many, many beautiful dress lengths and colorful feed bags, together with bias binding, rick-rack, thread and needles and other notions for sewing. One by one our mission sisters are blossoming out (with the new look) in their colorful dresses, proud of their efforts as seamstresses. For these and all the other countless number of gifts which you included in your 1947 cases, we, out here on the field, want to express our appreciation and sincere thanks.

"From all of us to all of you, greetings and best wishes, as you and we continue to work and pray for our mission here in New Guinea.

Sincerely,

(Signed) LOUISE KUDER."

By the time you read this all of our 1948 Christmas Cheer will be on its

way; some may have reached its destination already. We are sure that it will be received just as joyfully as the cases of 1947, for from its contents many needs can be supplied. So it is a good resolve to keep right on with the sewing and rolling of bandages, don't you think so too?

For any information desired regarding this work please address

MRS. R. TAEUBER,
Albany, Minn.

OCTOBER PRAYER CORNER

Your intercessory prayers for the following missionaries and their families are solicited as indicated below.

OCTOBER

DATE	NAME AND FIELD OF SERVICE
1	The Rev. John G. and Mrs. Schaefer and family, India
2	Miss Margaret Stahl, India
3	Miss Zoe Banfield, New Guinea
4	Mr. Raymond Barber, New Guinea
5	Mr. and Mrs. L. Behrendorf, New Guinea
6	The Rev. and Mrs. G. Bergmann, New Guinea
7	The Rev. and Mrs. Erwin Chell and family, India
8	The Rev. Wm. and Mrs. Bergmann, New Guinea
9	Mr. and Mrs. A. C. Bertelsmeier, New Guinea
10	Mr. and Mrs. R. Boettcher and family, New Guinea
11	The Rev. and Mrs. Roland Brandt and family, New Guinea
12	Dr. and Mrs. T. G. Braun, New Guinea
13	Mr. and Mrs. Cyril Brumm, New Guinea
14	Mr. Douglas Daechsel, New Guinea
15	Dr. and Mrs. C. M. Doermann and family, India
16	Miss Doris Diemer, New Guinea
17	The Rev. and Mrs. Max Diemer and family, New Guinea
18	The Rev. and Mrs. F. Doering and family, New Guinea
19	Mr. and Mrs. L. Eiermann, New Guinea
20	The Rev. Wm. Flierl, New Guinea
21	Miss Ruth Eberle, India
22	The Rev. and Mrs. A. C. Frerichs and family, New Guinea
23	The Rev. and Mrs. Paul Freyberg, New Guinea
24	The Rev. and Mrs. Joh. Goetzelmann, New Guinea
25	The Rev. and Mrs. Waldo Egbert and family, India
26	The Rev. and Mrs. R. Goldhardt and family, New Guinea
27	The Rev. and Mrs. John Hafermann, New Guinea
28	The Rev. and Mrs. Emil Hannemann and family, New Guinea
29	The Rev. and Mrs. Wm. Fritz and family, India
30	The Rev. and Mrs. H. Hannemann and family, New Guinea
31	Mr. and Mrs. C. E. Hartung and family, New Guinea

IS IT NOTHING TO YOU?

Dr. Chas. E. Scott of the Presbyterian Mission in China asks in *The Missionary Tidings*, "Is it nothing to you, all ye that pass by, that the Reds are crucifying some of our Chinese pastor friends; that they are burying alive Christians and their children; that they are dragging women, fastened by the heel to vehicles, until they are bruised to death; that they are marching off from villages young men of military age, bound together, in strings, by wire through loose skin of the neck? Much more not fit to print."

If this were being done in Puerto Rico where American dollars are invested in the sugar industry which depends upon native labor, our press would start talking about four freedoms and American military force would rush to the rescue, but this is being done in China. It isn't hurting the American capitalist, so we don't even raise our voice in protest! The Chinese are not afflicted with short memories and someday we Americans shall have to pay for letting the almighty dollar sit on the throne to dictate the direction in which we try to project the four freedoms.

WORK IN A LUTHERAN-OWNED TEA PLANTATION

MRS. HAZEL BJERKESTRAND

(EDITOR'S NOTE: This article appeared originally in *THE SANTAL MISSIONARY* and is reprinted here with the kind permission of its Editor, The Rev. Marius C. Dixen, to whom we are also indebted for the use of the illustrations.)

As early as in the seventies, the missionaries to the Santals discovered the tendency among members of the newly-established church to migrate to Assam, a fertile province in the northeastern corner of India. Realizing that this tendency would continue and that thus many of the new converts would lose their contact with the Christian Church, the pioneer missionaries decided to acquire a parcel of land where these emigrants might settle. Thus the Santal Colony in Assam was founded in the year 1881.

Assam was already then known for its tea plantations. In 1890 the Santal Mission bought a tract of land. Here a tea plantation of close to 500 acres has been developed. Of late, the missionaries have also planted tung trees in about 1,000 acres, which makes it the largest tung plantation in India. In 1947 we harvested 675,000 pounds of tea and 160,000 pounds of tung nuts, besides some coffee. Thus the Mornai Tea Estate has become a splendid source of income to the Mission. What is of greater importance, however, is its influence upon the community. The Gospel is being proclaimed there among the thousands of workers. Thus it has become an oasis in the desert. Missionaries Eie and Bjerkestrand have alternately served as managers of this Estate. The Bjerkestrands will return to that work this fall when Mr. Eie goes home on furlough.

We are thankful to Mrs. Bjerkestrand for the interesting account of the work, prepared especially for children.

—MARCUS C. DIXEN, *Editor*.

Work in a Tea Garden

How many of you know how tea is grown and manufactured? You do know, I am sure, that the Santal Mission owns and operates a 500-acre tea plantation in Assam, so today I am going to tell you the story of tea.

Growing Tea

The tea bushes are beautiful. They are covered with dark green, leathery leaves which are lancet shaped and have a saw-tooth edge.



The flower of the tea plant is small and white. It has five thick waxy petals formed around a cluster of yellow-hair-like stamens tipped with yellow pollen. The Santals

eat the flowers. I have often seen the women preparing curry with them and they say it tastes very good.

Like most cultivated plants, tea bushes are grown from seed. The tea seed is the size of a small marble and is brown in color. One at a time the seeds are sown in well-prepared nurseries. They have to be protected from the sun and wind and have to be watered during the hot season.

Under favorable conditions, the seeds rapidly develop into sturdy plants and are ready to be removed to their permanent growing place in the tea plantation. The young plants are set out four to five feet apart. In from three to five years these bushes will be ready for plucking.

Tea bushes live for a long time and, if they were not pruned, would grow to be large trees. The bushes are kept pruned to a height of three to four feet so the leaves are within easy reach of the pluckers. Some planters say that the tea bush can live for a hundred years when well cared for, but many plants die or become unprofitable for plucking

long before that. In such cases the bushes are uprooted and their places filled with young bushes from the nursery.

The soil between the tea bushes is cultivated by hoeing. The early part of April the bushes are covered with a light, fresh green, for they have put out new shoots. The work of plucking begins when the new shoots have developed five leaves and a bud. Only the tender leaves, two leaves and a bud, are plucked.



The leaves and flowers of the tea plant

Plucking Tea

Most of the plucking is done by the women and young girls. On their backs they carry a basket supported by a strap around the forehead, and into this basket are thrown the leaves as they are plucked with both hands from the bushes. The pluckers become very skillful and as they are paid by the weight of the leaf gathered, they are eager to pluck as much as possible.

At twelve o'clock noon and again at five o'clock in the evening, the factory gong rings and the pluckers come in with their baskets of leaf. The leaf is carefully weighed after which it is spread

out thinly (under cover) on trays or racks made of wire netting, to allow the leaf to wither.



Close-up of tea bushes

Manufacturing Tea

The leaf is ready for manufacture the next morning. After withering the leaf is still green, feels like velvet, and smells like ripe apples. From the withering house the leaf is taken into the factory where it is put into the factory. There it is put into the rolling machines which are driven by belts from the engine. In Mornai we have six rolling machines.

The object of rolling is to crush the leaves, bringing out the juice necessary to start the fermenting process, and also to roll the leaves up into thin thread-like particles. When the leaf comes from the rolling machine, it is wet with juice and is a darker green than before the rolling.

Next, the leaf is put in a sifter which consists of a long, flat sieve which slopes down so that all the coarser leaves which cannot fall through it are carried down to the lower end where they fall into a box. The coarse leaf is put through the rolling machine once more.

The leaf is then taken to the fermenting room where it is spread out to a depth of from one to four inches on a clean, smooth surface and allowed to re-

main there three or four hours. During fermentation the color of the leaf has changed and is now a yellowish-copper color.

From the fermenting room the tea is taken to the drying machine, which is really like a large oven. The leaf is kept moving on trays inside the big oven. When the tea is dried, it should be perfectly crisp and have the appearance and scent with which we all are familiar. I always like to stay awhile in this part of the factory, although it is very hot, as I enjoy the fragrance of drying tea. It reminds me of the smell of new-mown hay.

After being dried, the tea is taken to the sifting and sorting room where, first of all, it is sorted by hand to remove all hard, unsuitable leaf and long pieces of stalk. This work is light and often done by old women who are unable to work outside the factory. The tea is now taken to the sifting machines which are somewhat similar to those used for sifting the green leaf taken from the rolling machines. The wire trays with sieves of different mesh classify the tea according to its size. The first sieve is the coarsest, having the largest mesh. Here the coarse leaf is separated for further cutting. The other sieves are graduated, with the smallest mesh at the bottom of the machine. The tea can be classified into quite a number of grades. The usual grades made at Mornai are: Pekoe, Orange Pekoe, Broken Pekoe, Broken Pekoe Souchong, Broken Orange Pekoe, Pekoe Fannings, Orange Pekoe Fannings, and Dust. The coarse tea is put through a cutter to make it more uniform in size. The dust and fannings have to be removed from all the grades of tea and this is done by extra sifting. Now the process of manufacture is complete.

Packing and Shipping

Before being packed into boxes, the tea is given a final drying in order that all moisture may be removed. The tea is then taken from the dryer and poured into lead or aluminum-lined chests while it is still warm. Similar lined covers are

carefully put on so that it may be kept air-tight and retain its strength and aroma.

The tea chests are then loaded on bullock carts or into trucks which carry them to Tipkai Railway Station. From

ATONEMENT UNIQUE TO CHRISTIANITY

There is no religion that presents the blessed fact of an atonement for lost sinners but that of Christianity. And that one blessed revelation is worth everything else besides. Not long ago a young Brahmin of India came to the house of a missionary seeking an interview. In the course of conversation he said, "Many things which Christianity contains I find in Hindooism; but there is one thing which Christianity has and Hindooism has not." "What is that?" the missionary asked. His reply was striking, "A Savior." There are a great many religions in the world, but there is only one which avails for a sinner, and that is the one which contains and reveals a Saviour.
—Selected.

LOWER YET

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we have to go down, always down, to get his best gifts.

—F. B. MEYER in *Evangelize*.

SOMEONE has said that a little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe. It was the ark that saved both the elephant and the fly. It is not your own righteousness that will save you, but Christ's shed blood on the cross *only* through faith can save.

—D. L. MOODY.

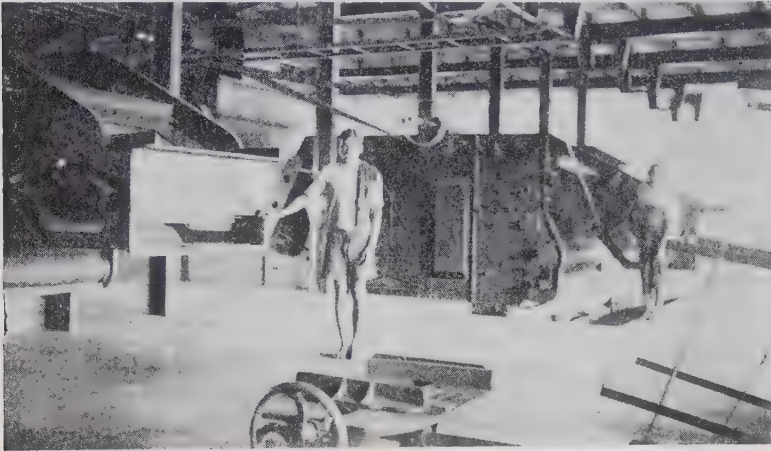
there the tea goes by train to Calcutta and is sold on the public auctions. Some of our tea goes to Denmark, Norway, and America. Have you tasted our Mornai tea?

Witnessing Among Workers

As you can imagine, it takes a lot of people to do all the work I have just told you about. About 1,200 people live in the garden and many women and girls

come in from the neighboring villages to work during the plucking season. Mission work is carried on among the people through the congregational, school, and medical work. Many who did not know Jesus have learned to know and love Him since coming to Mornai to live and work.

Now that you know about the work and the workers in the Mornai Tea Estate of the Santal Mission, we want you to pray for these workers.



Tea drying machine, packing machine in foreground



The factory at Mornai

SPIRITUAL ARITHMETIC

ALEXANDER THOMPSON

The story is told of a certain Chinese living in Nanking, who arose at a church meeting and began to cry with groans and tears for God's mercy. When he could find utterance, he fell on his knees confessing, "O God, forgive me. I have been a dummy Christian. When I was converted the devil came to me and said, 'There are preachers to do the preaching: You need not bother about it.' I listened to the devil's lie, *and all these years I have been a dummy Christian, living in ease while souls have been lost.*"

How many "dummy" Christians are there in the Christian church today? We do not know, but we do know there are about 800 million members of the Christian church of all denominations. The purpose of the church, we know, is to make disciples of all nations. To exist as a "church" and not to have this world-wide missionary aim is, as someone has said, "a community fraud, whose windows should be boarded up." It was Christ who gave to the church its great commission. This Christ-commissioned task is each individual Christian's responsibility.

It is true that there are preachers to-day who, like Peter, are winning souls by the thousands. But we need the Andrews, too, to win the Peters. "He first findeth his own brother Simon, and said unto him, We have found the Messiah" (John 2:41). Jesus saved many a man. One of them was a lunatic. When he was converted, he did not become a "dummy" Christian. He obeyed Jesus' command to "Go home to thy friends, and tell them how great things the Lord hath done for thee, and how he hath had compassion on thee. And he began to publish in Decapolis how great things Jesus had done for him; and all men did marvel" (Mark 5:20). Here is a picture in Scripture of a layman at work for Jesus Christ. He began to publish the Gospel in Decapolis—his home-town. Today every true Christian begins to publish glad tidings wherever he may be, whether it is in Decapolis, in Minneapolis, Mission Creek, or Shanty Town.

And then men will begin to marvel. If 800 million Christians would do this, the whole world would marvel. Will you do it?

There are in this world approximately 2,000,000,000 people. The membership in the Christian church is 800 million. That leaves 1,200,000,000 souls, most of whom are members of some heathen religion. How many souls would each member of the Christian church have to win in order to save these one billion two hundred million heathen? It is a simple problem which any fourth-grader can figure out, and a simple problem in spiritual arithmetic: 2×800 million souls equals one billion six hundred million souls. In other words, if each member of Christ's church would win only two souls for Jesus, the job would be complete, the victory would be won, and Christ's kingdom would come on earth. as it is in heaven. Doesn't God's Word make it very clear that this is to be our spiritual aim and ambition? Shall we call a task as important as this "*impossible*"? Not when "I can do all things through Christ which strengtheneth me." Not when "with God nothing is impossible."

Or are we to say, as many have said, "Let Jack do it." What if Jack doesn't do it? Or, "Let the next generation worry about that." What if the next generation is "a generation of vipers"? O how tragic! If we do not win the 1,200,000,000 souls for Jesus Christ in *this* generation, 1,200,000,000 heathen will soon sleep beneath the sod where we cannot reach them—buried in Christless graves. Some people actually seem to have the idea that every heathen is a Methuselah who may live to be 969 years old—or until we get to them with the Gospel.

We must reach them before it is too late. *We must be aroused at once. The fields are white today.* The time is *now*. Think of it (O glorious thought!)—800 million Christians (If only all were true Christians!) suddenly on fire with a Pentecostal zeal to convert this world. God's Kingdom—oh, may it come on earth, as it is in heaven.

Let us searchingly ask ourselves this question: "*How many souls have I won for Jesus Christ?*" If we avoid the implications of this question, if we do not feel its challenge, or do nothing about it, we are nothing—nothing more than "nominal" Christians, bearing the Name of our beloved Redeemer, but not the Cross. *If you and I are not redeeming the time when the days are not redeeming we are not redeeming souls when so many are lost, if we are not doing something redemptively when so much needs redeeming and so many need the Redeemer—then we ourselves need redeeming, need a new heart, a new scriptural conversion.*

The Word of God, forever settled in heaven, still says, "He that winneth souls is wise." In other words, he that does *not* win souls is *not* wise. He that is not wise is foolish. Therefore, he that doesn't win souls is like unto a foolish man, a man who has been deceived, a "dummy" Christian. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12:3).

Jesus wants us not only to feed the sheep and the lambs, but also to *count them*. "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Therefore, if there are 2,000,000,000 sheep in the world today, of which at least 1,200,000,000 are surely lost, should not the 800,000,000 who bear the Name of Christ "go find My sheep where'er they be?"

God grant that these round figures will continue to revolve in our minds until we who are members of the Christian Church Universal may lose sleep because of them. May the sound of "*One billion two hundred million lambs and sheep*" keep us awake until we count sheep—*lost sheep*. Now is the time to count *lost sheep* (for our days are numbered, too), *now* is the time to sob a heart-breaking prayer for them and to do something to win them—until there will be "one fold, one Shepherd."

. . . Reading, 'riting, 'rithmetic—these three! But the greatest challenge before the Christian church right now is to do some "spiritual 'rithmetic"—counting *one billion two hundred million*. Can God "count" on you?"—*The Missionary*.

A LITTLE GIRL AND LIONS

A. H. RICHARDS

She lives in Africa, and her name is Xidedevela Mtimasana (She-day-valah M-tee-mah-sah-nah), which in English is "Miss Watercress Littleback."

She was about ten years old when this story began, delightfully black, and as full of energy as a buzzing bumblebee.

A few miles from her home a native Christian convert named Angilazi ("Glass") and his wife Mabumbi ("Ear of Corn"), had opened a mission station where they were teaching all they knew about Jesus, the Savior, and the way of salvation.

The children at this station school went out two by two—in real Bible fashion—calling on all the people within five miles of the meeting-house, and one day two of them came to the kraal where Xidedevela lived.

She listened carefully to all they had to tell, and even went home with them to see and hear more about Jesus. She saw that each of the girls at the station was wearing a good denim gown, while she still wore only a suit of peanut oil and sunshine, but what impressed her most was the singing, praying, and the happy life of the mission school.

The music touched her so deeply that tears ran down her shining cheeks. The story of Daniel in the lions' den was just the thing for her, for she knew where the lions were, but worse, they knew where she lived. She was glad to learn that there was One who could make even the roaring lions behave themselves.

When she got home, she told her mother that she was going to be a Christian. But this announcement did not make the mother happy. If her little girl were a Christian, she would never grind corn to make beer, or tend the

still where strong drink was made; nor would she join the dance any more. And to be a man's only wife meant poverty for her whole family, and where she would have all the work to do.

Now the mother of Xidedevela was desperately in earnest to save her child from the "bad medicine" of this new religion.

Meanwhile the little girl ran away and lived at the mission station. Her mother went after her and brought her home, and whipped her soundly to drive out the "new spirits."

But as soon as she had another chance, away went the brave child to the mission again. Again the mother brought her home—this time calling in the witch doctor, who also whipped her, but in vain, as she would not promise to give up her new faith.

Then the witch doctor tied her feet to the limb of a tree, with her head hanging down, hoping that her religion might ooze from her mouth!

After this he gave her dreadful doses of his "medicine" to try to destroy the "religious germs," but all in vain: Xidedevela lived, and by eating cornmeal mush seasoned with peanut gravy and thickened with powdered caterpillars, etc., she gained strength to make a safe rush to the mission station again.

But her mother determined on one last terrible resort to save her child for heathendom.

She appeared again at the station and took the little daughter home with her. Toward evening she prepared some bark rope, took Xidedevela to the forest where, with her own hands, she bound Xidedevela's little arms behind her and then tied her to a tamarind tree, hoping that lions would come and either frighten the religion out of her, or, if the worst must come, that they would eat her up. Was it not better so than to have her lost to everything in the home, tribe, and nation?

No one knows exactly what happened in the dark, dismal forest that night, but we know that the little black martyr bound to a tree was not left alone. God's holy angels were with her.

In the early morning, a small boy went out to pray, and as he began his petition, Xidedevela heard him and, knowing that it was the voice of a Christian at prayer, she called to him. He heard her and came and untied the bark rope which bound her, and brought her to the mission station.

The teacher told us that lion tracks were found within fifteen feet of where the child was bound. The tracks showed that the lions had lain down, sat down, stood and walked about while they had watched Xidedevela with hungry eyes, but they never went nearer than those fifteen feet.

Instead of scaring the religion out, the experience that dark night proved to Xidedevela and to all those of her village that God can take care of those who trust Him.—*World Conquest.*

PRAYER'S TREMBLING ADVERSARY

Satan dreads nothing but prayer. . . . The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of the devil is to keep the saints from praying. *He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, BUT TREMBLES WHEN WE PRAY.*

—SAMUEL CHADWICK.

AN ACORN is a beautiful nut. It is a perfect nut. It looks insignificant, but in that acorn there is a bridge for a railroad or a tower for a temple. In that acorn is a foliage to beautify the landscape. There are wonders in that acorn. God put it there and He is a great God. If God wants a bridge He plants an acorn and tells it to get busy. He looks after the sunshine and rain and takes care of it. Everything that God does has power and life in it. There is no end to it.

—DR. H. C. MORRISON.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 9-13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ruth Eberle, 6-20-22/6-2-46. Renigunta, Chittoor District.

Rev. Waldo Egbert, 3-4-21/3-24-46; Mrs. Waldo Egbert, 6-17-25/3-24-46; Ralph Allen Lewis Egbert, 12-30-47. Venkatagiri, Nellore District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46. Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertruth Kettner, 1-29-11/3-2-37. Nayudupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

Miss Ruth Meyer, 3-1-04/10-19-33. Gudur, Nellore District.

Miss Mildred Monke, 6-19-12/12-4-38. Nayudupet, Nellore District.

Rev. Wm. Oberdorfer, 11-4-21/1-9-47; Mrs. Wm. Oberdorfer, 5-22-24/1-9-47. Sulurpet, Nellore District.

Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47. Nayudupet, Nellore District.

Rev. John G. Schaefer, 4-16-94/2-21; Mrs. John G. Schaefer, 1-17-98/2-21; James Schaefer, 3-7-35. Kalahasti, Chittoor District.

Rev. Leonard Schulz, 2-12-21/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-32; Richard Schramm, 2-10-34. Lutherigiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

NEW GUINEA

Miss Zoe Banfield, 9-14-17/10-26-46. Lutheran Mission, Lae, New Guinea.

Mr. Raymond Barbare, 9-19-14/6-15-38. Lutheran Mission, Kerowagi, via Lae, New Guinea.

Mr. L. Behrendorf, 9-25-05/5-14-30; Mrs. L. Behrendorf (dates not stated). Lutheran Mission, Lae, New Guinea.

Rev. Gustav Bergmann, 5-7-04/10-9-31; Mrs. Gustav Bergmann, 7-18-06/10-9-31. Lutheran Mission, Boana, via Lae, New Guinea.

Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Mr. August C. Bertelsmeier, 5-10-14/5-15-37; Mrs. August C. Bertelsmeier, 12-23-17/5-12-47. Lutheran Mission, Madang, New Guinea.

Mr. R. Boettcher, 6-10-33/8-29-37; Mrs. R. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William R. Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

Rev. Roland Brandt, 5-20-18/1-31-46; Mrs. Roland Brandt, 8-24-18/10-12-46; Mary Esther

12-2-45; Thomas Roland, 12-2-47. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

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% Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

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Emil David Hannemann, 1-22-38; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

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Arthur Fenske, 2-4-28/10-2-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-2-46.

Harry Vorrath, 2-18-29/10-2-46.

Clarence Wegenast, 2-11-24/10-2-46.

Frank J. Yetmar, 5-30-89/10-2-46; Mrs. Frank J. Yetmar, 3-8-91/10-2-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-2-46; Mrs. Herman Propp, 12-18-96/10-2-46.

Mr. Harvey Hildebrand, 1-1-87/10-2-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

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MISSIONARIES UNDER APPOINTMENT

India

None.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

MISS GRACE FOEGE

CHRYSLER CASHIER

LM

The Lutheran MISSIONARY



SCENE FROM THE PLAY "NARROW IS THE WAY"
(See Page Two)

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NARROW IS THE WAY

THE REV. A. C. FRERICHS

("Narrow Is the Way" is a presentation in two parts. The first part is a dramatic skit, the second a series of sermonic remarks. Both parts have as their purpose the solution of the problem of polygamy among New Guinea natives who are preparing for renunciation of heathendom and acceptance of Christianity.)

Part I

A DRAMATIZATION IN THREE SCENES

SCENE I

STAGE SETTING: *In the center of the stage is a church entrance; the evangelist is standing to the right of the door. The polygamist enters from the left and is accompanied by two of his wives.*

EVANGELIST: Why have you come?

POLYGAMIST: We have finished the Bible stories and the Catechism and are now ready for baptism.

EVANGELIST: The fact that you have memorized the Bible stories and the Catechism is not enough. Have you taken the teachings to heart? When you studied the Ten Commandments, did they make you conscious of your sin?

POLYGAMIST: Yes, I became aware of my sinful state.

EVANGELIST: Do you know the meaning of "Grace?"

POLYGAMIST: Yes, after the many discussions, I think I do. The first humans, **Adam and Eve**, sinned against God. This sin caused a deep rift between God and man. Man had turned his back on God and had followed Satan. He left his real father and began to follow an imposter. But Satan had nothing good in store for man. In the end man would be destroyed with him in hell. While man was thus on the road to eternal damnation, God, in mercy and grace, sent man a Savior, His only Son, Jesus. What Jesus did on earth was for our good. In His death on the cross He was our substitute. God meted out to Him the punishment for our sins. Thus, when the guilt of sin was erased, the barrier between God and man was broken down. Now God will be gracious to us because of what Christ has done.

EVANGELIST: You have learned your lesson well. If Christ did so much for you, what should you do?

POLYGAMIST: I should believe in Him. I do believe in Him.

EVANGELIST: You speak well. Not believing Jesus as Savior, not following Him is a sin so great that it can bring us down to hell. (*Pause.*) You say that you believe in Jesus? Are you following His teachings? Have you done away with sorcery and with your heathen charms?

POLYGAMIST: Yes, a long time ago.

EVANGELIST: Good, but there is still one thing that you lack. Who are they who follow you here?

POLYGAMIST: (*Hesitatingly.*) They are my wives.

EVANGELIST: If you believe in Jesus, why didn't you obey His word and for His sake put away the extra wife? You studied the story of creation. How many ribs did God take out of Adam's side?

POLYGAMIST: One.

EVANGELIST: But did He not give Adam a second and perhaps even a third wife after Eve became a little old? You know that He did not. You know that the concubines of the patriarchs that followed Adam was a perversion of God's order of things. In this, the New Testament era, all followers of Christ have only one wife. (*The polygamist bows his head in shame, but makes no comment.*) I advise you to return to your home, read the Scripture that your mind may become clear on this issue. Pray for strength to carry out the Lord's will. (*To the wives:*) You two should do likewise. Refrain from foolish talk like this, "If my husband puts me away I'll have him put in jail," or "I'll carry a knife and the next time I see him I'll slash his throat." Such talk is from Satan. Do you understand? Pray that God may show you the way and help you to follow it. What you did when you were heathen was done in ignorance. Now that you have Light, you no longer can plead ignorance. Remember, too, that anyone who places a barrier in the way of another's baptism, heaps upon himself or herself a heavy burden of sin. I, too, shall pray for all of you and await your return. (*The polygamist and his two wives walk slowly away.*)

SCENE II

(*A sorcerer comes to the church entrance*)

EVANGELIST: Good, you have come.

SORCEROR: You know that I have finished the course of instruction. I have come to find out if I may receive baptism.

EVANGELIST: You have studied the Bible stories, but do you know the plan of salvation as God has revealed it to us?

SORCEROR: Yes, I know how evil came into the world and how the first human beings sinned against their Creator. But God in His mercy sought lost mankind to redeem it. I know that Jesus died for my sins, died that I might live.

EVANGELIST: Do you believe in Him?

SORCEROR: I want to believe in Him.

EVANGELIST: Have you forsaken all manner of evil in order to follow Him? I know that you have married two wives. Have you sent the second one away?

SORCEROR: I have sent her away many months ago.

EVANGELIST: Very well! But what of all the excess baggage you have? (*Points to the sorcery material the sorcerer has brought with him.*) What is this? (*pointing to the charm on the sorcerer's neck.*) You know that black magic and charms are the tools used by the powers of darkness. Why haven't you rid yourself of these? You know that the followers of Christ cannot lead a double life. (*Sorcerer looks dejectedly at the ground, but makes no reply.*) Can't you, for Jesus' sake, do away with all these things? (*Pause*) I see that you have not given your whole heart to the Lord Jesus. I know that it is a hard choice to make, but it is worthwhile. May God help you to make a right decision! (*Sorcerer turns and slowly walks away.*)

SCENE III

(*Polygamist of Scene I returns with only one wife*)

EVANGELIST: Greetings, my brother! You have returned.

POLYGAMIST: (*Smiling*) I am happy. I have put my house in order. When I left you a few days ago, I was very sad. We fasted and prayed two days and the Lord showed us the way out of this dilemma. My second wife found it in

her heart to leave and to return to her village. There she was married to a widower. Her relatives have returned the bride price which I paid when I took her.

EVANGELIST: That is good news. You have severed every cord which before bound you to her?

POLYGAMIST: I have.

EVANGELIST: I'd like to ask you if you know how you will remain strong in your convictions in the future.

POLYGAMIST: I will pray for strength each day to withstand the evil one. With the Lord's help I will stand fast.

EVANGELIST: You have said well. I can't deny you baptism. Your day has come. (*The sorcerer returns, entering from left.*) I am glad to see you.

SORCEROR: Yes, my teacher, I have come back. When I went to my home last week, I again read the Scripture. The Holy Spirit enlightened me and I saw my folly. I saw that sorcery is the work of the devil. I have made a break with it once and for all time.

EVANGELIST: You speak the truth?

SORCEROR: I tell you the truth.

EVANGELIST: Do you really believe that faith in the Lord Jesus Christ will help you to overcome every evil in life?

SORCEROR: I believe that.

EVANGELIST: This is a day for rejoicing. (*To the former polygamist and his wife and to the sorcerer*) Come all three of you. We will go into the house of the Lord. (*They follow the evangelist in the Church.*)

(*After a brief silence these words are heard three times, coming from within the Church:*) "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." (*Then this prayer is heard:*) Let us pray. O God, the Author and Finisher of our salvation, we praise Thee that Thou hast helped these Thy people to overcome the evil one. Thou hast wrought in them a work unto eternal life. Grant that these who have been united to Thee this day, may remain firm in the faith to all eternity. Amen.

(*Singing is heard coming from within Church*): Elicnone, elicnone, Luotegec wamuc elicnone, elicnone. (Translation: We have received, we have received,

The Holy Spirit, we have received, we have received.)

Part II

SERMONIC REMARKS

There were four speakers in the service that followed the dramatization. Helupe, the head evangelist, based his remarks on Matthew 19:5, "The two shall be one flesh." He pointed out that God spoke of only two, not of three or four. He also asked the audience how many ribs God removed from Adam's side, one? two? three? or four? A man answered, "One." "Yes," said Helupe, "He took only one rib and made only one wife for Adam." "But," continued Helupe, "when Eve became old, perhaps God gave Adam another, a younger wife?" A chorus from the audience shouted "No!"

Tiliec, the head teacher, spoke next. "I want you to forget that I am from the coast. I am one of you Kommonos. I have four wives. I go to one and she gives me a meal from her garden. I go to the second and she does likewise. I go to the third and to the fourth and they do likewise, and I say to myself, 'It is a good thing to have four wives.' Again, I make the rounds. My first wife gives me pork, the second, third and fourth wives do so too. Again, I look at one wife and see her three children, at the second wife and see her two, at the third wife and see her four, and at the fourth wife and see her one. And again I say to myself, 'It is a good thing to have four wives, for then one has many children, four gardens and four droves of hogs.' I am a Kommono. I speak like a Kommono."

"Today I have seen the dramatization. I want to tell you how it worked on me. All of you have seen a hammer. You know how it drives a nail into wood. The dramatization was like a hammer that drove a nail into my head and split my skull. Now I am experiencing great pain. Am I the only one in this audience that is feeling pain, or are your heads made of stone? Answer me!"

KaZaluwe, sitting in the middle of the church, arose and said, "I am feeling great pain." Next was Menteno who had

four wives, "I, too, am experiencing pain: my head has been split open."

The women were repeatedly asked for their reactions. Jeantagahucme, the favorite wife of Mentenoc, said that on the morrow he planned to send off his other three wives, but would keep her. Most of the crowd would not commit themselves. After the discussion had gone on for some time we asked Gagefinoc to close the meeting with prayer. But instead he got up and talked for ten minutes. He said, "I am experiencing great torture of mind today. (He has four wives.) I am ashamed. I am grieved. When I sent one of my wives away, she went to the government official and told him to put me in jail. Another threatened me with a knife. (He turned to the women.) When we men make a decision you women disregard it. You are to blame that we can't find a solution to our problem."

Gagefinoc finally said, "Some one else

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can pray," and then sat down. After a pause, Jojomaio, who has only one wife, arose and prayed.

We then admonished all to continue the discussions upon arriving in their home villages and to conduct prayer meetings in the evening. We know that there will be some fruit from this presentation.

PEEPING WITH PERMISSION INTO RUTH MEYER'S INDIA DIARY

February 18. Wednesday Morning

This morning at nine o'clock we were ready to leave Tirupati with the car packed with everything one needs to camp in a rest house for several days. That means dishes, cooking utensils, food, some water, and the other necessary things for the work, as the projector, flannelgraph, and Gospel portions. We drove 56 miles and came to Bak-arapet where there is a Government rest house in which we had permission to stay. There are no hotels, so these little cottages are built by the Government for their officers who tour in these districts. We may use them when they are not occupied.

The first thing I did when we arrived was to wash all the tables, chairs, the place where the food is kept so that while there I can touch things and not feel that I must constantly wash my hands. It did not take us long to get settled and then we were ready for work.

This afternoon we went to the village to visit some houses. The people here have not had a great deal of opportunity of hearing the Word so they seem quite anxious.

As we are very tired this evening we are retiring early in order to have fresh minds in the morning. It is now 8:30 P. M.

February 19

Another day has dawned. Purushotham, the only Christian in this area, came early this morning and took us to a village where a family is interested in becoming Christian. As we started out

he said that the village is "just over there." It must have been two miles each way according to the time it took us. Little children started running when they saw us coming but when we smiled, they took courage and halted for a moment to have another look. When we arrived at Chetagunta, we saw only two houses and a cattle shed, but life appeared on the scene rather quickly. These people seemed to be void of water—such dirty, dirty clothes and bodies—and hair! I wonder whether it ever has been washed. How can people live with such filth. Another question comes to me—How must this sin sick world look to the Master?

The family we intended seeing was not there but had gone to a wedding. We were disappointed but used the opportunity to talk to the people who were there. In a near-by village the people did not have much time to give us as they felt that they were too busy.

Upon our return, Purushotham's wife had prepared food for us and even though we begged off we had to eat. We ate a little and then went to the rest house and ate some more. Their curry is too hot for me. Not having had any drinking water with me at the time it was a real job to eat even a little of the hot food.

This afternoon we visited houses in the local village.

The seed has been sown here at various times but there has not been the constant sowing and they have a way of forgetting quickly. I was rather surprised this morning as we were talking in a village a man said, "You spoke very well in Bak-arapet about a month ago." He told us much of what we had said at the time. But there is so much lukewarmness—"What you say is true but our religions are all the same, you worship Jesus Christ and we have Rama—the same religion but a different name." Explanation does not satisfy or rather change their minds. Our constant prayer is that we might sow faithfully and then we know the Lord will take care of the harvest.

February 20

It is 9:30 P. M., but before retiring I want to share the day's experience with you. At 8:00 this morning we started out for some villages along the road. We took the car as far as possible and then walked. We stopped at a small village and when we arrived there found that practically the entire village belonged to one family and seemingly was ruled by an old woman. We went to the house where there were some people and started talking but soon the old woman appeared and said that all of them were too busy to listen. She went away and we thought that we would talk to the rest of them but she made her appearance again and told all to get to work, which they did.

We inquired about the distance to a certain village and were told that it was just beyond the hill, so we decided to go. We drove and drove over very stony roads and after three miles reached the village. It seems that I can never learn that a mile to an Indian might be three. But I feel that the trip was not in vain. We were well received and the people seemed interested. I was amazed at the number of men present at that time of the day. True, just now there is not much work in the fields as it is extremely dry. One man was very hospitable, making it his duty to see that our needs were supplied. The audience on the whole was a quiet, attentive and interested group. We spent about 45 minutes telling them the story of Christ with the aid of the flannelgraph. After that we went to another part of the village and gathered a similar group. As the story was being told and I was observing the group I kept wondering on what kind of soil this seed was being sown.

Before we left we were served cocoa and I must say that even though it was a job for me to touch my lips to the cup I really enjoyed the cocoa. I believe that is the first time that I ever enjoyed a drink which I have been served in the village.

As we were traveling back over the same road we could not help but feel sorry for the tires which had to go over

the stones. We stopped at Kummari-palle and walked a short distance to Reddipalle where there were twenty houses. The people gathered in the center of the village. At first the women were very hesitant to come out but after we had started singing they picked up courage. Evidently they decided that we were harmless. There, too, we had an attentive audience. We went back to the village beside the road and there found some very friendly people. Being a small place, all the people soon gathered at the house where we stopped. Moslems were there also. The Moslem women seem to move about more freely there than in many places.

After another short distance we stopped at Chinnagortagalli where we found another small village with about ten houses, mostly cultivators or land owners. The head man of the village was not at home and it took his wife quite a long time to decide whether or not she felt that we should remain. After listening for a while they wanted us to stay longer.

At Erlampalle we found wedding celebrations. Two houses were decorated for the occasion and the people were still dressed in their best, although slightly wrinkled by this time as the wedding had taken place the day before.

It was 1:45 when we got back to the house and plenty hungry but it is surprising how one does forget hunger when busy at work.

After a rest and bath we started out again for Chitacherla where we talked to several groups and at seven o'clock told the story of the life of Christ through pictures. You can imagine that we had an extremely quiet audience. We were right out on the main street so there were two interruptions, once some donkeys wanted to pass and another time a bandy. This village is rather oddly built. There is only one street with one continuous row of houses on each side with no break between. Most of the houses are identical; a front door leads into a narrow room, back of it another narrow room and you are going out the back door—not a window

in the place just the front and back doors. There is one Christian family there, Purushotham and his wife. He is very anxious that others also become Christian. One man, who has been influenced by Purushotham, is learning the Commandments. Sunday he is coming here and I am going to see what he has been learning.

It was eight o'clock when we finished showing the pictures and after having evening prayers with the family we went back to the rest house for our dinner, and now it is time to retire as tomorrow we want to be about our work again.

February 21

Wish that you could have been with us this morning as we went to the Mallapalem, the outcastes. As soon as we came to their village, they said, "Help us with a school. The children are not taught properly in the town school." It is another village where water seems to be scarce, judging by the filth. They have a well in the center of the village. We suggested that perhaps if they observed cleanliness, the town people would be more willing to have their children come to their school. As we arrived we were wondering what all the excitement was about as we saw many people gathered around the well. Once a week or perhaps every eight days one from each house must come to clean around the well. We suggested that it might be well if they do it every day, but we fear that our words were not very effective.

Nevertheless it was attentive audience to the Word of God until the landowners came and insisted that they come to work. They suggested that we come some evening. We will try and arrange accordingly.

I was quite amused this morning as I was observing the crowd. The children are always interesting, they love to tease each other in the same manner that children do at home, a little pulling of hair here, a punch there, a slap on the cheek, and then a cry to get mother's attention and sympathy.

Next we went to the Mohammedan village near by. We seemed to be of special curiosity to these people. One of their first questions was; "How many children do you have?" Around here they have great difficulty in knowing whether I am a man or woman. Fortunately, these women were able to understand Telugu quite well (their language is Urdu). We had a very pleasant morning with them. They wanted us to tell more and more.

This afternoon it was back to the village here.

It is now 8:40, and we have just returned from showing pictures on the life of Christ. It was an inspiration to me as I was sitting there running the machine and Kathryn telling the story. Then as we were singing about the love of God I was looking up at the gorgeous sky and wondered how anyone could fail to realize the wonderful love of God and who would refrain from singing praises to Him for that love. It has been impressive to show these pictures out under the sky. It seems to bring us so very close to Him.

The Bible women and the servants are having their evening meal after which we will have our family devotions and to bed. Tomorrow is Sunday.

February 22

Another Sunday has drawn to a close and many are the blessings of the day. This morning we had our service, not in a beautiful church building but in a small room far away from any church building. It was a small gathering, nine adults and a baby: two Bible women, two servants, a Christian family of three, one enquirer and myself. This family is young in the faith and needs much strengthening from the Lord and encouragement from us. The little baby is sick with fever and cold. I know that it is a struggle for them not to give in to their Hindu neighbors and have charms said for the child and other things done according to the Hindu custom, but we are praying for the child as well as for them that they might be strong in the faith. Being the only

Christian family in these parts, the Hindu influence is strong. Such families need our prayers.

At 4:30 we went to their village again. We talked with the women in the various houses and at 7:30 we had our dinner there and then an evening of preaching. First we read the Sermon on the Mount to them to which they listened surprisingly well. Then Kantha, one of the Bible women, told the story of Daniel in the Lion's Den and with that we showed the picture. Next I read John 10:7-14 "I am the Good Shepherd" and showed that picture. We closed with the picture of Mary and Martha. That may seem somewhat disconnected but those were the pictures we had and it really worked in very well. After the pictures we closed with a special appeal to the people. We have talked to them several times now so it is time that they do some thinking about the matter. We shall wait and see the results.

It was an inspiring day for me. Let us pray that the seed will take root and grow.

February 23

We have been out preaching again today, back to some of the villages where we have been before. We are now packing our things to break camp early in the morning. We have sown the seed and are leaving these people for a while but our prayers are here and we are looking to the Lord for the harvest. We ask that you join us in prayer.

Have had a caller—a young man from the village where we were Sunday night came to talk with me. He says that he wants to become a Christian; he, his wife, mother and two brothers all want to become Christians. I questioned him for some time and he does seem to be sincere. Let us hope that he has really answered the call.

LEAVE unissued any command which you cannot fulfill yourself.

NEVER DOES the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.

—E. H. CHAPIN.

NEW GUINEA COMMISSARY DEPARTMENT

Our friends will be glad to know that the Christmas Cheer for our Lutheran Mission is well on its way across the sea and what is not enroute is ready for loading on an outgoing steamer. This year, 1948, saw the dispatching of 263 cases; 125 of these were packed in Dubuque, Iowa; 92 in Pittsburgh, Penna., 19 in Meriden, Minn., 16 in Texas City and 11 in Oakland, Cal. Just think what a lot of work went into this job of packing, listing the contents of each box and then writing out all of the invoices needed for a shipment going overseas. Our sending stations are to be commended for their faithful efforts to get these gifts of our mission friends ready for their destination. What a lot of surprises will show up when they are opened in New Guinea.

At this time of the year many groups plan their work for the months ahead and since the Commissary Department comes in for their attention also, (at least we trust it does) we would like to offer the following suggestions submitted to us from the chairman of the Commissary Committee in New Guinea. We quote from her letter of recent date: "Herewith a few suggestions about the articles of native clothing etc. We suggest that only the *small* size of panties be sewn for natives as we do not have much call for the next size. I refer to the *children's panties*.

"Many of the men's shorts are much too large for native men and are having to be remade in the sewing schools or by the individual missionaries' wives. We suggest a waist size of 30-34 inches. 34 is already too large for many of them. The regular trouser pattern cut off is most desirable—many of them were made according to underwear shorts." "Perhaps you could stress again to the women at home that they use only the *patterns* furnished by the Commissary Department at home and that they stick closely to the patterns. Many of the dresses and blouses etc. are having to be remade out here."

Another suggestion made was that no

perishable food stuffs such as cakes or cookies be included in the private packages. All of the Christmas Boxes are on the road so long that things like those mentioned are liable to spoil and "get legs" so to say, which makes all of the well meant efforts of no avail since these foodstuffs are then unfit for consumption.

We know that all of you who have taken the matter of assisting Lutheran Mission through the work of the Commissary Department to heart will not take it amiss when we pass these suggestions on to you. You as well as we are grateful for hints which will enable us to better the service we have been rendering and when we send out these Christmas gifts we want them to be as perfect as we can make them. Don't you agree?

Leaflets listing the needs of Lutheran Mission can be obtained at any time from the undersigned. For patterns desired kindly address your request directly to the cutter of these, Mrs. Dorothy Brueckner, 315 Second St., N. W., Waverly, Iowa.

MRS. R. TAEUBER,
Albany, Minn.

NOTICE

From time to time friends or relatives of our mission staff send gifts of money to New Guinea by postal money order. Postal regulations require that before money can be collected by us here we must state by whom the money is sent. In some cases money has come without any letter from the sender to say that he or she is sending the money, and we are unable to acknowledge the gifts.

If any readers of this notice have sent money to New Guinea and the gifts have not been acknowledged, will you please write the undersigned giving as many details as possible.

The best way to send funds to New Guinea is to send the money to the Board of Foreign Missions in Columbus for transmission to your relative or friend on the field.

—REV. JOHN KUDER,
Superintendent
Lutheran Mission
Lae, New Guinea

MISSIONARIES COMMISSIONED FOR NEW GUINEA AND INDIA

On Sunday, August 29, Miss Phyllis Schirmer and Miss Ellen Doermann were commissioned by Dr. T. P. Fricke, Executive Secretary of the Board of Foreign Missions.

Miss Schirmer, daughter of Mr. and Mrs. Horace Schirmer, was commissioned in her home congregation, Martin Luther Church, Oconomowoc, Wisconsin, for service in New Guinea, where she will join our staff as a stenographer. Her pastor, Rev. T. K. Herbener, assisted in the commissioning service.

Miss Ellen Doermann, R.N., daughter of Dr. and Mrs. C. M. Doermann, missionaries in India, will serve as nurse at our hospital at Renigunta, India. She is a graduate of Milwaukee Hospital whose superintendent, Dr. Wm. Sodt, assisted in the commissioning which took place in St. Paul Lutheran Church, Milwaukee.

They will leave for their respective fields on the first possible sailings.

ONE MISSIONARY soul-winner, an early Methodist bishop in Minnesota, Henry B. Whipple, tells of the thrill he experienced in seeing the light of the Gospel on the faces of his hearers.

"There is nothing more heart-moving than to look into a sea of faces which know nothing of the love of Christ and then to feel the thrill that comes as a gleam is detected on some face which shows that the story has taken root."

—From EVANGELIZE.

OF THE 1,000,000 new members recently added to the Methodist Church, in the New York area alone, more than 1,000 of them came from the Roman Catholic Church.

—HERALD OF HOLINESS.

THERE is danger in our doctrine-loving church of being content with the doctrine and neglecting its fruits.

—DR. G. H. GERBERDING.

PRAYER CORNER FOR NOVEMBER

As the soldiers out in the field failed to gain the victory unless Moses' arms were upheld, so our "soldiers" in the foreign field need the prayers of the people back home to uphold the working arm of the church in India and in New Guinea. This prayer corner in THE LUTHERAN MISSIONARY was begun and is continued by popular request. We have been waiting to hear from some of our missionaries a testimony indicating that the prayers of the church at home have helped. Such a testimony would encourage those who pray. May we please hear from our missionaries?

We request your intercession for the following during November.

DATE	NAME AND FIELD OF SERVICE
Nov.	

- | | |
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| 1 | The Rev. and Mrs. Luther Heyde, India |
| 2 | Miss Ruth Heber, New Guinea |
| 3 | The Rev. and Mrs. Martin Heist and family, New Guinea |
| 4 | The Rev. and Mrs. Paul E. Helbig, New Guinea |
| 5 | The Rev. and Mrs. G. Hofmann and family, New Guinea |
| 6 | Miss Lillian Lange, India |
| 7 | The Rev. and Mrs. Martin Helbig, New Guinea |
| 8 | Mr. and Mrs. C. B. Jaeschke, New Guinea |
| 9 | The Rev. and Mrs. Georg Horrolt, New Guinea |
| 10 | Dr. Agnes Hoeger, New Guinea |
| 11 | The Rev. and Mrs. Wm. Weiss, India |
| 12 | The Rev. and Mrs. Karl Holzknecht and family, New Guinea |
| 13 | Mr. and Mrs. A. G. Zimmerman, New Guinea |
| 14 | The Rev. and Mrs. Herbert Wolber, New Guinea |
| 15 | The Rev. and Mrs. Carl Schneuker, New Guinea |
| 16 | Miss Gertruth Kettner, India |
| 17 | Sup't. and Mrs. John Kuder and family, New Guinea |
| 18 | Mr. Herman Radke, New Guinea |
| 19 | Mrs. Adele Welsch, New Guinea |

- | | |
|----|--|
| 20 | Mr. and Mrs. Harvey Hildebrand, New Guinea |
| 21 | Mr. and Mrs. Louis Winter and family, New Guinea |
| 22 | Mr. and Mrs. D. Rohrlach and family, New Guinea |
| 23 | The Rev. and Mrs. L. Schulz, India |
| 24 | Mr. Henry Voss, New Guinea |
| 25 | Mr. and Mrs. Emil Wagner, New Guinea |
| 26 | The Rev. Gerhard and Mrs. Reitz, New Guinea |
| 27 | Miss Evelyn Muhlenhard, New Guinea |
| 28 | The Rev. and Mrs. Herbert Schaefer, India |
| 29 | Miss Myra Lehmann, New Guinea |
| 30 | The Rev. and Mrs. John Wagner, New Guinea |

THE WOLBERS ENJOY LIFE AND LABOR AT KEROWAGI

Many of you have heard of Kerowagi before. As far as the physical circumstances and surroundings are concerned, Kerowagi is the nicest of the Lutheran Mission's inland stations. Missionaries and others who have seen all the inland stations agree on this, and my wife and I won't argue with them either; we will just live here and consider ourselves lucky. As we have written to many of you in personal letters, there is no end of beautiful scenery here, there is an abundance of good food, and the climate is ideal. Southern California has nothing on Kerowagi, and they charge more for it too, I hear. Here you don't have to worry about your grocery bills; you just worry about how to eat up everything before it goes to waste.

Since we were sent here in February, we have been kept busy at various activities. To my dismay, most of them have not been so closely connected with the real mission work as I would like, but that can't be helped. One has to pitch in and do the work which lies before him, before he can get at what lies a little farther away. I came here with the expectation of conducting a much

needed Middle School, as I had been instructed to do. But upon our arrival, I was informed that several inland missionaries had decided to begin this school at our neighboring mission station at Ega. Consequently, for the past four or five months I have been a carpenter, traveler, doctor, dentist, horse breaker, gardener, and on a few occasions, a preacher. Our "bush house," which I have been working on in between making trips and doing a hundred and one other things, is finally nearing completion and it will be a blessing to be able to settle down and do some real mission work. I now have two languages instead of one to learn, and precious little time to spend on either one. A fellow needs the patience of Job and the wisdom of Solomon for this kind of work.

You don't have to look very far here in the inland to see what an enormous mission task is facing us. Thousands of unconverted heathen surround us here in the valley where we live, and over the mountains on either side are thousands more, some who have never seen a white man or heard his Gospel. We simply do not have enough missionaries, enough native helpers, enough equipment, nor enough time to reach them all. Pray God that we will before it is too late. When one hears the unwelcome news of the world situation, as the radio brings it to this remote corner of the earth, one cannot help but feel that here is a task which we must hurry to get done before God calls a halt to the affairs of this world. It becomes not only a struggle against great odds and aggravating handicaps, but also a race against time. And right now is the time to grasp our opportunities. If Jesus was here in person as he once was in the Holy Land, he would certainly look across these mountains and valleys and say, "Behold, the field is white unto harvest." A few months ago in a native village where I spent the night, a native chief with a feathered headdress and at least ten pounds of seashell ornaments, gave me the "once-over" and then said, "So now you have two missionaries at Kerowagi. That's good. I like this new fellow. He

must not stay at Kerowagi; he must come to our village and build a mission station here. Tomorrow I will show you where to build it." And the next morning he showed us not only the place they wanted us to take for a mission house and fields for cattle and horses and for gardens, but also a long level strip where we could make a landing field for planes. Our hearts were heavy when we said we were sorry, but the mission did not have enough men or money to put a new station at this place. It is true, if it were only one place like this, we might be able to do it. But requests like this are made many times, almost every place we go.

Here at our mission station there is an eagerness for the Gospel, too. Yes, I know, some are attracted by the hatchets and shells, and knives they can get at the mission trade store,—they are just like people back home. But on the other hand, hundreds come and sit on the ground to listen to Bible stories and have the Gospel preached to them. The local "heathen" natives are also building a church here at the station, bringing material and donating labor so that they will have a place of worship which they can call their own. And this church is not just a little chapel; it will easily seat more than a thousand. At the adult instruction classes, several hundred natives are being prepared for baptism, and another hundred or so wish to start instruction now. Our opportunities are bigger than we can grasp. That is why we need the prayers and the gifts of our friends back home, as well as volunteers to come and do this urgent work of the kingdom. That is why you members of the American Lutheran Church must make your Church officials see that her foreign mission fields need twice the personnel and four times the budget they have now. And then you have to back that up with men and money. And though I am one of your "foreign" missionaries, I'm going to put in a plug for home missions by saying that if you are pushing home missions, too, for all you are worth, you'll have just that many more fellow Christians in the American

Lutheran Church to help you push this work over here.

I'm going to add, too, before I close, that one can see things in a little different perspective from over here. From this side of the world our "God-blessed America" looks like the best place on earth, in spite of her many transgressions. It is up to you Christian people, who are "the salt of the earth," to keep it that way. When we get a glimpse of what greed, pride, strikes, spiritual indifference and laziness are doing in other parts of the world, we can't help but pray, "Dear Lord, don't let this happen to my country and my people, too!"

MOUNTAIN TOP'S VICTORY

STELLA M. RUDY

One day an old man, rough and untidy looking, appeared at the Mission School for Boys at White Horse City, China. Mountain Top, the son of the Chinese man, was playing with several other boys when someone said, "Your father wants you."

Mountain Top has been at the school for several months. His mother was a Christian and was eager for her boy to be away from the evil influence of his father.

Mountain Top went back and forth from his home to school each day. Today was a special feast day. It was called the Feast of the Tombs. The heathen celebrated this day with special flocks for the dead ancestors. They flocked out of the cities to the graves, family tombs, and lucky spots where their departed ancestors were buried or potted, and offered food and wine to their honorable dead. Mountain Top hurried to the school that day early in the morning. He knew that if he stayed near the house, his father would want him to take part in worshiping the ancestors. He did not think his father would search for him at the school. He followed his father through the gate, then on toward home.

Nothing was said until they reached the house, and then his father said,

"Mountain Top, you are the only living son of the great Leung family. This is a day set apart for the worship of the ancestors. It is your duty to keep up the family worship. I have a tray of food and wine all ready for you to offer to the Leung ancestral tablets. There is a chicken killed and dressed on the tray, four tiny cups of wine, and four pairs of chopsticks. They are to be offered to the spirits of your grandparents and great grandparents who have died."

"But Father," cried the lad, "the ancestors are dead. How can they eat the food! And what good will it do to worship them!"

"Not another word!" commanded the father. "What do you know? You are only half past ten, and do you try to teach me? Such impudence! I'll show you who is the lord of this house!" With those angry words the boy was thrust to his knees before the ancestral tablets by his father.

Mountain Top struggled bravely for a moment and then made another desperate effort to convince his father that the ancestral worship was in vain.

"Father," he began again, "I have learned to trust Jesus. I have been worshiping the true God. I have asked Jesus to come into my heart and am now His follower. If I worship the ancestors, Jesus will not be pleased. I am sorry to disobey you, but I cannot worship the ancestral tablets!"

"Mountain Top," commanded his father sternly, "don't talk the Jesus doctrine to me! Do as you are told! Get down on your knees and worship your grandparents. What will all the Leungs say about such a grandson! You're not worthy of the name. No Leung has ever failed to keep up the ancestral worship. You are the only son left of the Leungs. If you do not worship the ancestral tablets and burn incense before them, who will take care of me when I am dead?" Mr. Leung was truly sad.

Mountain Top was very sorry for his poor heathen father. There was nothing that gave a Chinese greater anxiety than to know that there would be no one to look after him after he had "passed over

the world." But the boy was firm. "Father," he said resolutely, "I cannot."

Mountain Top was once more forced to his knees. There was a moment of breathless silence. Before the boy was the tray of food and wine which his father wanted him to offer to the ancestral tablets. Beside him was an angry father threatening to beat him if he did not worship his dead ancestors. Mountain Top looked up into his father's face and in a voice half choking said, "Even though you beat me, I cannot worship the ancestors. I love Jesus and can only worship Him."

Mr. Leung was angry. He rushed into the kitchen and returned with a piece of firewood in his hand. He raised his hand to strike the boy, but instead he threw down the wood and said, "I am ashamed to have such a son! You are not worthy of the name of your honorable ancestors. You've eaten the foreign doctrine until you have disgraced the family name and are not worthy to be sheltered beneath the roof that shelters their honorable spirits. If Jesus is your God, then let Him shelter you. You cannot live here until you worship the Leung ancestors!" So saying, Mr. Leung shoved the boy into the court toward the gate. He hesitated a moment at the gate and appealed to him once more, "Will you do as you are told and worship your dead ancestors?"

"No, Father," replied the boy, "I cannot! I would rather be whipped than deny my Savior. Jesus is my Savior. I cannot worship the ancestors."

"Then go!" and he banged the gate shut.

Mountain Top went down the street choking back the lump in his throat, but in his heart there was a song of joy because he had been true to Jesus. He went slowly and thoughtfully down White Pebble Street to Silk Street, and then on to the school. When he reached the school he hurried to find his teacher, Mr. Paak.

"Teacher," he said as he greeted his teacher with the usual bow.

"Have you peace?" asked Mr. Paak.

"In the middle of my heart," he nod-

ded, pointing to his heart. "But," he sighed, "I have very bad news to tell you."

"What is the trouble?" ask Mr. Paak kindly.

"I have Jesus, and He gives me peace," said the boy, "but I have no home!" Then he told Mr. Paak all that had happened.

While they were talking about what was best to do, someone knocked at the door, and to their surprise who should it be but Mr. Leung!

"Come in! Come in!" said Mr. Paak cordially, and Mr. Leung stumbled clumsily into the room. Without waiting to be seated, he cried, "Son, I am proud of you. I am proud that a Leung was willing to be whipped rather than deny your God." Then turning to Mr. Paak, he said in a voice choking with sobs, "Now tell me of Jesus. If the foreigner's religion will do that for a boy who is only half past ten, I want it."—*Evangelical Christian*.

A WIFE of one of our missionaries, writing to friends about a trip planned by her husband and another missionary to visit a barbarous tribe of New Guinea's inland in reply to an invitation for the missionaries to come to them, states that she doesn't know whether her husband is going to a feast or going to be a feast. That's one worry the wives of men here at home don't have about their husbands when they leave on a trip: no one is going to put them in a pot and boil them for dinner.

WHEN WRITING to your missionary friends in India the following information will be of help to you. "Air letters" may be purchased at the post office for 10¢, providing two sides for message. The regular airmail rate to India is 25¢ per ½ oz. Either of these reach India in about one week. Sea mail fee is 5¢ and takes about two months for delivery.

NO MAN'S dreams come true until after he has stopped sleeping.

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA

ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 9-13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ruth Eberle, 6-20-22/6-2-46. Renigunta, Chittoor District.

Rev. Waldo Egbert, 3-4-21/3-24-46; Mrs. Waldo Egbert, 6-17-25/3-24-46; Ralph Allen Lewis Egbert, 12-30-47. Venkatagiri, Nellore District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46; Baby Girl Heyde (no dates given), Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertrude Kettner, 1-29-11/3-2-37. Nayudupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

Miss Ruth Meyer, 3-1-04/10-19-33. Gudur, Nellore District.

Miss Mildred Monke, 6-19-12/12-4-38. Nayudupet, Nellore District.

Rev. Wm. Oberdorfer, 11-4-21/1-19-47; Mrs. Wm. Oberdorfer, 5-22-24/1-19-47. Sulpurpet, Nellore District.

Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47; Baby Girl Schaefer, (no dates given, Nayudupet, Nellore District.

Rev. John G. Schaefer, 4-16-94/2-21; Mrs. John G. Schaefer, 1-17-98/2-21; James Schaefer, 3-7-35. Kalahasti, Chittoor District.

Rev. Leonard Schulz, 2-12-21/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-33; Richard Schramm, 2-10-34. Luthergiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

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Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

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Mr. R. H. Boettcher, 6-10-33/8-29-37; Mrs. R. H. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William R. Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

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Rev. Martin Heist, 4-20-19/2-12-46; Mrs. Martin Heist, 1-9-22/2-2-47; Gregory Philip Heist, 5-22-46. Lutheran Mission, Hpopoi, via Lae, New Guinea.

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Rev. Karl Holzknecht, 7-29-11/8-16-35; Mrs. Karl Holzknecht, 2-28-14/12-13-38; Irene Lydia, 2-1-40; Gottfried Karl, 1-5-44; Hartmut, 5-22-45. Lutheran Mission, Kajabit, via Lae, New Guinea.

Dr. Agnes Hoeger, 6-16-10/11-10-35. Lutheran Mission, Madang, New Guinea.

Rev. Georg Horrolt (no dates given); Mrs. Georg Horrolt, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. C. B. Jaeschke, 1-11-12/9-18-33; Mrs. C. B. Jaeschke, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. John Kuder, 10-6-06/5-17-34; Mrs. John Kuder, 3-19-06/5-17-34; James Kuder, 12-28-39. Lutheran Mission, Lae, New Guinea.

Miss Myra Lehmann, 2-2-24/6-29-47; Lutheran Mission, Finschhafen, New Guinea.

Mrs. Sophie Lehner, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. Johannes Lindner, 9-22-28/7-5-22. Lutheran Mission, Madang, New Guinea.

Rev. John Mager, 5-29-98/11-4-27; Mrs. John Mager, 1-29-03/10-23-37. Lutheran Mission, Madang, New Guinea.

Rev. Hermann Mansur, 10-7-23/6-16-48; Mrs. Hermann Mansur, 2-12-23/6-16-48; Cassandra Ann 9-19-47/6-16-48, Lae, New Guinea.

Miss Erna Matthias, 11-15-08/8-12-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. A. Metzner, (no dates given). Lutheran Mission, Lae, New Guinea.

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Miss Helen Moll, 2-2-27/7-5-48; Lutheran Mission, Finschhafen, New Guinea.

Miss Evelyn Muhlenhard, 4-29-22/2-28-48. Lutheran Mission, Lae, New Guinea.

Rev. F. E. Pietz, 9-2-96/9-29-22; Mrs. F. E. Pietz, 2-17-93/9-29-22; Deocar Lotha, 11-12-36. Lutheran Mission, Lae, New Guinea.

Mrs. Emma Radke, 11-8-96/12-19-24. Lutheran Mission, Madang, New Guinea.

Mr. Hermann Radke, 5-2-23/11-4-47. Lutheran Mission, Madang, New Guinea.

Rev. Gerhard Reitz, 8-22-19/2-12-46; Mrs. Gerhard Reitz, 3-4-26/11-7-46. Lutheran Mission, Madang, New Guinea.

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Rev. Fred Scherle, 1-10-22/2-23-46; Mrs. Fred Scherle, 12-24-22/10-10-46. Lutheran Mission, Lae, New Guinea.

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Mr. Edwin Tscharke, 12-25-18/(no date given); Mrs. Edwin Tscharke, 1-20-20/(no date given). Lutheran Mission, Madang, New Guinea.

Mr. Henry Voss, 7-16-18/11-21-46. Lutheran Mission, Madang, New Guinea.

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Mr. A. G. Zimmermann, 8-17-14/5-12-47; Mrs. A. G. Zimmermann, 11-3-22/5-12-47; Malcolm John, 9-6-45. Lutheran Mission, Madang, New Guinea.

Miss Ella Walborn, 5-28-11/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Alfred Walck, 6-26-21/3-5-46; Mrs. Alfred Walck (4-7-26/2-2-47; Baby Walck, (no dates given). Lutheran Mission, Nobonob, Madang, New Guinea.

AT HOME

From India:

Rev. C. W. Oberdorfer, D.D., 4-7-94/10-20-20; Mrs. C. W. Oberdorfer, 3-11-97/10-20-20; Luther Oberdorfer, 11-28-33; Donald Oberdorfer, 2-2-36. 74 South Clarendon Avenue, Columbus 4, Ohio.

Rev. C. D. Schwann, 12-21-94/11-28-21; Mrs. C. D. Schwann, D.D., 8-5-89/11-28-21. 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann, 8-3-36. 1541 Washtenaw Ave., Ann Arbor, Mich.

Ralph Doermann, Capital University, Columbus, Ohio.

Joel Mayer, Capital University, Columbus 9, O. John Schaefer, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, (dates not stated). % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Children:

Waldemar Karl Doering, 6-9-39; Adella Marie Doering, 8-5-41. % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Fred Fritz, Capital University, Columbus, Ohio.

India:

Emilie Hannemann, 12-23-26. Milwaukee Hospital, Milwaukee, Wis.

Helene Hannemann, 3-11-36. % Mr. Albert Hannemann, R. R. No. 1, Ramona, South Dakota.

Emil David Hannemann, 1-22-38; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

John Kuder, 7-25-29. Capital University, Columbus 9, Ohio.

Maryanne Kuder, 1-19-32. % Miss Marie Schwenkbeck, 121 Sixty-sixth Street, Niagara Falls, New York.

Paul Kuder, 3-15-33. % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke, 9-24-28. Texas Lutheran College, Seguin, Texas.

Hubert Martin Radke, 11-5-30. Texas Lutheran College, Seguin, Texas.

SHORT TERM MISSIONARIES

(NOTE: Address the following at Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger, 6-2-28/10-2-46.

Arthur Fenske, 2-4-28/10-2-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-2-46.

Harry Vorrath, 2-18-29/10-2-46.

Clarence Wegenast, 2-11-24/10-2-46.

Frank J. Yetmar, 5-30-89/10-2-46; Mrs. Frank J. Yetmar, 3-8-91/10-2-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-2-46; Mrs. Herman Propp, 12-18-96/10-2-46.

Mr. Harvey Hildebrand, 1-1-87/10-2-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

Mr. Charles Piarr, 7-2-27/1-2-47. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Rev. Arnold Maahs, 5-6-09/7-2-47; Mrs. Arnold Maahs, 4-27-10/7-2-47; Mildred Maahs, 7-24-34; Charles Maahs, 11-22-35; Katherine Maahs, 11-9-45. Lutheran Mission, Madang, New Guinea.

MISSIONARIES UNDER APPOINTMENT

India

Miss Ellen Doermann, 11-23-22; 4723 West Wells Street, Milwaukee, Wis.

Miss Effie Corniels, 1-28-26; Bristol, Illinois.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Miss Phyllis Schirmer, 10-19-28; 28 South Worthing St., Oconomowoc, Wis.

Mr. Carl J. Spehr, 2-8-17; R. R. No. 1, Diller, Nebraska.

SOME ARE jealous of being successors of the Apostles. I would rather be a successor of the Samaritan woman, who, while the Apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings.

—HUDSON TAYLOR.

BETTER MAKE the most of life before the most of life is gone.

GIVE ME twelve men who are wholly surrendered to God, and I will convert the world with them.—*Loyola*.

I WOULD NOT now exchange for any amount of money the acquaintance with the Bible that was drummed into me as a boy.—*Eugene Field*.

SO GREAT is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams*.

WE GET no deeper into Christ than we permit Him to get into us.

IF YOU turn your back on God you are facing the devil.

IT IS EASIER to acquire a good reputation than to lose a bad one.

FEAR is a danger with which hypocrisy assassinates the soul.—R. G. INGERSOLL.

WHEN YOU'RE GONE, will the world be worse or better? Every man leaves his impress, for good or for bad, upon the world.

THE PROPHECY that there shall be wars and rumors of wars should not deter efforts to prevent them.

IT WOULD be folly to imagine that the end of war will be the end of intolerance, hatred and greed.

A SERMON to be immortal need not be eternal.

LIVE as if you expected to live a hundred years, but might die tomorrow. Any day may be our last.

Go, put your creed into your deed, Nor speak with a double tongue.
—*Emerson*.

I HAVE more in Christ to make me glad, than I have in myself to make me sad.
—*Evangelize*.

GOD often visits us, but so much of the time we are not "at home" to Him.

There are three I's before U in *individual*.

It is significant that U comes before I in *unity*.

Dogma makers at intersynodical meetings would do well to remember this.

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DR. DANIEL NELSON AND FAMILY PERISH IN CHINA PLANE CRASH

The name of Nelson, when thinking of China mission work, is a familiar one. Ever since the past century, when the elder Nelson went to China on his own, the Nelson name has been prominent in China mission work.

Daniel Nelson, born and raised in China, educated in the United States, went back to China as missionary in 1928. Since 1944 he served as director of the Lutheran World Federation in China. In this office he distributed funds to orphaned missions in China and organized a Chinese Lutheran congregation in Chungking. After the war, at Shanghai, he opened a Service Center for sailors and soldiers and established and operated a Lutheran mission hostel. He arranged for the purchase of the mission plane, "St Paul," which has been a lifesaver to hundreds of souls.

In July of this year Dr. Nelson went to Hong Kong with his family on business and also for a short vacation. It was while taking a short air trip to view the burial place of Morrison, the great missionary, that the plane crashed and the entire Nelson family perished.

September 26 a memorial service for the Nelsons was held in Central Lutheran Church, Minneapolis, at which occasion Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church, basing his sermon on John 12:24-26, preached the following sermon, which is reproduced here not only to honor the memory of the Lord's departed servants, Dr. and Mrs. Nelson and family, but also for the information and inspiration to be gained therefrom.

Dr. Aasgaard's Sermon

A farmer in Iowa, who had come from Norway six years before, was working on the roof of his barn one day and in a strange way, a burden for the millions of Chinese for whom our church people were doing nothing, came to him at that time. He received no rest or peace in his soul as the Macedonian cry came to him again and again, "Come over and

help us!" With it grew that same feeling Paul had, "my heart's desire and prayer to God is that they might be saved."

There was no missionary board or society for China to appeal to at that time. Trusting in the Lord and the rightness of the cause, he sold his farm and belongings and spent a year in study. Then, in spite of advice and urging to the contrary, he embarked with his young family for China. He was not an accomplished student of languages and did not have the formal education, but he was ordained by the Church and went to China. He used his own funds during that first period and just as it seemed that it would be impossible to continue because of lack of support, news came to him that the China Missionary Society had been organized. He spent his whole life in China and died, shot by bandits, on February 8, 1926.

It seems a far cry from that pioneering and adventuring with Christ of Dan Nelson's father to this afternoon. With such a father and mother it is not strange that the Nelson family had the fire of missionary urge in their veins from earliest childhood.

As a baby, Dan was carried in the arms of the now aged Chu Hao-Ran, one of the earliest Chinese pastors in our Church. Dan was born in China and he really became one with the Chinese.

One brother, Bert, also gave his life when he was captured by the bandits in the thirties.

Now through these years this same spirit of the father and mother lived in the son's soul and life. He could truly say, "My heart's desire and prayer to God for my people is that they shall be saved." The Chinese were his people. They were his brothers and sisters and they had taken him to themselves as one of them. There was the same urge and courage in him as in his father—adventuring with Christ, cost what it may.

God gave him in Esther Idso, also a graduate of St. Olaf College, a life companion that saw eye to eye with him in everything. There was joy and gladness in that family. They were all musical and they seemed to have at all times

the spirit of youth. Whenever you met Dan you instinctively felt that you were with a Christian who rejoiced in his Lord and Savior and who was working for Him.

In his intermittent visits to America he gathered our young people about him. They sensed he was one of them. He understood them, appealed to them in that spirit of daring to serve the Lord, and, as Bishop Berggrav so fittingly said, "It is a dangerous thing to be a Christian." It involves danger. It did for the Nelson family. It also strengthened them in their faith. "He walks with me and He talks with me." They could always say, "Take Thou my hand, dear Father, and lead Thou me."

The biography of the family has already been presented and I shall not take time with that.

It seems a far cry from that little Iowa farm to that cross on the ruins of the old cathedral on the island of Macao. That was probably, if there was time, the last thing that that little family saw on this earth. "In the Cross of Christ I glory, tow'ring o'er the wrecks of time."

Dan and his son found their last resting place on that island where also the great Protestant Missionary, Robert Morrison, is buried. Dan's daughter and wife rest in the deep (the plane came down at sea) until that joyous resurrection morn.

On July 25 memorial services were held in Shanghai in the Lutheran, Reformed and Catholic Churches; also in Hongkong and Kuling. . . .

Dan Nelson's name is loved and remembered by foreign missionaries as well as by the Chinese people. His courage and faith was an inspiration to those who met him. Now he is no more with us here on earth. He and his dear wife and children are with the Lord.

We stand in deep humility and gratitude to God for what He gave us for the work of the Kingdom in Dr. Nelson and his family. May they rest in peace and light eternal shine upon them. . . .

The Word of God to which we will turn our thoughts and which, to me, seems a fitting text are the words spoken

by Jesus in the twelfth chapter of St. John: "But he that loveth his life loseth it and he that hateth his life in this world shall keep it unto life eternal;" or, as it is stated in Matthew, "He that loseth his life for My sake shall find it."

This is the strange law of the Kingdom. Through dying, we live; through losing, we gain. The extension of God's Kingdom on earth in Christ Jesus has been brought about by men and women with that spirit of losing their lives for His sake.

Christ Himself became the great and shining example of what it means to lose one's life when He was nailed to the cross and everything seemed lost. Through that very act of loving the Church and giving Himself for it, His Gospel, His life, His death and resurrection opened a new and living way by which generation after generation has lived, labored and walked with him, even at the cost of losing their lives.

First it is necessary to lose ourselves and our own lives in Christ Jesus, to know that through forgiveness of sins in Him and by Him we have come unto a new life so we can say with Paul, "I no longer live, but Christ liveth in me."

This is not only the background but the very foundation on which these dear and much loved children of the Lord built their hopes and peace in Him. If they had time to know and reflect on what was happening in those last moments, I cannot help but feel that somewhere in their hearts and thoughts was this great truth, to be forever with the Lord.

It seems tragic to us that that little family walks out of our life and association in the twinkling of an eye. We would have had them with us for many years yet, with their abilities, with their inspiration and with their work. There is something strange and strengthening, and even might I say joyous, in the thought that they, all of them, in the twinkling of an eye are together with the Lord.

They lost their lives and in their service it was for His sake. They had lost themselves in their trust and in their faith and their love for Him, so this was just

a new phase of losing their lives, to find it with Him.

There is no other way to build the Kingdom, whether in the homeland or on the mission fields, than to catch the vision of the cross, follow after Him and be willing in spirit, if it does not come to us in the body, to lose ourselves and our lives in Him.

There are men and women today, the world over, experiencing this choice, not only as a spiritual act of faith, but in reality. The faith of our fathers, our faith still, is being tested in prisons, dungeons and executions in many places in the world. We pray for those who face these things that their faith may be steadfast and continue unto the last.

Dr. Nelson's intrepid spirit and joyous acceptance of His Lord's direction will be an inspiration and an urge for our youth who have placed their lives in the service of Christ, drawing them on to adventure with the Lord Jesus Christ as their leader. Adventuring with Christ—that was really what Dan Nelson stood for. That gave him the inspiration and many of the ideas he carried out when they seemed impossible.

For each one of us, even if we are not called to heroic attainments in the kingdom, within ourselves, in our own lives, there must be that release which faith through grace will give, that we have sold the things of this earth in the same sense that they do not hold us down with that terrible law of gravity in the spiritual world, which makes it so easy to sink ourselves into the things of this life.

For the Christian there will ever be that thought which shines over this event and situation, "They shall keep their lives unto life eternal, and if any man serve Me, let him follow Me, and where I am, there shall My servant be." "If any man serve Him, him will the Father honor."

Again we reach the supernatural, again we stop at the brink of that which Paul says, "What eye hath not seen, what ear hath not heard, what there is not arisen in the mind of any man God has prepared for those that love Him." God has prepared it, as Jesus said, "I go to

prepare a place for you, that where I am ye shall be also."

I confidently believe that Dan and his whole family are with Him until that great resurrection day when the dead shall arise—the Nelson family, Robert Morrison, the martyrs of the early Church, and that great group which no man can number, from all nations, tongues, and tribes, numberless as the sands of the seashore.

We do not sorrow as those that have no hope. The sorrow and suffering cannot in a sense be for them. They are where sin and suffering, pain and death, can touch them no more. For them those things have passed away. For us who are struggling on, I know we miss the joyous personalities like these and others. We are mindful of his brother Bert and his father, Daniel Nelson, Sr., together with his dear wife and others who have gone before. Heaven comes a

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little nearer to us each time our greatest treasures are found there. Where our treasure is, our hearts will be also. We become heavenly minded and with Paul we, too, long to be with Him.

It all centers again around what the cross on that old cathedral ruin stands for, as Sir John Bowring, sailing down those same straits saw that cross reflected in the sun and wrote, "In the cross of Christ I glory, tow'ring o'er the wrecks of time." That cross, not the physical one we see, but that which centers about the suffering, death and resurrection of Jesus Christ, is what gives strength to life and creates and brings about that new life and impetus to dare to do great things with the Lord.

The cross of Christ shines in triumph over this which men call tragedy. They undoubtedly saw that cross for the last time as they boarded their plane. That had been the center of their lives and their work. It was the last symbol of that faith and trust which they probably saw that afternoon when they entered into life eternal. As will be said so fittingly in the coming issue of *The Missionary* by Dr. Burgess: "To the casual observer the lives of the Daniel Nelsons are ended. Dan and Danny, father and son, were buried in the Macao Protestant cemetery. Their graves overlook the sea where Esther and Rita, mother and daughter, rest. But a closer look reveals that the cross is still there; it declares that this is not the end, this is not defeat. Those who perished have but finished the race and have received the crown. Death is swallowed up in victory. Likewise the work which Dan was permitted to do for his Lord in China, that labor which he loved so well and to which he dedicated all his efforts, zeal and persevering determination, that work lives on and continues to blazon forth the glory of Christ."

Bunyan, in *Pilgrim's Progress* closes the story of Christian's life when he passes into death's stream, leaving his faithful companion on the shore. He disappeared in the surging waters. Then his companion heard the silver trumpets sounding on the other side, in triumph that another soul was together with his Lord.

So the silver trumpets sounded on the other side when the Nelson family, in the straits between Macao and Hong-kong, passed through those waters.

MEDICINE ON THE MARCH IN NEW GUINEA

DR. AGNES HOEGER

For weeks I have been looking over the Gogol valley from Amele to Begesis. Those mountains were 3000 feet high. Sometime soon I knew I must make a medical patrol in that area and I dreaded the 30 mile hike; much of which was either straight up or straight down. Botik, one of the evangelists from that area, advised me to take a new road—there was a choice of three. Most of the new road was through the valley with only two mountains to climb to get to Begesis.

On June 20th the three young men who were to assist me in the medical work and 20 carriers started out from Amele at six o'clock in the morning. At three in the afternoon we reached our first destination where we were to camp for the night and to give injections and treat the sick in the morning. At each village the people stood in line and shook hands with us and then led us to the guest house. Hot food was ready for us—taro, pumpkin and sweet potatoes cooled in coconut milk. After supper we gather for devotions and talk about the day and the plans for the morrow. Then I read for an hour or two catching up on the last half year of Reader's Digests, Times Magazine and the Lutheran Standard. The first two days of walking were in the valley and easy. But the third day we came to the first mountain of 3000 feet. It was the most precarious walk that I have had in my life. The trail was not even a path but merely a ledge and slippery besides. There was constant danger of slipping several hundred feet down the side of the mountain. At last we reached the village at the very top at five o'clock in the afternoon in a down-pour of rain. The carriers had arrived several hours ahead of me and the villagers were getting worried so they sent a raincoat and a stretcher to meet us.

When we arrived a roaring fire was going and hot food had been prepared.

And so we paraded from village to village. The villages are usually from one to two hours walking distance apart. At each village the carriers changed and each got his razor blade and safety pin; men from six years old to sixty carried; occasionally the women did too. The safety pin is a prized piece of jewelry. When we began climbing the mountains I had to have a rest period about every half hour. Each time I drank at least a cup of water and chewed sugar cane.

On the fourth day we finally got to Begesin. There was the old station site where Rev. and Mrs. Welsch had worked for seven years. Everything had been destroyed by bombs. Aik the chief evangelist in that area had rescued a few of the remaining boards and galvanized iron roofing which he used to reconstruct a smaller crude house which is used by the missionary when he works there.

Aik and his family are old friends of mine. They were some of the first people I met when I arrived in New Guinea in 1935. He was one of the first to be baptized in the Fulumu area. They have a family of 10 children, the youngest of which is four years old. There were only two sons, one is married and a carpenter on the Amele mission station and the other son was killed during the war.

Aik had school each morning with his four daughters—religion, reading, writing and arithmetic. One daughter is enrolled at the Girls' School at Amele and the others are to follow, one after the other. Now they are helping their mother with the cooking, the garden and making of grass skirts. We always had enjoyable evenings together. First we had family prayers together. Then Aik would tell us stories about the early times in the mission, what it was like during the war, how Rev. Welsch taught him carpentry. Aik has a sense of humor and there was much laughter and happy companionship during those evenings. The teacher and his wife at Begesin always joined us at the time of family prayers. The teacher read one evening and had great difficulty. Afterwards he said, "You know, I do have a pair of glasses; but I put them on

one Sunday at church and all the women in the congregation looked at me as if I were showing off. So now my glasses are safely tucked away in my box."

Aik was preparing to go on a three day tour to the Ramu River where mission work was recently resumed. Several evangelists from Amele had been there for several months preparing their homes so that their wives and children could join them. Atine, Aik's wife was preparing food for his journey; a mixture of taro, coconut and nuts, mashed together and carried in bamboo.

After staying at Begesin for four days, giving injections for yaws and treating hookworm disease, malaria and tropical ulcers we went to Kasual about five hours walking distance; another mission station which Rev. Welsch had founded. All that remained of that station was the old guest house and part of the native girls' house. There were also a few articles of furniture that had survived—a table, a chair, and a machine gunned cupboard. The people of the village were considerate and friendly but one could sense that they were no longer active Christians. All night long for many nights the dance drums in a village close by would play. The evangelist told me that many of the people were returning to their former ancestor worship—digging up the graves and worshipping the bones. A few were faithful Christians but it was difficult for them; however, they had not forgotten Christ's promise that where two or three were gathered together in His name, there He would be also.

Masarip, the teacher at Kasual and a graduate from Amron Seminary was also interested in medical work. He helped us in the afternoons after his morning session of school. He is also an ardent student of English; trying to get on by himself. While I was there he was there every day for his hour of English class. Once he told me, "I get so discouraged when I seem to be making so little progress in English; I try so hard." Then I asked him, "Masarip, when the judgment day comes is God going to ask you, how much English can you speak? He certainly isn't. He is going to ask you—did

you feed My lambs? Your work as teacher is to lead these children, many of them having heathen parents, to Christ."

Masarip and his wife have had four children. Only the fourth is living. The other three died as babies either from malaria or pneumonia. When I left I gave him a supply of atebirin and sulfa-thiazole and impressed upon him that he must use those medicines if he were to save his child, now a beautiful healthy four month old baby weighing 12 pounds.

After a ten day stay at Kasual we returned to Begesin. We passed through another village just at noon. They had prepared dinner for us. The head elder had cooked my food which was brought to me in a large white enamel wash basin. After I had finished they brought me the same wash basin in which to wash my hands. I was thankful that they had not reversed the procedure.

There were still three larger villages in which we had work to do before our return to Amele via the older, longer road. However, the last 25 miles we walked in one day. Once I saw the housetops of Amele across the Gogol Valley I got my second wind and could not stop until I got there. It was easy walking through the valley and the evening was cool. At 10 o'clock we arrived in Amele. Mrs. Reitz, the missionary's wife at Amele, was still up, writing a letter to her husband who was attending a native elders' conference, and listening to the radio. How nice it was to be home again; an attractive home with all its comforts and music besides. Most of all did I appreciate the mattress on a full sized bed.

As much as I enjoyed getting home again after three and one-half weeks' patrol I was most grateful to God for the safe journey, also the successful medical work and most of all for the Christian fellowship I had enjoyed with His servants there.



DEDICATION OF THE KURUM HOSPITAL

Lay-missionary Edwin Tschärke reports on the dedication of the Kurum Hospital, Karkar Island, as follows: Now that we have been privileged, by the grace of God, to celebrate the dedication of the native hospital here at Kurum on June 27th, we feel as though a huge task has been laid behind us. I am sure you will be interested to hear a little of our doings from the time of our arrival here on September 22nd, 1947.

Since medical work here in New Guinea must naturally be closely interwoven with the spiritual work, it was felt that the Karkar congregation should feel and experience a responsible part in this new undertaking, and with this in view, Mileng (the main spiritual leader), together with several other elders and myself, finally came to a definite decision on the site of the future Karkar hospital. The area selected was about 200 yards from the sea, in the mission plantation, on a severely bombed, fairly level piece of ground. Fencing off the area, cutting down the wild bushy growth, filling in bomb craters, clearing and cleaning the area, now began in earnest with 12 local boys, who had offered their services for this undertaking. These boys, although untrained for such work, proved willing and hard working to the end. Since Kurum had very few cover sheds, there was an immediate need to get all the material and hospital equipment off the beach under some form of cover. The problem was gradually solved when the congregations erected two bush-house cover sheds, and so the badly bullet-holed copra shed and one small tarpaulin were relieved of their duties during the frequent downpours of rain. The actual building plan was laid out on the site. The area was somewhat undulating and so with a wheelbarrow and shovels, a general levelling off, filling in bomb craters, cutting away several coconuts, and carting away rubbish with the plantation vehicle began.

Sand was a scarce item, and was found in beds of small streamlets. One disappointing experience was encountered

when sand from a certain water course, unknown to me, contained seeds of a certain tree and when the cement was drying, began to germinate and sprout, breaking up the surface of the cement in many places. The cement block, 80 feet x 20 feet, to become the working portion of the hospital (surgery, dispensary, examination room, pharmacy, and private ward of two beds) was now completed. At this time several boys were trained sufficiently, enabling them to mix and lay the cement of the wards with my supervision, allowing me to spend some time in preparing the structural timber work and erecting a roof over this first cement block. All the roofing iron, which the mission had bought off old army buildings in the Finschhafen area, was second-hand. This required much repair, and after much patient instruction, two boys were set to work to solder up the numerous holes and tears. The congregations at this time felt that we should have some better living quarters, for up to now we had been privileged to stay and sleep on Bro. Lindner's station house verandah (the juggling around, finding a dry spot to sleep in the house during rain, brought reminders of what the war had done to New Guinea). A bush house, with plaited coconut leaves for a roof and bamboo plaited walls with some Limbom palm flooring was built for us. Into this quaint little home we moved in early December last year, and have been happy to call it our home. Naturally its life will not span over many years, but in time the mission plans to have permanent houses again, and so this takes care of our present needs. We live about 150 yards from the hospital, and so are reasonably close to our work, especially will this be appreciated when called upon during the night.

By Christmas the first building was roofed and the wards with the main timber work up. There are two wards 140 feet x 20 feet. These are built on a cross plan, and so cut across each other at approximately the center. By this method and plan we have four smaller wards with the main administration

and medicine room in the center of our whole work.

Up till this time we seemed to be progressing quite well, but, as everyone knows, work only really begins after the roof is up, so it proved to be here. Several months fled by and nothing much seemed to be accomplished. Then one night a heavy thunderstorm arose, and when I arose next morning I discovered that two corners of one of the wards had been broken open and the cement torn apart. It seemed as though the lightning must have struck this spot. This meant that all this had to be broken and pulled down and then reinforced for the new cement to bind with the other.

By March a workshop had been completed and now the small saw (for which I am now able to thank you, dear mission friends of Langmeil congregation) became a real service to our work. Much timber which until now had to be hand-sawn, was sized and cut in a fraction of the time of hand-sawing. Towards the end, several of my boys were able to do quite a lot of the sawing after I had set the guides. For weeks, three boys were kept on planing timber for the 82 beds, which also had to be made from timber pit-sawn during March. One huge tree had been felled in the other end of the plantation by my boys, and this then was pitsawn into slabs from where finally one inch thick boards were cut on the reconstruction saws at Madang.

During the early part of May, the day of the opening was discussed and the date fixed for June 27th. All the boys agreed that this must be our objective, and no alteration other than through sickness would change the decision, for it was impossible for me to continue with the building work and also to attend to the numerous patients, who already almost filled one ward. Besides that, I had to attend the regular Monday injections for yaw sufferers, which at this time numbered 864 patients, each of whom had to receive a course of six injections. Although no doors were hung, nor any beds complete at the time of our decision, we felt that with the small lighting unit, with which the station and hospital

had been provided, some night work could be undertaken, and so finishing touches were left for night work.

The day came closer. On Saturday, June 26th, all the nearby village school children came with leaves and shredded palm fronds, sticks and bush decorations. By the afternoon the whole hospital area was decked out in arches along the pathways, and tassels hung from all the eaves of the hospital. Our place was also included for this festive occasion, and the paths leading to and from our house were set out in like manner.

Sunday morning came, and our pin-nace from Madang was cruising towards Kurum. We hastened to the wharf and there welcomed Superintendent Kuder, Rev. Maahs, and Mr. and Mrs. A. Zimmermann and child. Rev. and Mrs. Hafermann from Narer Station, Karkar, had arrived the day before the occasion.

At about 10 a. m. the opening service began, with Mileng and several leading elders leading a procession three times around the hospital; then on the last round coming to a halt at the main entrance of the hospital, whereupon followed a prayer, and then the door was opened in the name of the Triune God. All other doors were unlocked and now the gathering moved forward into the main hospital wards, some standing, others, who could find room, sat on the beds. The center medicine room was arranged for the festival speakers, and for the Europeans that were present.

Addresses were given by two helpers, while the liturgy was conducted by Mileng. For the afternoon, three native scenes had been planned, and, as in the forenoon, the day proved most agreeable. The first scene was acted by old men, depicting the life and fear in times of sickness in the villages in olden times. It was a most eerie scene and showed how the sorcerer, said to have been the cause of the sickness, was dealt with in the penalty of death. Many of the native children screamed when these actors came near, so it will not be hard to imagine the weirdness of these scenes. Another scene depicted where a certain stone was supposed to contain a spirit, and to appease this spirit a pig had to

be offered. Then, if the appeasement was satisfactory, the sick one would recover. It would be too lengthy to go into details about all actions, but little was left for our imagination to decide what joy must have entered the hearts of these old people, especially when the Light of the Christ-Child and Risen Savior was first brought to them through the pioneer missionaries. Could I, perhaps, add that these scenes were acted mainly by men, who can remember pre-mission days, and so really know what life was then, and what it is now.

The day was finally brought to a close by the Superintendent giving a short address, after which followed a hymn and the Lord's Prayer.—*The Lutheran Herald*, Australia.

TWO MISSIONARIES COMMISSIONED FOR FOREIGN FIELDS

On Sunday, September 12, Miss Effie Corniels was commissioned for foreign missionary service at Immanuel Lutheran Church, Yorkville, Illinois, by Dr. M. P. F. Doermann, assisted by her pastor, Rev. A. J. Gess. Miss Corniels received her B.A. degree from Capital University in June. She will serve in the Bible Women's Department of our India mission, which work is being supported entirely by the Women's Missionary Federation.

Mr. Carl J. Spehr was commissioned Sunday, September 19, in Grace Lutheran Church, Baltimore, Maryland, by Dr. T. P. Fricke, Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, assisted by the pastors of the congregation, Dr. C. G. Wolf and Rev. Warren Bieber. Mr. Spehr, a member of Immanuel Lutheran Church, Wymore, Nebraska, Rev. J. Janssen, pastor, was a student during the past year at the Lutheran Theological Seminary, Mt. Airy, Pa. He is a graduate electrical engineer with several years' association with the General Electric Company where he was employed before the war. As a member of the U. S. Armed Forces he served in India and China. His special field is communications, electronics and radio. One of his first tasks in New Guinea will be the installation of an

interstation communication system. In addition to serving as the general electrician of the mission he will also be in charge of the x-ray equipment at our two hospitals, for which assignment he is receiving special training in the x-ray Division of the General Electric Laboratories, Baltimore, while awaiting transportation to New Guinea.

THE ARTIST WHO FORGOT FOUR COLORS

Once upon a time a very beautiful church was being built, and before it was done all the people said: "Now the time has come to get the very finest artist in the world to make us a wonderful picture in glass, for our stained-glass window over the choir."

So, as grown-up people have a way of doing, they left it to a very wise committee to choose the artist and the subject of the picture. They wanted the picture to be about little children.

Our artist painted and painted and painted, day after day, until he made what he knew was the very best picture he had ever painted, and he loved every inch of that canvas, for there was Jesus, and all around Him the dearest, loveliest, happiest children you can imagine, singing "Praise Him," as they stood around the Savior with their golden heads thrown back and their sweet, white throats full of beautiful music!

The artist was delighted with his work, and, as it was all done, he sent word to the wise committee to come the next morning to see it, to be sure they liked it before he started the glass window picture.

Then he went to bed. And he went to sleep, still very happy over the finished picture in his studio. But in the middle of the night he was sure he heard a noise in the studio where his precious picture stood. So he got up and hurried in, and there he found a stranger painting on the artist's picture!

The artist rushed up, crying: "Oh, stop, stop! You are ruining it! Oh, look what you have done already! You have spoiled it, and, alas, alas! the committee is coming tomorrow morning!"

The stranger turned calmly around, and just as calmly He said: "When I came in the room I saw you had spoiled it yourself, so I am merely making it right. You had five colors on your palette; why did you use only one color for the faces of the little children? Who told you their faces were all white?"

The artist looked surprised as he tried to think: "Why, no one ever told me sir, but I always thought of it that way!"

The stranger smiled kindly. "But now, of course, you see how wrong you were. I have simply used these other colors and made some of the faces yellow and some brown and some red, and some black, for these little ones have come from many lands in answer to My call."

"Your call?" asked the artist puzzled. "What call was that, sir?"

The stranger's wonderful voice replied in words that sounded strangely familiar. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then the artist knew that the stranger must indeed be the Lord Jesus Himself, but, even as he knew it, the stranger was gone, and the artist was alone facing his changed picture. And, as he looked, he smiled happily, for there were some dear little yellow children. And next to them were quaint little brown children with great brown eyes, and next to them black children, and next to them dear little red children—the happiest, loveliest lot of children—and white ones too!

The artist looked and he was so pleased picking out where the children came from. "You came from India, you dear little brown fellows with turbans, and you cunning brown girls in gay shawls! You brown boys with red caps are from Arabia, and you little black children, you're from Africa; while you red ones live near me right in America—you're American Indians." It seemed as if he kept on standing there looking, and loving it better and better all night long, when all of a sudden he woke up to find the sun shining in the window.

He rushed into the studio, and there stood his picture, and all the little faces were white. Then he knew he had had a dream, but such a beautiful dream.

You will remember that the committee was coming that morning to judge the picture, and, oh how he worked trying to make it look exactly the way the stranger had made it look in his dream, and sure enough, one by one, quaint little yellow faces with slant-up eyes, and little brown faces with great, brown eyes, and smiling black faces with smiling eyes, began to appear and that picture became just as lovely as the dream picture had been.

Then the wise committee arrived and they loved it right off; and one sweet, quiet lady, the mother of lively little boys and girls said with a happy sigh: "Why, it's God's family at home with Him, isn't it? I love it."—*World Conquest*.

ARRIVALS FROM INDIA

Mr. N. M. William, Indian headmaster of our Pfeiffer Memorial Boys' High School at Renigunta, India, arrived in New York by ship on Sunday, October 3. He is residing temporarily in Columbus, Ohio. During his stay in America he will attend the convention of the American Lutheran Church and the Women's Missionary Federation and also visit several of our colleges and seminaries.

Mr. William proceeded to New York from Amsterdam where he attended the meeting of the World Council of Churches as delegate of the Federation of Lutheran Churches in India.

Miss Ruth Eberle, R.N., left Bombay by Trans World Airways on October 6, landing in New York on October 8. Miss Eberle, superintending nurse at our Lutheran Mission Hospital, Renigunta, was entering her third year of service when compelled to return to the United States for an emergency operation. Until her return to India she will be residing with her parents, Rev. and Mrs. Henry Eberle, in Baltimore, Maryland.

MISSIONARIES SAIL FOR INDIA

Miss Ellen Doermann and Miss Effie Corniels sailed from New York on the S. S. *Roebiah* September 29. The ship is expected to reach Colombo, Ceylon at the end of October, from which point they will travel by train to Madras.

Miss Ellen Doermann, a graduate nurse who received her training at the Milwaukee Hospital, will join the medical staff of our mission hospital at Renigunta. Miss Corniels, a graduate of Capital University, will serve in the educational department of the mission.

Several missionaries of the United Lutheran Church of America sailed for India on the same ship.

NEW GUINEA COMMISSARY DEPARTMENT

Recently our attention was called to a home-made bandage roller put out by one of our former lay missionaries to New Guinea, Mr. Wm. Siemers, Milwaukee, Wisconsin. He will send these rollers to anyone needing them. Order from Mr. Wm. Siemers, 925 No. 21st St., Layton Home, Milwaukee 13, Wisconsin. Some contribution to cover postage and packing will be appreciated. Whatever is left over will go into the mission treasury.

A letter expressing gratitude and appreciation regarding the Christmas Cheer sent to our Lutheran Mission was received. The letter follows:

"... At the general congregational meeting which my husband had called for Pentecost, we were able to distribute the Christmas gifts for the teachers and helpers. These gifts had not arrived at Christmas time.

"All of us felt real Christmas-y; we were filled with joy just as much as our brown people. All of them requested that greetings be sent to the white people to thank them in their (native's) name. May God protect all of you and keep alive in your hearts the love to them.

"For many of these brown women it was the first dress they had since the outbreak of war. You should have seen how the faces of the women and children shone. Such lovely colored dresses! One can't buy anything like them anymore even if one had the money.

"The men and boys were so grateful for the articles they received. Besides a loin cloth they were given a pencil, a tablet and a bar of soap.

"Personally, I felt sorry that we could not give them a pullover or a warm coat;

they could so well make use of a piece of warm clothing. Nearly all of the teachers and helpers out here come from the hot and humid coast. Out here they live and labor in an area five to six thousand feet above sea level. They feel this much cooler climate so much more than we do. We, too, think it is cool, but we have warm clothing and houses much better built than the native huts. This is not the case with these brown missionaries but many of them will adjust themselves to the cool weather and to the cold rains. Would it be possible to include some warm coats in the next Christmas Cheer? This wouldn't only bring much joy, but also help a lot to ease the need for something of this kind.

"I marvel again and again at the hardihood of our hill country natives. This countryside has so many fissures. Some of those villages close to us are separated from the mission station by a ravine two thousand feet deep. In the bee-line they are close enough so that one's voice can reach the natives, but when it comes to attending services, the people must go down two thousand feet, cross the Mumeng River, a very cold and often turbulent stream, and then climb two thousand feet to reach the station.

"They are seldom dry when they reach the station. Sometimes it rains during the whole hour in which they are on the way. Frequently, there is fog early in the morning and they must always cross the river. But this does not hinder them; it is for them no reason to miss church. They come. One to two children are in each family which are too small to walk uphill and they have to be carried up.

"A few women and children own a dress, but most of them have only one loin cloth to wear. Most of the children come in their birthday outfit. The men, who before the war could wear a loin cloth and vest come now with just the loin cloth. They then sit in their damp clothing in the open during the service which lasts two hours or even longer. But one does not see that they are cold; they are joyful. They pay close attention to the preaching of the Word; they are joyous in their singing. One can just

feel and see that they are paying no attention to externals, but long to be Christians.

"Our church here was wrecked during the war. Mumeng which belongs to the gold field, was battle area. For the present my husband conducts the services in the open and the natives sit on the bare ground.

"At the congregational meeting at Pentecost, it was voted to rebuild the village station. The natives are willing to do the work free of charge. Only those who live more than a day's journey from the station are to be supplied with food while they work here.

"They have kept their word and we hope to dedicate our new building before long. I do not know if you can imagine what all this work means for our members. They have to manufacture all of the building material; fell the trees in the woods, and then carry them to the station compound. Some lumber had to be brought in from places within several hours of walking both ways and everywhere you go it is up and downhill.

"We have no nails; everything will be tied together. The roofing consists of the tall grass which the women carry in large bundles on their backs some two thousand feet up to the station compound. On top of many a bundle sits a small child or one carries her very young baby in a netbag in the front.

"We ourselves were so well remembered with gifts that after all these hard years of war we felt as happy as if we had been at home. Words fail me to express my gratitude. May the Lord bless the givers.—Mrs. G. Horrolt."

It is time again to make plans for the next shipment of Christmas Cheer. The winter months ahead offer a good time to do some sewing of all the different articles we should like to include in the next Christmas Cheer. Patterns for the making of garments can be had directly from the pattern cutter, Mrs. D. Brueckner, 315 Second Street, N. W., Waverly, Iowa. They are free.

We should like to add to articles to be sewn, the request for woolen socks for the white missionary. These should be longer than the usual socks, but not

as long as golf socks. The wearer needs them for hiking through his territory. Colors preferred are white, gray or khaki, and sizes run from 11 to 11½.

All other needs besides these mentioned are listed in our leaflet which can be had on request from

MRS. R. TAEUBER,
Albany, Minnesota.

SALT PRODUCED IN NEW GUINEA

THE REV. ROLAND BRANDT

There is a place about a day's walk from our station called the salt country. We had heard quite a bit about this place, but until two months ago it was restricted area, and we were not allowed to visit there. On May 1 the Government opened this area to mission activity. Rev. Bergmann, the senior missionary at this station, was down there on the opening day. I followed a few days later.

This trip was quite an interesting experience. One is quite surprised to find this fertile valley sandwiched in between the rather high ridges. I had a visual image picturing this area as very wild and rugged. One does do quite a bit of stiff climbing, but quite large level stretches with well-cultivated gardens are also found. There appears to be a large population.

Rev. Bergman and I stayed at a Government rest house at a place called Omkali. This is located on a high spur just above where the Maregl River flows into the Wagi. This junction is about ten miles south of where the Wagi and the Chimbu join. (Perhaps this information will help you to locate the area on a map.)

I'm sure you must be wondering why this is called the "salt country". You will no doubt remember that in earlier letters I mentioned that salt is a very good trade article for bartering with the natives, but that it is quite an item of expense to bring salt in here by air freight. Well, here is a place where at least a little salt is produced locally. It comes from a small salt spring in the stony gorge which the Wagi has cut through here.

Quite an industry has been built up around this one little spring. I measured the output. It took four minutes to fill a one and a half quart container. The flow is a little deeper than that. It is not possible to catch quite all of it as it seeps down over the stony bank. According to my measure, then, the output would be about forty gallons per 24-hour day. In order that none of the precious fluid go to waste the natives have built a little dam of wood and clay a few yards below where they fill their bamboo pipes. In the little pool thus made the excess seepage is collected. From time to time it is dipped out of this pool.

Now comes the interesting part. One would think that the salt water would just be boiled over a fire until the water has all evaporated. But the process is not quite so simple. Clustered about this salt spring are about a hundred rude little huts. Each covers a little pit. These little pits are filled with a certain kind of fine-stemmed grass. Some of this grass grows nearby, but much of it is carried quite long distances. Then some of the salt water is poured over the grass in the pit. This operation is repeated several times over the course of about a month or so, until the grass is thoroly saturated, in fact, it is almost rotten. Then it is put into the sun to be dried. When it has become dry, it is burned. This operation, too, is carried out in the salt village. But from then on the industry is decentralized. The ashes of the salt-saturated grass are wrapped up in large pandanus leaf mats and are carried to the home villages of the salt workers. (The "salt village" is really not a village, but rather a factory.)

In the home villages, then, the ashes are put into large funnels made of the bark of a tree. These funnels are placed in a rack—usually about three funnels to a rack, and then plain water is poured over the ashes. There is a leaf trough under the funnels which catches the water as it drips from the funnels. This trough carries the water—now salt water—to a short bamboo pipe. This water, then, is boiled. These people have

(Turn to page 16, please)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 9-13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ruth Eberle, 6-20-22/6-2-46. Renigunta, Chittoor District.

Rev. Waldo Egbert, 3-4-21/3-24-46; Mrs. Waldo Egbert, 6-17-25/3-24-46; Ralph Allen Lewis Egbert, 12-30-47. Venkatagiri, Nellore District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayadupet, Nellore District.

Rev. Luther Heyde, 2-13-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46; Baby Girl Heyde (no dates given), Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertrude Kettner, 1-29-11/3-2-37. Nayadupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

Miss Ruth Meyer, 3-1-04/10-19-33. Gudur, Nellore District.

Miss Mildred Monke, 6-19-12/12-4-38. Nayadupet, Nellore District.

Rev. Wm. Oberdorfer, 11-4-21/1-19-47; Mrs. Wm. Oberdorfer, 5-22-24/1-19-47. Sulurpet, Nellore District.

Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47; Baby Girl Schaefer, (no dates given, Nayadupet, Nellore District.

Rev. John G. Schaefer, 4-16-94/?-2-21; Mrs. John G. Schaefer, 1-17-98/?-2-21; James Schaefer, 3-7-35. Kalahasti, Chittoor District.

Rev. Leonard Schulz, 12-21-51/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-32; Richard Schramm, 2-10-34. Lutherigiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

NEW GUINEA

Miss Zoe Banfield, 9-14-17/10-26-46. Lutheran Mission, Lae, New Guinea.

Mr. Raymond Barber, 9-10-14/6-15-38. Lutheran Mission, Kerowagi, via Lae, New Guinea.

Mr. L. Behrendorf, 9-25-05/5-14-30; Mrs. L. Behrendorf (dates not stated). Lutheran Mission, Lae, New Guinea.

Rev. Gustav Bergmann, 5-7-04/10-9-31; Mrs. Gustav Bergmann, 7-18-06/10-9-31. Lutheran Mission, Boana, via Lae, New Guinea.

Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Mr. August C. Bertelsmeier, 5-10-14/5-15-37; Mrs. August C. Bertelsmeier, 12-23-17/5-12-47. Lutheran Mission, Madang, New Guinea.

Mr. Röss H. Boettcher, 6-10-33/8-29-37; Mrs. Röss H. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William Röss Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

Rev. Roland Brandt, 5-20-18/1-31-46; Mrs.

Roland Brandt, 8-24-18/10-12-46; Mary Esther 12-2-45; Thomas Roland, 12-2-47. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Dr. Theodore C. Braun, 3-29-03/3-30-30; Mrs. Theodore C. Braun, 1-30-99/12-19-24. Lutheran Mission, Finschhafen, New Guinea.

Mr. Cyril Brumm, 5-4-23/5-12-47; Mrs. Cyril Brumm, 4-22-15/5-12-47. Baby Brumm, (no dates given). Lutheran Mission, Finschhafen, New Guinea.

Mr. Dougless Daechsel, 9-26-20/7-2-47; Mrs. Douglas Daechsel, 12-11-25/8-12-47. Lutheran Mission, Lae, New Guinea.

Rev. Max Diemer, 6-13-21/4-21-48; Mrs. Max Diemer, 3-20-25/4-21-48; Joel Diemer, 9-12-47/4-21-48. Lutheran Mission, Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea.

Rev. Felix Doering, 10-12-08/11-10-35; Mrs. Felix Doering, 9-17-16/10-23-37; Erika Alice Doering, 8-13-44. Lutheran Mission, Ogelberg, Mt. Hagen, via Lae, New Guinea.

Mr. L. Eiermann, 10-5-05/7-2-29; Mrs. L. Eiermann, 1-7-10/2-28-37. Lutheran Mission, Lae, New Guinea.

Rev. Wm. Flierl, (no dates given). Lutheran Mission, Heldsbach Seminary, Finschhafen, New Guinea.

Rev. Albert C. Frerichs, 6-8-10/8-29-37; Mrs. A. C. Frerichs, 10-19-16/10-27-46; David Frerichs, 5-27-44; Catherine Frerichs, 8-21-45. Lutheran Mission Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea.

Rev. Paul Freyberg, 3-14-12/9-23-39; Mrs. Paul Freyberg, 4-21-21/10-2-46. Lutheran Mission, Madang, New Guinea.

Rev. Joh. Goetzelmann, 10-10-08/8-16-35; Mrs. Joh. Goetzelmann, 9-4-14/10-25-37. Lutheran Mission, Zaka, Morobe, via Lae, New Guinea.

Rev. Ralph Goldhardt, 12-11-19/4-27-47; Mrs. Ralph Goldhardt, 2-6-21/4-27-47; Rebecca Sue, 10-3-47. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. John Hafemann, 7-14-12/9-23-39; Mrs. John Hafemann, 11-9-09/6-11-46. Lutheran Mission, Narer, Karkar, via Madang, New Guinea.

Rev. Emil Hannemann, 7-23-95/12-30-23; Mrs. Emil Hannemann, 11-21-04/5-15-33; Martin Dean Hannemann, 4-13-46. Lutheran Mission, Madang, New Guinea.

Rev. Herbert Hannemann, 3-23-04/6-27-34; Mrs. Herbert Hannemann, 4-4-06/6-27-34. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. C. Edward Hartung, 11-3-15/2-28-48; Mrs. C. Edward Hartung, 6-3-20/2-28-48; Edward Warren Hartung, 10-4-42; David Paul Hartung, 10-4-45. Lutheran Mission, Madang, New Guinea.

Miss Ruth Heber, 2-1-18/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Martin Heist, 4-20-19/2-12-46; Mrs. Martin Heist, 1-9-22/2-2-47; Gregory Philip Heist, 5-22-46. Lutheran Mission, Hopoi, via Lae, New Guinea.

Rev. E. Paul Helbig, 7-9-84/1-31-06; Mrs. E. Paul Helbig, 8-27-80/12-8-08. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. Martin Helbig, 3-25-11/10-2-33; Mrs. Martin Helbig, 8-17-15/7-2-38. Lutheran Mission, Heldsbach Middle School, Finschhafen, New Guinea.

Rev. G. Hofmann, 10-7-09/?-2-33; Mrs. G. Hofmann, 7-27-12/?-2-36; Kate, 12-18-37; Walter, 11-28-38; Heimstrand, 1-12-40; Anne, 1-8-47. Lutheran Mission, Biliau, Madang, New Guinea.

Rev. Karl Holzknecht, 7-29-11/8-16-35; Mrs. Karl Holzknecht, 2-28-14/12-18-38; Irene Lydia, 2-1-40; Gottfried Karl, 1-5-44; Hartmut, 5-22-45. Lutheran Mission, Kajabit, via Lae, New Guinea.

Dr. Agnes Hoeger, 6-16-10/11-10-35. Lutheran Mission, Madang, New Guinea.

Rev. Georg Horrolt (no dates given); Mrs. Georg Horrolt, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. C. B. Jaeschke, 1-11-12/9-18-33; Mrs. C. B. Jaeschke, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. John Kuder, 10-6-06/5-17-34; Mrs. John Kuder, 3-19-06/5-17-34; James Kuder, 12-28-39. Lutheran Mission, Lae, New Guinea.

Miss Myra Lehmann, 2-2-24/6-29-47; Lutheran Mission, Finschhafen, New Guinea.

Mrs. Sophie Lehner, (no dates given). Lutheran Mission, Lae, New Guinea.

Mr. Johannes Lindner, 9-22-28/7-5-22. Lutheran Mission, Madang, New Guinea.

Rev. John Mager, 5-29-98/11-4-27; Mrs. John Mager, 1-29-03/10-23-37. Lutheran Mission, Madang, New Guinea.

Rev. Hermann Mansur, 10-7-23/6-16-48; Mrs. Hermann Mansur, 2-12-23/6-16-48; Cassandra Ann 9-19-47/6-16-48, Lae, New Guinea.

Miss Erna Matthias, 11-15-08/8-12-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. A. Metzner, (no dates given). Lutheran Mission, Lae, New Guinea.

Rev. Andrew Mild, 4-5-14/12-3-38; Mrs. Andrew Mild, 4-1-15/10-22-36; Andrew Paul Mild, 8-14-42; Philip James Mild, 6-14-45; Timothy John Mild, 8-1-46. Lutheran Mission, Bunabun, Madang, New Guinea.

Miss Helen Moll, 2-2-27/7-5-48; Lutheran Mission, Finschhafen, New Guinea.

Miss Evelyn Muhlenhard, 4-29-22/2-28-48. Lutheran Mission, Lae, New Guinea.

Rev. F. E. Pietz, 9-2-96/9-29-22; Mrs. F. E. Pietz, 2-17-98/9-29-22; Deocar Lotha, 11-12-36. Lutheran Mission, Lae, New Guinea.

Mrs. Emma Radke, 11-8-96/12-19-24. Lutheran Mission, Madang, New Guinea.

Mr. Hermann Radke, 5-2-23/11-4-47. Lutheran Mission, Madang, New Guinea.

Rev. Gerhard Reitz, 8-22-19/2-12-46; Mrs. Gerhard Reitz, 3-4-26/11-7-46. Lutheran Mission, Madang, New Guinea.

Mr. D. Rohrlach, 10-21-11/2-3-33; Mrs. D. Rohrlach, 12-8-10/1-2-36; Lester John, 10-23-39; Eleanor Regina, 8-25-41; Judith Joanne, 7-15-45. Lutheran Mission, Finschhafen, New Guinea.

Rev. Fred Scherle, 1-10-22/2-23-46; Mrs. Fred Scherle, 12-24-22/10-10-46. Lutheran Mission, Lae, New Guinea.

Rev. Carl Schneuker, 8-23-20/2-26-46; Mrs. Carl L. Schneuker, 11-5-24/10-10-46. Lutheran Mission, Kalasa, via Finschhafen, New Guinea.

Rev. Paul A. Schulz, 1-10-20/3-4-47; Mrs. Paul A. Schulz, 11-12-23/5-4-47; Paula Schulz, 11-1-47. Lutheran Mission, Bugei, via Madang, New Guinea.

Mr. Russell Sherer, 8-23-12/10-12-46; Mrs. Russell Sherer, 4-28-17/10-12-46; David William Sherer, 10-29-47; Ruth Angella Sherer, 6-5-44; Philip Edward Sherer, 4-1-48. Lutheran Mission, Lae, New Guinea.

Mr. Edwin Tscharke, 12-25-18/(no date given); Mrs. Edwin Tscharke, 1-20-20/(no date given). Lutheran Mission, Madang, New Guinea.

Mr. Henry Voss, 7-16-18/11-21-46. Lutheran Mission, Madang, New Guinea.

Mrs. Magdalene Wacke, 8-18-88/(no date given). Lutheran Mission, Lae, New Guinea.

Mr. Emil Wagner, 6-18-11/11-1-37; Mrs. Emil Wagner, 6-18-16/1-10-40. Lutheran Mission, Heldsbach Plantation, Finschhafen, New Guinea.

Rev. Hans Wagner, 6-6-11/5-28-36; Mrs. Hans Wagner, 9-12-14/5-21-34. Lutheran Mission, Ulap, Finschhafen, New Guinea.

Mrs. Adele Welsch, 9-20-90/8-10-22. Lutheran Mission, Madang, New Guinea.

Mrs. Annie Wenz, 6-20-05/9-9-31. Lutheran Mission, Lae, New Guinea.

Mr. Louis Winter, 5-9-22/10-29-46; Mrs. Louis Winter, 11-7-14/8-9-47; Baby Winter, (no dates given). Lutheran Mission, Finschhafen, New Guinea.

Rev. Herbert Wolber, 2-25-19/8-9-47; Mrs. Herbert Wolber, 5-1-25/8-9-47. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. A. G. Zimmermann, 8-17-14/5-12-47; Mrs. A. G. Zimmermann, 11-3-22/5-12-47; Malcolm John, 9-6-45. Lutheran Mission, Madang, New Guinea.

Miss Ella Walborn, 5-28-11/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Alfred Walck, 6-26-21/3-5-46; Mrs. Alfred Walck (4-7-26/2-2-47; Baby Walck, (no dates given). Lutheran Mission, Nobonob, Madang, New Guinea.

AT HOME

From India:

Rev. C. W. Oberdorfer, D.D., 4-7-94/10-20-20; Mrs. C. W. Oberdorfer, 3-11-97/10-20-20; Luther Oberdorfer, 11-28-33; Donald Oberdorfer, 2-2-36. 74 South Clarendon Avenue, Columbus 4, Ohio.

Rev. C. D. Schwann, 12-21-94/11-28-21; Mrs. C. D. Schwann, D.D., 8-5-89/11-28-21. 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann, 8-3-36. 1541 Washtenaw Ave., Ann Arbor, Mich.

Ralph Doermann, Capital University, Columbus, Ohio.

Joel Mayer, Capital University, Columbus 9, O. John Schaefer, Capital University, Columbus 9, Ohio.

From New Guinea:

Rev. and Mrs. M. Lechner, (dates not stated). % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Children:

Waldemar Karl Doering, 6-9-39; Adella Marie Doering, 8-5-41. % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Fred Fritz, Capital University, Columbus, Ohio.

India:

Emilie Hannemann, 12-23-26. Milwaukee Hospital, Milwaukee, Wis.

Helene Hannemann, 3-11-36. % Mr. Albert Hannemann, R. R. No. 1, Ramona, South Dakota.

Emil David Hannemann, 1-22-38; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

John Kuder, 7-25-29. Capital University, Columbus 9, Ohio.

Maryanne Kuder, 1-19-32. % Miss Marie Schwenckbeek, 121 Sixty-sixth Street, Niagara Falls, New York.

Paul Kuder, 3-15-33. % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke, 9-24-28. Texas Lutheran College, Seguin, Texas.

Hubert Martin Radke, 11-5-30. Texas Lutheran College, Seguin, Texas.

SHORT TERM MISSIONARIES

(NOTE: Address the following at Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger, 6-2-28/10-2-46.

Arthur Fenske, 2-4-28/10-2-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-2-46.

Harry Vorrath, 2-18-29/10-2-46.

Clarence Wegenast, 2-11-24/10-2-46.

Frank J. Yetmar, 5-30-89/10-2-46; Mrs. Frank J. Yetmar, 3-8-91/10-2-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-2-46; Mrs. Herman Propp, 12-18-96/10-2-46.

Mr. Harvey Hildebrand, 1-1-87/10-2-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

Mr. Charles Pfarr, 7-2-27/1-2-47. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Rev. Arnold Maahs, 5-6-09/7-2-47; Mrs. Arnold Maahs, 4-27-10/7-2-47; Mildred Maahs, 7-24-34; Charles Maahs, 11-22-35; Katherine Maahs, 11-9-45. Lutheran Mission, Madang, New Guinea.

MISSIONARIES UNDER APPOINTMENT

India

Miss Ellen Doermann, 11-23-22; 4723 West Wells Street, Milwaukee, Wis.

Miss Effie Corniels, 1-28-26; Bristol, Illinois.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Miss Phyllis Schirmer, 10-19-28; 28 South Worthing St., Oconomowoc, Wis.

Mr. Carl J. Spehr, 2-8-17; R. R. No. 1, Diller, Nebraska.

DECEMBER PRAYER CORNER

Your prayers of intercession for the following of our missionaries on the days indicated are solicited.

NAME AND FIELD OF SERVICE

DATE

DECEMBER

- 1 The Rev. and Mrs. Paul A. Schulz and family, New Guinea.
- 2 The Rev. and Mrs. Hans Wagner, New Guinea.
- 3 The Rev. and Mrs. Alfred Walck, New Guinea.
- 4 The Rev. and Mrs. Henry W. Mayer and family, India.
- 5 The Rev. and Mrs. C. W. Oberdorfer and family, India.
- 6 The Rev. and Mrs. F. Edward Pietz and family, New Guinea.
- 7 The Rev. and Mrs. Andrew Mild and family, New Guinea.
- 8 Miss Erna Matthias, New Guinea.
- 9 Mrs. Sophie Lehner, New Guinea.
- 10 Mr. Johannes Lindner, New Guinea.
- 11 Mrs. Magdalene Wacke, New Guinea.
- 12 Miss Margaret Stahl, India.
- 13 Miss Mildred Monke, India.
- 14 Mr. and Mrs. Edwin Tschärke, New Guinea.
- 15 Mrs. Annie Wenz, New Guinea.
- 16 Mrs. Emma Radke, New Guinea.
- 17 Mr. and Mrs. Russell Sherer and family, New Guinea.
- 18 The Rev. A. Metzner, New Guinea.
- 19 Mr. Arthur Fenske, New Guinea.
- 20 Mr. Douglas Kohn, New Guinea.
- 21 Mr. and Mrs. Herman Propp, New Guinea.
- 22 The Rev. and Mrs. Arnold Maahs and family, New Guinea.
- 23 Mr. Charles Pfarr, New Guinea.
- 24 Mr. Clarence Wegenast, New Guinea.
- 25 The Rev. and Mrs. Milton Schramm and family, India.
- 26 The Rev. and Mrs. Fred Scherle, New Guinea.
- 27 The Rev. and Mrs. John S. Schaefer and family, India.
- 28 The Rev. Wm. and Mrs. Oberdorfer, India.
- 29 Miss Ruth Meyer, India.
- 30 Mr. David Krueger, New Guinea.
- 31 Mr. Harry Vorrath, New Guinea.
- 26 The Rev. and Mrs. Fred Scherle, New Guinea.

SALT PRODUCED IN
NEW GUINEA

(Continued from page 13)

no metal or stone cooking pots, so they have improvised. They take a flat stone about an inch thick and twelve inches or more in diameter. This is the bottom of the cooking pot. The sides of the pot are built up about three inches high with clay and wet ashes. The inside is lined with banana leaves. In this pot the water is boiled. It takes one or two days to get the water evaporated, but there must be quite a high concentration of salt in this liquid because the finished product is a salt cake that I would guess is about a half inch thick.

Why all this hard work? Several times I asked why they didn't just boil the water as it comes from the spring. Always the answer was: "This is the way our fathers did it, so we do likewise." Actually, I think there is a scientific reason why they go thru the whole process. I tasted some of the raw material, and it seemed there was something else in the water beside salt. It had rather a bitter tang. We suspect that soaking the grass in the water and then burning the grass removes whatever this other element is and leaves only the salt.

It is quite possible that some of you will have the opportunity to see some moving pictures of this salt industry. Together with Supt. Kuder and Rev. Maahs from Madang I made another trip to the "salt" three weeks ago. Rev. Maahs had his movie camera along and took some pictures of the whole process. No doubt these pictures will be shown in various churches at home.

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Attention of members of the Foreign Mission Auxiliary and readers of the LUTHERAN MISSIONARY is called to the change in business administration from Fort Collins, Colo., to Columbus, Ohio, effective now.

All subscriptions, memberships, special gifts, memorial wreath contributions, New Guinea Class Scholarships, requests for sample copies of the LUTHERAN MISSIONARY should henceforth be addressed to

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Board of Foreign Missions
American Lutheran Church
57 East Main Street
Columbus 15, Ohio

**BUSINESS MANAGER FOR 28
YEARS SAYS "FAREWELL."**

When a man gets old and in one or the other way carries the burden of age, he must begin to shed other burdens, burdens of duty or responsibility, in order to walk easily and have time for meditation looking into the glowing twilight of each departing day. Happy the man who can do that and by the grace of God can look back upon the past knowing that there lie the roots of a promising, rewarding future.

Such a time by the goodness of God has now come for us, a time to turn from a happy past in the service of the Lord to a future that through the Lord's redeeming love will blossom into greater and eternal bliss. For twenty-eight years beside the pastoral labors in my congregations I have with the help of my good partner in life done the work of the Mission Auxiliary for the sake of the work. Now the rays of earthly light are falling quite obliquely through my windows reminding us that soon they shall mingle with the twilight of another world and our time of leisure shall be shortened. We heed the warning, and as we

like to walk leisurely through the lengthening shadows as we all like to take it easy after a day's honest work walking together and thinking about the gracious guidance that permits us to enjoy the peace of evening.

I wish to thank all those who have ever written to me and sent gifts for God's work, some of them year after year since the Mission Auxiliary was born. They became friends though we have never seen each other, but unknown yet well known, strangers and yet brothers and sisters in service. Much money has passed through our hands, thousands of dollars, the mites of the poor and larger gifts, all of them offerings of love and gratitude. The Lord knows the hearts and He is not slow to reward. He has blessed the gifts and will not forget the givers. But we carried only bricks and mortar for the walls of Zion, we were just helpers, humble workmen, but I am sure with every letter coming to my desk, and there were thousands of them, God's blessing came along, and when we listed the gifts and sent them on their way we felt blessed too sitting in the sunshine of giving love and blessing grace.

It has been good to do the work, it is good to give it up. It is always good to do what we can for the Lord and our fellow men and it is always good to do what God wants us to do. Thus we retire, Mrs. Taubert and myself, with gratitude in our hearts for all the blessing God has spread over our work covering all weakness, failures and insufficiency. We remember all those who have helped, the coworkers in this enterprise born of love and humble willingness to do something more. We commend this work to God's care and protection, to strengthen it in the hands of those who have taken over, may it grow and prosper to the honor of God's name and the furtherance of His kingdom.

Fort Collins, Colorado
November 15, 1948.

C. TAUBERT.

No BUSINESS has any business to interfere with the business of God.

MISSIONARIES ARRIVE IN INDIA

Miss Ellen Doermann and Miss Effie Corniels, who sailed from New York on September 29 have reported their safe arrival in Colombo, Ceylon, on October 25. They immediately transferred to another ship and sailed for Madras where they were met by several of our missionaries.

Miss Doermann will be stationed at our Lutheran Mission Hospital at Renigunta, and Miss Corniels will begin her field preparation for Bible Women's Work.

BUT THE GREATEST OF THESE IS CHARITY

?

Taxes	46.1 billion dollars
Luxuries	25 billion dollars
All tax exempt charity	2.5 billion dollars

Just a glance at the tabulation will show that the question mark is justified. Taxes are a must, but luxuries are not. Still, we spend ten times as much for luxuries as for all tax exempt charity. Evidently we are not too ready to accept the Bible's word, "The greatest of these is charity."

THREE KINDS OF GIVERS

Some witty person has said, "There are three kinds of givers: the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it and then all you get is chips and sparks. To get water out of a sponge you must squeeze it: the harder you squeeze the more you'll get. But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard: they give nothing away if they can help it. Others are good natured and will yield to pressure. The harder you press them the more they will give. But there are a few who delight in giving without being hammered or squeezed. These are the ones the Bible talks about when it says, "The Lord loveth a cheerful giver."

—ADAPTED.

MOSLEMS WORSHIP ONE GOD. Hindus worship many gods. Islam has a strong missionary spirit and teaches that all men are equal before God. Hinduism is based on the caste system and stresses obedience to established rules of Hindu society and family.—*The Foreign Missionary*.

A WANT of earnestness in the execution of that commission which is designed to save immortal souls from eternal ruin and raise them to everlasting life, is a spectacle which, if it were not common, would fill us with amazement, indignation and contempt.

—JOHN ANGELL JAMES.

WHEN ALL is in His hand all will be safe, all will be wisely dealt with, all will be done, and well done.

—HUDSON TAYLOR.

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ONE WORLD IN CHRIST

DR. T. P. FRICKE,

Executive Secretary, Board of Foreign Missions, American Lutheran Church

This is the title under which the Foreign Missions Conference of North America has organized its Program of Advance—the most challenging program ever proposed by the united forces of Protestant Foreign Missions.

On October 6-8, 1948, at Columbus, Ohio, a Foreign Missions Assembly was



**"IT MUST BE OF THE SPIRIT IF
WE ARE TO SAVE THE FLESH."**

Foreign Missions Conference of North America • 153 Fifth Avenue, New York, N. Y.

held with some 3,500 delegates from the various denominations attending. Following the Assembly, 26 mission boards will hold simultaneous meetings across the country in order to place the program before the American public.

The program, a "Five-year Spiritual Marshall plan," is the result of more than two years' labor by mission experts. Its success will depend upon the support given to the expanded programs of the individual mission boards. The combined estimate of finances required for the first five years is approximately \$150,000,000. Twenty-three mission boards have already set a combined goal

of \$60,000,000, a sum almost double last year's contributions of all boards in the Foreign Missions Conference.

In view of the successful conclusion of its recent Foreign Missions Reconstruction and Development Appeal, the Board of Foreign Missions of the American Lutheran Church is not launching another financial campaign, but is pleading with the members of the Church to support fully the budget of the American Lutheran Church which has an item of \$237,005 for foreign missions, and also continue their contributions to the Mission Auxiliary and the Women's Missionary Federation which annually add over \$100,000 to the budgeted amount received from the general benevolences of the Church.

The Advance Program of the Foreign Missions Conference also calls for thousands of recruits for life-service in foreign fields. Our Board is calling for additional missionaries in 1949—eight ordained missionaries, four nurses, one laboratory technician, two carpenters and one business manager.

The urgency and challenge of the Advance Program was established by many prominent voices heard at the Columbus Assembly.

Dr. Ralph E. Diffendorfer, Chairman of the Assembly, warned that the Christian foreign mission enterprise has come to the "parting of the ways." "Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly upon the sidelines. Other forces and agencies are coming forward with positive programs to meet the world's needs. The crisis in world affairs," said Dr. Diffendorfer, "demands that the Church take a new look at its responsibilities overseas and do something about them."

Bishop G. Bromley Oxnam of New York quoted from the pronouncement of the World Council of Churches, Amsterdam meeting, that "the whole Church should set itself to the total task of winning the whole world to Christ," and then observed: "That's the mission of the Church in our world."

Dr. Hilda M. Lazarus, Director-Principal of Vellore Christian Medical Col-

lege, said, "India holds an unenviable position in the world today in regard to literacy and health. About 88 per cent of the population is illiterate, with 98 per cent illiterate women. The expectation of life for men is 27 and women, 26 years, while in this country you have only 5 per cent illiteracy chiefly in your southern states while the expectation of life is about 68. Of the 6½ million deaths per year, 3¼ millions are in our children at or below the age of ten and half of these deaths are in children below one year. Many of these deaths are due to inadequate medical help, malnutrition, epidemics due to unsafe drinking water and unsafe and inadequate milk. It is estimated that we lose 200,000 of our mothers every year due to the normal physiological function of childbirth and 4 millions of our mothers are disabled through it. Much of this mortality and morbidity can be prevented by suitable medical and nursing aid, proper prenatal care and adequate nourishment. India requires 400,000 doctors, 800,000 nurses, 74,000 midwives, 62,000 pharmacists and 92,000 dentists to come up to at least 90 per cent of the proportion of personnel that you have in the United States of America today. The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Dr. Henry Pitney VanDusen, President of Union Theological Seminary, challenged the Assembly with his words: "Within the Christian missionary enterprise when true to itself, one attitude which can never win toe-hold is complacency. These achievements of our forbears urge us on to further advance. More than that, they indicate very clearly the lines advance should take. Most of all, they declare to us in accents which cannot be denied, that *unless* we move forward along the lines of further advance so clearly indicated, we shall not simply be utterly disloyal to them and their accomplishment; we shall surely lose all that is best in what they have bequeathed to us."

The Rev. Michio Kozaki, one of the few Japanese to leave Japan since the

end of the war, told mission leaders that Christian church services in Japan are being held in railroad and police stations and schools, owing to the lack of church facilities.

"It is amazing how our people have lost all prejudice and misunderstanding of Christianity," he said. "There is a lot to do and many obstacles, but Japan stands at the threshold of becoming Christian. We must have united action, and your continued prayers and cooperation in advancing the Christian program in Japan."

Rev. P. H. Weng, Religious Education Director for North China said, "We are dealing with a crucial period in the history of missions in China. What we do NOW will affect the next century. . . . We need faith, audacity and action."

Mr. Harold E. Stassen, President of the University of Pennsylvania, stated in his address: "As the out-reach of missions results in the personal conversion of sufficient numbers of people throughout the world so that moral principles based upon our religion have a guiding role in the politics of nations, then there will be a real advance in the well-being of mankind without war. . . . As a layman, I believe that the energetic, sustained expansion of the missions' programs throughout the world may well serve in an intangible but powerful manner, as the implementation by which men find the way to live together in peace."

Dr. Charles W. Ranson, General Secretary of the International Missionary Council, declared "Our whole concept of the church's function needs to be revitalized by a rebirth of missionary passion. We need a strategy of evangelism matched to the greatness of this hour. Not since the collapse of the old Christian empire has history offered the church an assignment so difficult or so magnificent as that which confronts it now. God is calling the church to a tremendous task—an essentially missionary task. We must conceive that task as an obligation of the universal church and not exclusively the concern of the older churches. We must conceive it as a united task."

Messages by cable and telegram, often several hundred words long, came in from leaders like Chiang Kai Shek of China, General Douglas MacArthur of Japan; President Harry S. Truman, Syngram Rhee, president of the Republic of Korea . . . "One of the most inspiring chapters of American history . . ." said MacArthur of missionary work . . . "the missionaries have sown the seeds of human dignity and left in their wake an enlightened appreciation of the basic tenets which govern our own free way of life . . . they have infused the knowledge and understanding of the democratic concept. . . ." "The next few years are the greatest opportunity for Christian influence upon the changing life of Eastern Asia," said Chiang Kai Shek.

How can the Advance Program be carried out? "The effectiveness of the Columbus Assembly and the Regional Meetings which follow depends under God upon the way in which the members of the individual denominations increase their financial support of their home and foreign mission boards, and respond with their lives to their calls for home and foreign service. Only to the extent that the resources of the member boards are increased can this program, their work and God's, be converted from proposals on paper into the actual processes of saving men and women around the world from sin and desperation, and reconciling them to God, their Heavenly Father."

-- -- --

THE WORD JOY holds in itself the secret of its attainment by men. If men will place stress in the order indicated below, joy must be the result.

Jesus
Others
Yourself

LIVING FIRST FOR JESUS, and for others because you love Jesus, seeking things for yourself last of all is not only a formula for joy: it's good Christianity. Try it!

MISSION HOSPITAL BEING BUILT IN OUR NEW GUINEA FIELD

CLARENCE R. WEGENAST

Our new hospital in the Madang field of New Guinea is under construction. Let me tell you about it.

The hospital site is located about ten miles from Madang. A large river must be crossed and four miles farther inland is the building site of the new hospital. It is approximately 200 feet above sea level. The road from the beach winds up, down and around hills and can be used by vehicles only when dry.

Native men, women and children spent several weeks cutting down trees and bush. They also built a 15x20 foot bush house and storage building for us. Some preliminary work was done on the road and on July 6 the first big lot of equipment was driven or towed across the river at low tide. There were two trucks loaded with food, bedding and building material, a caterpillar, grader, carry-all, water tanks and cement mixers. The crossing was successful and took less than two hours. However, it was a big job to wash with fresh water all the equipment that had been exposed to salt water. This is very important to prevent undue rusting of iron parts.

Several days later Henry Voss and I joined the three fellows already at the site, and we were followed by David Krueger and Douglas Kohn. That made seven of us in the little 15x20 foot bush house. Our one room served as kitchen, dining room, bed room and shower room.

Native congregations near the hospital site sent several boys to work for us one month, carrying material across the river, and when it was dry we put in long hours hauling from the river to the building place. It was a lot of work, because everything had to be loaded at Madang, then unloaded at the river, and reloaded after crossing and then unloaded again at the building site.

I think the first time I saw the place I felt about like my parents must have felt when they staked out the homestead 50 years ago. All you could see was a plot of tree stumps with a road cut

through the middle of it. However, a bulldozer went to work, cleared the stumps, cut down hills and filled in valleys. It was planned that we would build four 20x27 foot doctor boys' houses with prefab lumber which could be constructed in a short time and that would be our living quarters until permanent houses could be built. This we did in less than a month with, of course, several rains in between which didn't help things any. The freshly dug up red clay stuck to our shoes like glue. The name "Mud Hill" was very popular for quite some time. Now though, we have made ourselves very comfortable and for many of us it is really the first time that we have found room enough to really unpack our trunks.

The shop was built next and now the saws and planer are once more set up and finished lumber is turned out there every day. Since we are here we have prepared several loads of New Guinea pit-sawed lumber. This requires a lot of work if followed through from the beginning. The boys go into the bush and cut down large hardwood trees. It is then cut into sections and a pit is dug. If possible the log is rolled on top of it and then one boy gets into the hole and another stands on top and with a large crosscut saw they cut it into slabs big enough for two or four boys to carry to a place where the truck can pick it up. We then saw and plane it to whatever size we want. We here at the coast have been lucky to have the lumber left by the army but sooner or later all our lumber will have to be gotten that way.

Now we are at the surgery. It is the second largest building on the plan. At present we are working on the plumbing that goes in under the cement floor. Many times we scratch our heads trying to figure out which way we can possibly lay a pipe so that we can use the few fittings we have to the best advantage. It is needless to say that we would like to see the work progress much faster but we are doing our best and we hope and pray that God will continue to grant us strength and health to do that work which He has chosen for us.

Again I thank you for your prayers, and as this will be the third Christmas away from home for many of us I will once more take this opportunity to wish you all a

MERRY CHRISTMAS AND A HAPPY
NEW YEAR

CHRISTMAS GREETINGS FROM NEW GUINEA

MRS. ADELE WELSCH

Christmas is rapidly approaching and I want to send you my sincere greetings for the festival. In spirit I go with you to the manger at Bethlehem to sing again with you the beloved old Christmas carols. Not without tears, for under the burning candles we shall miss some who were dear to our hearts, and who in the past celebrated Christmas with us. Nevertheless, "He is our Peace." Through His coming into the world and through His suffering and death He has robbed death of its power. Therefore, "O rejoice, O rejoice, all Christendom."

I look back upon this year now drawing to a close with a heartfelt gratitude to God. I have experienced His faithfulness and see in it a pledge that also in the coming year I can depend upon Him. Also, you, my friends, do I want to thank, at the close of the year, for all the love which you have shown me in so many ways. You have had a part in my work, have brought the work, and also me, before God in prayer, as I have often experienced, and I want to thank you for this. In spirit I too have participated in the happenings in your homes and families. Our heavenly Father sends us joys and sorrows to draw us nearer to Himself.

My work with the girls has been a joy for me. It has filled my lonely heart. The girls too have made progress in "knowledge and wisdom." I tell them often that the center of our work, around which all other knowledge revolves, is daily meditation on God's Word. Good as it is that we know of other things, those are nevertheless secondary to the main subject. I am

thankful that the desire to be obedient to God's Word is present in our group. When, for example, quarrels arose, as happened now and then, I would say to them, "Now who is to be the master in our school, shall it be Jesus who says, 'Love one another'; or shall it be Satan who tries to bring about quarrels?" I do not interfere with their quarrels unless it is absolutely necessary, but up until the present the different parties to a quarrel have become reconciled before evening. Not long ago one of the girls missed her dress. We looked high and low but the dress was not to be found. It was evident that one of the girls had taken it. From that time on I asked God each day in our morning devotion that He would grant no rest to the girl who had taken the dress until she brought it back. Next Sunday evening when the girls returned from their villages, one of them hung the dress in its accustomed place. We were all glad and thanked God for it.

Some months ago we began a Sunday school, and the attendance is very good. Some 100 to 120 children of all ages come. My larger pupils should have training in teaching Bible stories and so each month I take two different ones along to Sunday school with me. It is very difficult for them, for it is an entirely new venture. However, they seem to enjoy it.

I wrote you some time ago that we had made a beginning in English. I began this subject with some anxiety, for I myself am only a learner in English. But the girls are all enthusiastic for the idea. As a textbook we use the "Papuan Reader" issued by the Department of Education. Last week I dictated for the first time ten small sentences and was amazed at the few mistakes the girls made. I should now have a young teacher, who could carry on English conversation with the girls. Their progress would then be much more rapid. I usually spoke only Amele with the girls, and only after 9 o'clock in the evening, when the younger girls are in bed, do we get together with the older ones and make heroic efforts to converse in Eng-

lish, efforts which are often interrupted by bursts of laughter.

The girls enjoy drawing very much. It is something they have never done before. It is a pleasure for me to draw out the hidden talents that find expression, even if as yet only in copying. Perhaps we can do something in "free hand" as well.

Getting acquainted with the clock was a difficult task for the girls. Rev. Walck had made us a wooden clock with movable hands. Can you believe it that it took two months until our girls learned to know the clock? I hadn't expected that it would take so long.

Learning how to use money is a hard nut to crack. Playing "store" and making change are all right so long as we use only shillings (about the size of a quarter, worth about sixteen cents in U.S.), but now that we are using also the smaller coins, our lessons sometimes end in tears.

I am not quite certain as yet how we will arrange things after Christmas. I have made it an object of prayer that God might show me how to go on from here. Many parents have already asked me if they might bring their older daughters and my older pupils do not want to leave. They would like to stay on another year. Would be good for them too.

Just now the fathers of the girls are here to help enlarge the cook house to twice its present size so that there will be enough room for cooking the meals. In the dry season the girls used to cook out in the open, but that can't be done now that the rainy season has set in.

Our school gardens are most promising. Now since we've had a few rains we can just see how things are growing. I wasn't so fortunate with my own vegetable garden. Every time I planted the seeds simply dried up. I had no water to sprinkle the garden. And now the water which we have been hoping for so long simply runs away. We had only one small tank, all the larger pre-war tanks have been destroyed. New tanks are not to be had as yet. There still are so many things necessary for

the rebuilding of the stations to their pre-war state.

We had no classes last week, or perhaps I ought to say we had classes of a different kind. We spent the whole week weaving sleeping mats. Our school looked like a factory. Material for the mats is furnished by the pandanus palm. Balide, our first class carpenter had learned how to weave the mats from the Samoans and acted now as instructor for the girls. It was a big job and before it was finished I'm sure that more than one of the girls was ready to abandon it and run away. We persisted, however, and that first week we finished all but seven, which are to be finished next week. I'm really very pleased that we've been able to make these, for otherwise the girls have to sleep on the bare floor boards, which are cold, especially in the rainy season. In their own houses the mats are not used, for there they make fires, but here in the house we cannot have them making fires.

Whenever the rainy season begins we have increased sickness. Colds, some very severe, and also pneumonia are all too common. I'm very grateful to our friends in Murtoa for their gifts of quinine. In all of our sicknesses here malaria is a factor and that makes matters very difficult.

But I think that I have written enough for now. I return again to what I said at first. Thank you for all your love and I wish you a blessed festival season and God's presence for the New Year.

LUTHERAN WORLD ACTION HAS COME TO STAY

Hitherto the work of Lutheran World Action, particularly the care of orphaned missions, has been of an emergency character set up to maintain missions cut off from home support. As a rule emergencies are the exception rather than the rule. But it appears that the emergency which gave rise to Lutheran World Action support of orphaned missions will not pass for some time to come.

No peace treaty has been effected with Germany and no peace treaty is in

the immediate prospect. The British Government does not favor releasing any German money, not even mission money, for sending abroad as long as the Allies have to subsidize Germany. Apparently, the emergency has assumed more or less permanent character.

We shall have to view Lutheran World Action support of orphaned missions as more than an emergency from here on out. For a short time it is possible to hold the line with a skeleton staff as an emergency measure, but when the emergency lengthens into years and years, we are not justified in continuing to treat orphaned missionaries as emergencies. Repairs to churches, schools and mission compounds must be made. We dare not permit a work that took generations to build up to crumble for want of men and means. We dare not permit the present generation of seeking natives grow up without finding the Christ for whom they long. Missions mean action; where there's no action there we soon find reaction. And the reaction of mere emergency measures in orphaned fields can be soon stated: the reaction is a falling away from hard-won gains. That we must not permit!

Lutheran World Action has got to go over the top this year! Lutheran World Action must be taken into our planning for several years to come. Lutheran World Action has come to stay. The year is near its end. Have you acted your share? If not, there's still time to write a check and hand it to your church treasurer, and be sure to specify "For Lutheran World Action." Remember, 15 per cent of your income, if given for charity, is deductible as an income tax exemption. God's given you an income and your government has given you a chance to save tax money by giving. Only one more thing is needed and you'll have to find that in yourself: the willingness to give.

RELIGION, like air in a tire, is usually lost by a slow leak; only infrequently by a blowout. And religion, like a tire, if run on low pressure will wear out and go flat.

LORD, HAVE MERCY ON ME, A CANNIBAL

THE REV. A. C. FRERICHS

Azoe stood before the simple white altar on Raipinka hillside. His heart's desire was soon to be fulfilled for within a few moments he would be baptized. O, the thoughts that welled up in his mind as he waited for his turn to be received into the Kingdom of Heaven. His dark past loomed before him. As a youth, he had gone on sexual orgies and had taken part in tribal wars. Molowinec, his old father, had taught him everything connected with fighting and heathen practices. Azoe had seen his brother fall in battle, the target of an enemy's arrow. Out of a family of seven, only three were living, Azoe, a brother and one sister. Later, as a man, Azoe had fought hard and killed. He

had been a warrior among warriors. Four wives had called him husband. They had planted his gardens, herded his pigs and borne him children.

When the first missionaries crossed the Jaunggungtega mountain, they had found a friend in Azoe. He became a leader of the Gospel movement in the area. In the meantime, two of his wives had died and another had run away. Azoe had tried the new way, living with only one wife, laying down his war weapons and ignoring the threats of sorcery and had found satisfaction in it.

During the war when missionaries and teachers had been removed and war planes roared over his village to bomb Bena Bena, Azoe had continued to pray daily. When neighboring villages again took to fighting, Azoe had tried to dissuade them. He had walked on the way of peace and liked it better.

In 1946, when he heard that the missionary had returned, he walked the thirty miles to the mission station and asked for a teacher. The fact that he hadn't any for him had not caused him to lose faith. He had returned again and again. While waiting for a teacher, he alone had carried on expanding the boundaries of Gospel influence. He had encouraged the villages of Mehenabe, Folena, Kejofac, Hompejena, Ufaga, Numafa, Eheac, Megigela, Hagegela and Kumelela to build chapels and had also built a large one in his own village, Giremu. Azoe visited all these villages and had taught them Christian hymns and the Lord's Prayer. The people in these villages were saying that they wanted to know more about Azoe's God.

Help came a few months ago when a teacher and three evangelists arrived in Giremu. Children were enrolled in the school and adult instruction was begun. When Azoe heard that there was to be a baptismal festival at Raipinka on September 19, it had not taken him long to decide to come.

Now he had finished the last two weeks of instruction. In the final days of preparation for baptism, he had confessed that he had stolen pigs, and dogs and had taken other men's wives. He had waged many wars, had killed four men



AZOE

"Lord, have mercy on me, a cannibal!"

and had helped to eat them. Now, he was to become a new creature. He was standing in God's presence. As he drew close to the altar, he would pray: "God, be merciful unto me, a cannibal, be merciful unto me, a sinner! Wash me, for Jesus' sake, and I shall be clean indeed. Amen!"

LAUBACH TO VISIT NEW GUINEA

Dr. Frank C. Laubach, "Apostle of Literacy," will visit New Guinea, Siam and elsewhere in Asia in 1949.

Dr. T. Fricke, Executive Secretary of the Board of Foreign Missions of the American Lutheran Church has completed arrangements with the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America, whereby Dr. Laubach will spend a month, April 26 to May 25, in our Lutheran Mission, adapting his literacy method to several of the native languages and also assisting in the preparation of special literature to be used in the continuing program. Rev. John Kuder, Superintendent of Lutheran Missions, New Guinea, is inviting other missions on the island to attend a literacy conference which will be held at Lae.

Dr. Fricke was associated with Dr. Laubach for seven months in 1944, conducting a literacy campaign in South America. Following his return from this trip, Dr. Fricke conducted a Literacy Seminar for our Mexican mission field, where the Laubach method is being used successfully.

The Laubach method is a simple pictorial-phonetic system by which illiterate adults can learn to read and write in an amazingly short time. It is being used in more than 200 languages with thrilling results.

Dr. Laubach returned in June from a trip to Egypt, Liberia, French Cameroons, Belgian Congo, Rhodesia, and Union of South Africa. Sixty-six African languages were charted for new literates and plans for extensive campaigns against illiteracy were made.

The expenses of Dr. Laubach's trip to New Guinea will be borne by the Foreign Missions Conference of North America, of which the Board of Foreign Missions and the Women's Missionary Federation are contributing members. The Women's Missionary Federation in convention at Columbus, October 26-29 granted \$2,000 for literature to be used in the follow-up program of the New Guinea campaign.

"Be strong! We are not here to play,
to dream, to drift:

We have hard work to do and loads to
lift;

Shun not the struggle; face it—'tis
God's gift.

Be strong, be strong!

—MALTBIE D. BABCOCK.

JANUARY PRAYER CORNER

During January we ask your intercessory prayers for the following members of our mission staff in India and New Guinea.

Prayer for our missionaries should not be omitted: our missionaries do not forget to pray for you! They pray that God would keep you in health, that He would bless and prosper you, that He would warm your heart for missions in order that God's saving Word might go forward into the darkness of paganism and come back with souls washed in Jesus' blood. With you, the members of the sending church, lies the success or failure of the church's missionary enterprise. The field is ripe unto harvest, but if we at home do not pray for missions, give for missions, go all out for missions our attack will be inadequate, our missionaries will be frustrated in their work, and the seeking natives will perish in their ignorance and superstition. A truly Christian church progresses upon its knees.

Elizabeth Ziegler in the *Missionary Monthly* offers some fine thoughts on prayer, thoughts which should inspire us to make good use of the following schedule of intercession. She says:

If life held added sweetness
 For you today,
 If joy and peace walked with you
 On your way,
 If in your soul Christ's ideals
 Had full sway—
 God heard my prayer for you.

If a clearer, holier vision
 Led you today,
 And courage to do the right attended
 All the way,
 If to His love a deeper homage
 You now pay—
 God heard my prayer for you.

DATE

JANUARY

NAME AND FIELD OF SERVICE

- 1 The Rev. and Mrs. Herbert Wolber, New Guinea
- 2 The Rev. and Mrs. John Kuder and family, New Guinea
- 3 The Rev. and Mrs. Wm. Weiss, India
- 4 The Rev. and Mrs. Wm. Bergmann, New Guinea
- 5 The Rev. and Mrs. John Hafermann, New Guinea
- 6 The Rev. and Mrs. Gustav Bergmann, New Guinea
- 7 Miss Zoe Banfield, New Guinea
- 8 Mr. and Mrs. Edwin Tschärke, New Guinea
- 9 The Rev. and Mrs. Hans Wagner, New Guinea
- 10 Miss Ruth Meyer, India
- 11 Mr. Raymond Barber, New Guinea
- 12 The Rev. and Mrs. Roland Brandt and family, New Guinea
- 13 The Rev. and Mrs. Herbert Hanne-
mann and family, New Guinea
- 14 The Rev. and Mrs. Albert C. Frerichs
and family, New Guinea
- 15 The Rev. and Mrs. Wm. F. Fritz
and family, India
- 16 Mr. and Mrs. L. Behrendorf, New
Guinea
- 17 Dr. Agnes Hoeger, New Guinea
- 18 The Rev. Wm. Flierl, New Guinea
- 19 Mr. and Mrs. C. B. Jaescke, New
Guinea
- 20 Mr. Herman Radke, New Guinea
- 21 Mr. and Mrs. Louis Winter, New
Guinea
- 22 The Rev. and Mrs. Alfred Walck,
New Guinea
- 23 The Rev. and Mrs. Erwin Chell and
family, India
- 24 The Rev. and Mrs. Ralph Goldhardt
and family, New Guinea
- 25 The Rev. and Mrs. G. Hofmann and
family, New Guinea
- 26 The Rev. and Mrs. Max Diemer and
family, New Guinea
- 27 The Rev. and Mrs. Leonard Schulz,
India
- 28 The Rev. and Mrs. Karl Holzknecht
and family, New Guinea
- 29 Mr. and Mrs. August C. Bertelsmeier,
New Guinea
- 30 The Rev. and Mrs. Emil Hannemann
and family, New Guinea
- 31 Dr. and Mrs. Theo. Braun, New
Guinea

MISSION STAMPS

Mission Stamps, Wartburg College, Waverly, Iowa, gratefully acknowledges receipt of the following contributions from May 3 to October 19, 1948:

AUSTRALIA

VICTORIA: Murtoa, St. John Lutheran Sunday School 2 packages.

CANADA

ALBERTA: Calgary, Foothills Book Store 2 packages.

NEW GUINEA

MADANG: Lutheran Mission, Missionary Paul G. Freyberg 1 packet; Lutheran Mission, Missionary and Mrs. Alfred Walck 1 packet.

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CALIFORNIA: Inglewood, Esther Jensen 1 packet. Los Angeles, Ida Hossler 2 packets. Mrs. E. H. Hansler 1 package. San Gabriel, Trinity Lutheran Church 1 package. COLORADO: Greeley, Our Savior's Lutheran Church 1 box. Sugar City, Mrs. L. Drews 1 package. DISTRICT OF COLUMBIA: Washington, Mrs. G. H. Laugh-ton 3 packages. ILLINOIS: Altamont, St. Paul Mission Society 1 package including mint plate blocks. Chicago, Mayfair Lutheran Junior Mission Band 1 package. Beverly Avenue Women's Missionary Society 1 package. Cullom, Women's Missionary Society 1 packet. Jonesboro, Mrs. Rosa Ditter 1 package. Metropolis, Mrs. John Korte 1 packet. Midlothian, Hope Lutheran Missionary Society 3 packets. Princeton, St. John Church on the Hill 1 package. Mrs. Fred Fiste 2 packages. INDIANA: Fort Wayne, St. John Lutheran Sunday School 1 package. Patricksburg, Mrs. H. Wolber 1 package. Portland, Mrs. L. E. Wehrly 1 packet. Salamonia, St. James Junior Mission Band 1 package. Sunman, St. John Lutheran Church 1 package. IOWA: Cedar Rapids, Louise E. Ortmann 1 packet. Clinton, Lutheran Church 4 boxes. Corwith, Mrs. Lester Krause 1 packet. Des Moines, Zion Lutheran Church, Mrs. George Gersib 1 package. Dubuque, St. Peter Junior Mission Band 1 package. Earlville, Mrs. Amelia Jungk 1 package. Garnaville, St. Peter Lutheran Church, Rev. Carl Landgrebe 4 packets. Mason City, Anonymous 1 packet. Independence, Immanuel Daily Vacation Bible School 1 box. New Hampton, St. Paul Lutheran Church 1 package. Oelwein, Zion Women's Missionary Society 1 package and 1 packet. Waverly, St. Paul Daily Vacation Bible School 1 package. Winterset, St. Paul Vacation Bible School 1 packet. MICHIGAN:

(Continued on page 16)

OUR FOREIGN MISSIONARIES, THEIR WIVES AND CHILDREN

Compiled by and published at request of the Board of Foreign Missions,
American Lutheran Church

INDIA

ON THE FIELD

(NOTE: In writing the address, give the name, station and district, and add: Madras Presidency, South India.)

NOTE: Where there are two sets of figures, the first indicates the month, day and year of birth; the second, month, day and year of first arrival on the field.)

Rev. Erwin Chell, 5-2-18/11-17-45; Mrs. Erwin Chell, 8-13-21/11-17-45; Janet Louise Chell, 5-21-43; Donald Chell, 7-13-45; Beverly Ann Chell, 8-21-46. Gudur, Nellore District.

Miss Effie Corniels, 1-28-26/10-25-48, Nayudupet, Nellore District.

Rev. Carl M. Doermann, D.D., 6-9-96/11-26-21; Mrs. Carl M. Doermann, 9-13-97/11-26-21; Alfred Doermann, 10-9-33. Tirupati, Chittoor District.

Miss Ellen Doermann, 11-23-22/10-25-48, Lutheran Hospital, Renigunta, Chittoor District.

Rev. Wm. F. Fritz, 11-13-99/10-12-28; Mrs. Wm. F. Fritz, 8-24-05/10-12-28; Theodore Fritz, 7-14-29; Julia Fritz, 2-7-32; Paul Fritz, 6-14-41. Nayudupet, Nellore District.

Rev. Luther Heyde, 2-18-21/3-24-46; Mrs. Luther Heyde, 5-22-25/3-24-46; Baby Girl Heyde (no dates given), Puttur, Chittoor District.

Miss Lillian Lange, 8-4-22/11-17-45. Gudur, Nellore District.

Miss Gertrude Kettner, 1-29-11/3-2-37. Nayudupet, Nellore District.

Rev. Henry W. Mayer, 9-19-98/12-29-25; Mrs. Henry W. Mayer, 2-3-00/12-29-25; Donald Mayer, 10-21-32; Robert Mayer, 3-2-38. Renigunta, Chittoor District.

Miss Ruth Meyer, 3-1-04/10-19-33. Gudur, Nellore District.

Miss Mildred Monke, 6-19-12/12-4-38. Nayudupet, Nellore District.

Rev. Wm. Oberdorfer, 11-4-21/1-19-47; Mrs. Wm. Oberdorfer, 5-22-24/1-19-47. Sulpurpet, Nellore District.

Rev. Herbert Schaefer, 8-22-24/5-14-47; Mrs. Herbert Schaefer, 7-9-27/5-14-47; Eileen Edith Schaefer, 8-8-48. Nayudupet, Nellore District.

Rev. John G. Schaefer, 4-16-94/?-2-21; Mrs. John G. Schaefer, 1-17-98/?-2-21; James Schaefer, 3-7-35. Kalahasti, Chittoor District.

Rev. Leonard Schulz, 2-12-21/5-14-47; Mrs. Leonard Schulz, 11-19-24/5-14-47. Tirupati, Chittoor District.

Rev. Milton Schramm, D.D., 8-18-99/7-4-33; Mrs. Milton Schramm, 8-30-05/11-2-29; Robert Schramm, 5-13-32; Richard Schramm, 2-10-34. Lutherigiri, Rajahmundry, E. Godavery District.

Miss Margaret Stahl, 7-15-01/10-2-30. Gudur, Nellore District.

Rev. Wm. N. Weiss, 1-5-08/6-2-37; Mrs. Wm. N. Weiss, 2-19-12/6-2-37. Kodur, Cuddapah District.

NEW GUINEA

Miss Zoe Banfield, 9-14-17/10-26-46. Lutheran Mission, Lae, New Guinea.

Mr. Raymond Barber, 9-10-14/6-15-38. Lutheran Mission, Kerowagi, via Lae, New Guinea.

Mr. L. Behrendorf, 9-25-05/5-14-30; Mrs. L. Behrendorf, 2-23-14/6-2-39. Lutheran Mission, Lae, New Guinea.

Rev. Gustav Bergmann, 5-7-04/11-29-29; Mrs. Gustav Bergmann, 7-18-06/10-9-31. Lutheran Mission, Boana, via Lae, New Guinea.

Rev. Wm. Bergmann, 11-10-99/11-2-28; Mrs. Wm. Bergmann, 12-25-99/10-1-30. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Mr. August C. Bertelsmeier, 5-10-14/5-15-37; Mrs. August C. Bertelsmeier, 12-23-17/5-12-47. Lutheran Mission, Madang, New Guinea.

Mr. Röss H. Boettcher, 6-10-33/8-29-37; Mrs. Röss H. Boettcher, 1-22-07/5-27-36; Edith Boettcher, 10-29-41; Anna Marie Boettcher, 10-7-43; William Röss Boettcher, 7-5-45. Lutheran Mission, Lae, New Guinea.

Rev. Roland Brandt, 5-20-18/1-31-46; Mrs. Roland Brandt, 8-24-18/10-12-46; Mary Esther

12-2-45; Thomas Roland, 12-2-47. Lutheran Mission, Ega, Chimbu, via Lae, New Guinea.

Dr. Theodore G. Braun, 3-29-03/3-30-30; Mrs. Theodore G. Braun, 1-30-99/12-19-24. Lutheran Mission, Finschhafen, New Guinea.

Mr. Cyril Brumm, 5-4-23/5-12-47; Mrs. Cyril Brumm, 4-22-15/5-12-47. Baby Brumm, (no dates given). Lutheran Mission, Finschhafen, New Guinea.

Mr. Dougless Daechsel, 9-26-20/7-2-47; Mrs. Douglas Daechsel, 12-11-25/8-12-47. Lutheran Mission, Lae, New Guinea.

Rev. Max Diemer, 6-13-21/4-21-48; Mrs. Max Diemer, 3-20-25/4-21-48; Joel Diemer, 9-12-47/4-21-48, Lutheran Mission, Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea.

Rev. Felix Doering, 10-12-08/11-10-35; Mrs. Felix Doering, 9-17-16/10-23-37; Erika Alice Doering, 8-13-44. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Mr. L. Eiermann, 10-5-05/7-2-29; Mrs. L. Eiermann, 1-7-10/2-28-37. Lutheran Mission, Lae, New Guinea.

Rev. Wm. Flierl, 6-30-92/7-2-14. Lutheran Mission, Heldsbach Seminary, Finschhafen, New Guinea.

Rev. Albert C. Frerichs, 6-8-10/8-29-37; Mrs. A. C. Frerichs, 10-19-16/10-27-46; David Frerichs, 5-27-44; Catherine Frerichs, 8-21-45; Baby Frerichs (no dates given); Lutheran Mission, Raipinka, Kanantu, Upper Ramu, via Lae, New Guinea.

Rev. Paul Freyberg, 3-14-12/9-23-39; Mrs. Paul Freyberg, 4-21-21/10-2-46. Lutheran Mission, Ega, Chimbu, New Guinea.

Rev. Joh. Goetzelmann, 10-10-08/8-16-35; Mrs. Joh. Goetzelmann, 9-4-14/10-25-37. Lutheran Mission, Zaka, Morobe, via Lae, New Guinea.

Rev. Ralph Goldhardt, 12-11-19/4-27-47; Mrs. Ralph Goldhardt, 2-6-21/4-27-47; Rebecca Sue, 10-3-47. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. John Hafemann, 7-14-12/9-23-39; Mrs. John Hafemann, 11-9-09/8-11-46. Lutheran Mission, Narer, Karkar, via Madang, New Guinea.

Rev. Emil Hannemann, 7-23-95/12-30-23; Mrs. Emil Hannemann, 11-21-04/5-15-33; Martin Dean Hannemann, 4-13-46. Lutheran Mission, Madang, New Guinea.

Rev. Herbert Hannemann, 3-23-04/6-27-34; Mrs. Herbert Hannemann, 4-4-06/6-27-34. Lutheran Mission, Kerowagi, Chimbu, via Lae, New Guinea.

Mr. C. Edward Hartung, 11-3-15/2-28-48; Mrs. C. Edward Hartung, 6-3-20/2-28-48; Edward Warren Hartung, 10-4-42; David Paul Hartung, 10-4-45. Lutheran Mission, Madang, New Guinea.

Miss Ruth Heber, 2-1-18/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Martin Heist, 4-20-19/2-12-46; Mrs. Martin Heist, 1-9-22/2-2-47; Gregory Philip Heist, 5-22-46. Lutheran Mission, Hopoi, via Lae, New Guinea.

Rev. E. Paul Helbig, 7-9-84/1-31-06; Mrs. E. Paul Helbig, 8-27-80/12-8-08. Lutheran Mission, Asaloka, Goroka, via Lae, New Guinea.

Rev. Martin Helbig, 3-25-11/10-2-33; Mrs. Martin Helbig, 8-17-15/7-2-38. Lutheran Mission, Heldsbach Middle School, Finschhafen, New Guinea.

Rev. G. Hofmann, 10-7-09/2-2-33; Mrs. G. Hofmann, 7-27-12/?-2-36; Kate, 12-13-37; Walter, 11-28-38; Heimtrand, 1-12-40; Anne, 1-8-47. Lutheran Mission, Biliau, Madang, New Guinea.

Rev. Karl Holzknecht, 7-29-11/8-16-35; Mrs. Karl Holzknecht, 2-28-14/12-18-38; Irene Lydia, 2-1-40; Gottfried Karl, 1-5-44; Hartmut, 5-22-45. Lutheran Mission, Kajabit, via Lae, New Guinea.

Dr. Agnes Hoeger, 6-16-10/11-10-35. Lutheran Mission, Madang, New Guinea.

Rev. Georg Horrolt, 6-22-02/2-19-33; Mrs. Georg Horrolt, 6-3-03/10-2-30, Lutheran Mission, Lae, New Guinea.

Mr. C. B. Jaeschke, 1-11-12/9-18-33; Mrs. C. B. Jaeschke, 9-15-27/1-21-48. Lutheran Mission, Lae, New Guinea.

Rev. John Kuder, 10-6-06/5-17-34; Mrs. John Kuder, 3-19-06/5-17-34; James Kuder, 12-28-39. Lutheran Mission, Lae, New Guinea.

Miss Myra Lehmann, 2-2-24/6-29-47; Lutheran Mission, Finschhafen, New Guinea.

Rev. and Mrs. M. Lechner, Lutheran Mission, Lae, New Guinea (no dates given).

Mrs. Sophie Lehner, 2-24-91/5-25-23; Lutheran Mission, Lae, New Guinea.

Mr. Johannes Lindner, 9-22-28/7-5-22. Lutheran Mission, Madang, New Guinea.

Rev. John Mager, 5-29-98/11-4-27; Mrs. John Mager, 1-29-03/10-23-37. Lutheran Mission, Madang, New Guinea.

Rev. Hermann Mansur, 10-7-23/6-16-48; Mrs. Hermann Mansur, 2-12-23/6-16-48; Cassandra Ann 9-19-47/6-16-48, Lae, New Guinea.

Miss Erna Matthias, 11-15-08/8-12-47. Lutheran Mission, Finschhafen, New Guinea.

Rev. A. Metzner, 11-18-04/1-9-33; Mrs. A. Metzner, 12-15-06/8-27-34, Lutheran Mission, Lae, New Guinea.

Rev. Andrew Mild, 4-5-14/12-3-38; Mrs. Andrew Mild, 4-1-15/10-22-36; Andrew Paul Mild, 8-14-42; Philip James Mild, 6-14-45; Timothy John Mild, 8-1-46. Lutheran Mission, Bunabun, Madang, New Guinea.

Miss Helen Moll, ?-?-7-5-48; Lutheran Mission, Finschhafen, New Guinea.

Miss Evelyn Mühlenhard, 4-29-22/2-28-48. Lutheran Mission, Lae, New Guinea.

Rev. F. E. Pietz, 9-2-96/9-29-22; Mrs. F. E. Pietz, 2-17-98/9-29-22; Deocar Lotha, 11-12-36. Lutheran Mission, Lae, New Guinea.

Mrs. Emma Radke, 11-8-96/12-19-24. Lutheran Mission, Madang, New Guinea.

Mr. Hermann Radke, 5-2-23/11-4-47. Lutheran Mission, Madang, New Guinea.

Rev. Gerhard Reitz, 8-22-19/2-12-46; Mrs. Gerhard Reitz, 8-4-26/11-7-46. Lutheran Mission, Madang, New Guinea.

Mr. D. Rohrlach, 10-21-11/2-3-33; Mrs. D. Rohrlach, 12-8-10/1-2-36; Lester John, 10-23-39; Eleanor Regina, 8-25-41; Judith Joanne, 7-15-45. Lutheran Mission, Finschhafen, New Guinea.

Rev. Fred Scherle, 1-10-22/2-23-46; Mrs. Fred Scherle, 12-24-22/10-10-46. Lutheran Mission, Lae, New Guinea.

Rev. Carl Schneuker, 8-23-20/2-26-46; Mrs. Carl L. Schneuker, 11-5-24/10-10-46. Lutheran Mission, Kalasa, via Finschhafen, New Guinea.

Rev. Paul A. Schulz, 1-10-20/3-4-47; Mrs. Paul A. Schulz, 11-12-23/5-4-47; Paula Schulz, 11-?-47. Lutheran Mission, Bugei, via Madang, New Guinea.

Mr. Russell Sherer, 8-23-12/10-12-46; Mrs. Russell Sherer, 4-28-17/10-12-46; David William Sherer, 10-29-47; Ruth Angella Sherer, 6-5-44; Philip Edward Sherer, 4-1-48. Lutheran Mission, Lae, New Guinea.

Mr. Edwin Tscharke, 12-25-18/(no date given); Mrs. Edwin Tscharke, 1-20-20/(no date given). Lutheran Mission, Madang, New Guinea.

Mr. Henry Voss, 7-16-18/11-21-46. Lutheran Mission, Madang, New Guinea.

Mrs. Magdalene Wacke, 8-18-88/(no date given). Lutheran Mission, Lae, New Guinea.

Mr. Emil Wagner, 6-18-11/11-?-37; Mrs. Emil Wagner, 6-18-16/1-10-40. Lutheran Mission, Heldsbach Plantation, Finschhafen, New Guinea.

Rev. Hans Wagner, 6-6-11/5-28-36; Mrs. Hans Wagner, 9-12-14/5-21-34. Lutheran Mission, Ulap, Finschhafen, New Guinea.

Mrs. Adele Welsch, 9-20-90/8-10-22. Lutheran Mission, Madang, New Guinea.

Mrs. Annie Wenz, 6-20-05/9-9-31. Lutheran Mission, Lae, New Guinea.

Mr. Louis Winter, 5-9-22/10-29-46; Mrs. Louis Winter, 11-7-14/8-9-47; Baby Winter, (no dates given). Lutheran Mission, Finschhafen, New Guinea.

Rev. Herbert Wolber, 2-25-19/8-9-47; Mrs. Herbert Wolber, 5-1-25/8-9-47. Lutheran Mission, Kerowagi, Chimu, via Lae, New Guinea.

Mr. A. G. Zimmermann, 8-17-14/5-12-47; Mrs. A. G. Zimmermann, 11-3-22/5-12-47; Malcolm John, 9-6-45. Lutheran Mission, Madang, New Guinea.

Miss Ella Walborn, 5-28-11/7-16-46. Lutheran Mission, Finschhafen, New Guinea.

Rev. Alfred Walck, 6-26-21/3-5-46; Mrs. Alfred

Walck (4-7-26/2-2-47; Baby Walck, (no dates given). Lutheran Mission, Nobonob, Madang, New Guinea.

AT HOME

From India:

Rev. C. W. Oberdorfer, D.D., 4-7-94/10-20-20; Mrs. C. W. Oberdorfer, 3-11-97/10-20-20; Luther Oberdorfer, 11-28-33; Donald Oberdorfer, 2-2-36. 74 South Clarendon Avenue, Columbus 4, Ohio.

Rev. C. D. Schwan, D.D., 12-21-94/11-28-21; Mrs. C. D. Schwan, 8-5-89/11-28-21. 3110 Kimball Ave., Toledo, Ohio.

Children:

Paul Doermann, 8-3-36. 1541 Washtenaw Ave., Ann Arbor, Mich.

Ralph Doermann, Capital University, Columbus, Ohio.

Joel Mayer, Capital University, Columbus 9, O. John Schaefer, Capital University, Columbus 9, Ohio.

From New Guinea:

Children:

Waldemar Karl Doering, 6-9-39; Adella Marie Doering, 8-5-41. % Rev. K. W. Sterzer, 1534 McTavish Street, Regina, Sask., Canada.

Ted Fritz, Capital University, Columbus, Ohio. Miss Ruth Eberle, 6-20-22/6-?-46, 606 Plymouth Road, Carroll Station, Baltimore, Md.

India:

Emilie Hannemann, 12-23-26. Milwaukee Hospital, Milwaukee, Wis.

Helene Hannemann, 3-11-36. % Mr. Albert Hannemann, R. R. No. 1, Ramona, South Dakota.

Emil David Hannemann, 1-22-38; Carl Hannemann, 6-26-39. % Mr. Reinhard Hannemann, R. R. No. 1, Ramona, South Dakota.

Robert Martin Hannemann, 6-16-37. % Rev. F. A. Wittig, Metropolis, Ill.

John Kuder, 7-25-29. Capital University, Columbus 9, Ohio.

Maryanne Kuder, 1-19-32. % Miss Marie Schwenkebeck, 121 Sixty-sixth Street, Niagara Falls, New York.

Paul Kuder, 3-15-33. % Rev. Walter Williams, R. R. No. 3, Defiance, Ohio.

Eleanor Radke, 9-24-28. Texas Lutheran College, Seguin, Texas.

Hubert Martin Radke, 11-5-30. Texas Lutheran College, Seguin, Texas.

SHORT TERM MISSIONARIES

(NOTE: Address the following at Lutheran Mission, Madang, New Guinea.)

Philip Russell Boerger, 6-2-28/10-?-46.

Arthur Fenske, 2-4-28/10-?-46.

David Krueger, 4-8-26/11-21-46.

Leon Philippi, 1-19-17/10-?-46.

Harry Vorrath, 2-18-29/10-?-46.

Clarence Wegenast, 2-11-24/10-?-46.

Frank J. Yetmar, 5-30-89/10-?-46; Mrs. Frank J. Yetmar, 3-8-91/10-?-46.

Douglas Kohn, 7-10-27/(no date of arrival on field).

Mr. Herman Propp, 8-8-95/10-?-46; Mrs. Herman Propp, 12-18-96/10-?-46.

Mr. Harvey Hildebrand, 1-1-87/10-?-46; Mrs. Harvey Hildebrand, 10-4-87/3-4-47. Lutheran Mission, Lae, New Guinea.

Mr. Charles Pfarr, 7-2-27/1-?-47. Lutheran Mission, Ogelbeng, Mt. Hagen, via Lae, New Guinea.

Rev. Arnold Maahs, 5-6-09/7-2-47; Mrs. Arnold Maahs, 4-27-10/7-2-47; Mildred Maahs, 7-24-34; Charles Maahs, 11-22-35; Katherine Maahs, 11-9-45. Lutheran Mission, Madang, New Guinea.

MISSIONARIES UNDER APPOINTMENT

India

Miss Ellen Doermann, 11-23-22; 4723 West Wells Street, Milwaukee, Wis.

Miss Effie Corniels, 1-28-26; Bristol, Illinois.

New Guinea

Mr. O. C. Chambers, 5-25-21. % Rev. A. H. Schubert, Haden, via Toowoomba, Queensland, Australia.

Miss Phyllis Schirmer, 10-19-28; 28 South Worthing St., Oconomowoc, Wis.

Mr. Carl J. Spehr, 2-8-17; R. R. No. 1, Diller, Nebraska.

(Continued from page 13)

Dearborn, St. Paul American Lutheran, Mrs. V. Mazeka, 1 package. **Detroit**, 483 E. Grand Blvd., 2 packages. **Lenox**, Adaline Gohlke 1 packet, 1 package. **Ossineke**, Mrs. H. W. Meuser 2 packets. **Saginaw**, St. John Tuesday Sewing Circle 3 packages. **Zion Lutheran Church** 1 packet. **MINNESOTA**: **Fulda**, Mrs. Elsie C. Heyen 1 packet. **Hector**, O. Lindekugel 1 packet. **Henderson**, Mrs. Adolph Kilian 1 packet. **Jeffers**, Trinity Junior Mission Band, Loretta Bass 1 package. **Meriden**, Alfred W. Schuldt 3 packets. **Morgan**, St. John Lutheran Junior Mission Band, W. E. Diemer 1 package. **Spring Valley**, Mrs. Wm. Uhrich 1 package. **St. Paul**, Mrs. Marie Lehman 1 package. **Walters**, St. John Junior Mission Band, Mrs. Edw. Meyer 1 package. **NEBRASKA**: **DeWitt**, Mrs. H. Spilker 1 packet. **Trinity Junior Mission Band**, Mrs. E. F. Jameson 1 package. **Nelson**, Mrs. Henry Schlieff 1 package. **North Bend**, Mrs. Opal Scott 1 package. **Johnson**, Mrs. Herman Meyer 1 package. **NEW YORK**: **Webster**, Mrs. W. C. Egbert 2 packages. **NORTH DAKOTA**: **Casselton**, American Lutheran Sunday School 1 box, 2 packages. **Litchville**, Trinity Ladies' Aid, Mrs. Carl Lebahn 1 package. **OHIO**: **Akron**, Mrs. Fred Eilfritz 1 packet. **Anna**, Nora K. Stengel 1 package. **Blacklick**, Mrs. Paul Helwig 1 package and 1 packet. **Canton**, A. J. Schaefer 1 package. **Mrs. Muckley's Sunday School Class** 1 package. **Cleveland**, Peace Lutheran Junior Mission Band 1 box. **Columbus**, Board of Foreign Missions. 1 package and 1 packet. **Mrs. Brevoort** 3 packages. **St. Matthew Junior Mission Band** 1 packet. **Women's Missionary Headquarters** 1 package. **Hope Junior Mission Band**, Mrs. O. Scholl 1 large package. **Dayton**, Hope Lutheran Church 1 package. **Galion**, Dora C. Burnett 1 package. **Clio Kreiter** 1 package. **Medina**, Mrs. Ella Steingass 1 packet. **Moraine City**, Zion Lutheran Mary-Martha Society 1 package. **Napoleon**, St. Paul Missionary Society, Mrs. Carl Dachenhaus 1 package and 1 packet. **Prospect**, St. Paul Junior Mission Band 1 package. **Sardinia**, Charlotte Berry 1 packet. **Wapakoneta**, Trinity Lutheran Sunday School 2 packages. **OREGON**: **Portland**, Mrs. E. J. Fischer 1 package. **PENNSYLVANIA**: **Carnegie**, St. John Junior Mission Band 1 package. **Gibsonia**, Junior Mission Band, Mrs. R. Adler 2 packages. **Greenock**, Peace Lutheran Church, Mrs. C. Pohelia 1 package. **Houtzdale**, Alice Wegner 1 package and 4 packets. **Pittsburgh**, Steward Avenue Junior Mission Band, Marie Tusch 3 packages, Mrs. S. C. Krumm 2 packages and 1 packet, **Christ Lutheran Sunday School**, Zone 10, 1 package, **Lutheran Inner Mission Society** 1 package. **Anonymous**, 1 package. **TEXAS**: **Comfort**, Immanuel Mission Society, Mrs. H. Dittmer 1 packet. **Edinburg**, First Lutheran Church 1 packet. **Jordantown**, Earl C. Moehring 1 package. **Karnes City**, Rev. E. A. Sagebiel 1 package. **Mason**, A. Arhelger 1 package. **San Antonio**, Mrs. J. E. Marshall 1 package. **Texas City**, M. Pempeit 1 package. **Thorndale**, Detmold Lutheran Ladies' Aid, Mrs. O. C. Thaler 1 package. **Victoria**, First English Lutheran Junior Mission Band 1 package. **Wharton**, St. Paul Lutheran Church, Rev. Theo. Sager 1 package. **Yerktown**, Women's Missionary Society, Mrs. C. G. Hankammer 1 package. **WASHINGTON**: **Colfax**, Peace Lutheran Junior Mission Band 1 package. **Odessa**, Christ Lutheran Sunday School 1 package. **Ritzville**, Mrs. L. Schroeder 1 pack-

age. **Wilbur**, St. Paul Ladies' Aid, Mrs. August Rux 1 package. **WISCONSIN**: **Eau Claire**, St. John Evening Mission Society, 7 packets, St. John Women of the Church 1 package. **Green Bay**, Ida Stender 1 packet. **Milwaukee**, Lutheran Welfare Society 1 package. **Oshkosh**, St. John Junior Mission Band, Mrs. Hilda Tigert 1 package. **Prairie du Sac**, St. John Vacation Bible School 1 packet. **Wausau**, St. Stephen's Junior Mission Band 3 packages.

—ROALD BRAULICK.

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THE REV. C. TAUBERT, *Business Manager*
423 Plum Street
Fort Collins, Colorado

The Mission Auxiliary gratefully acknowledges receipts up to October 14, 1948 as follows:

A. MEMORIAL WREATH FUND

Mission Auxiliary Memorial Wreaths have been dedicated in memory of **Herman Thies** by Mr. and Mrs. Albert Oltrogge, Mr. and Mrs. Eldo Oltrogge, Mr. and Mrs. Harold Oltrogge of Readlyn, Iowa and by Mr. and Mrs. Chas. Williamson of Waterloo, Iowa \$4.00. **Mrs. Henry Brattermann** by Miss Minnie Hassinger, Salem, Oregon \$2.50. **Pvt. Alton W. Tiemann** by Mrs. Chas. Weiss, Brenham, Texas \$2.00. **Mrs. Frank Schwandt** by Almon and Erna Raube, Mr. and Mrs. Albert Raube, Brandon, Wisconsin \$5.00. **Robert Mulcahy** by Mr. and Mrs. A. L. Gerke \$3.00, Mr. and Mrs. Donald Gerke \$3.00, Mr. Carl Wilkening and family \$1.00, Mr. and Mrs. Donald C. Fehrl \$1.00, Mr. and Mrs. Chris Wilkening, Mr. and Mrs. Walter Pfantz, Mr. and Mrs. Albert Pfantz, Mr. and Mrs. H. C. Pfantz all of State Center, Iowa, Mr. and Mrs. Wm. Pfantz, Mr. and Mrs. C. G. Pfantz of Jasper, Minnesota, Mr. and Mrs. Merle McAlister of Marshalltown, Iowa \$15.00, Mr. and Mrs. R. O. Wilkening, John Edler, State Center \$4.00, Mr. and Mrs. Arthur Pfantz, Clemons, Iowa \$1.00, Carl Davis and family, Colo, Iowa \$2.00. **Donald L. Beisner** by Mr. and Mrs. Iver Skrovig, Esther, Truman and children, Arthur Larson, Jr., Dows, Iowa, LeVerne Alvestad and Gene, Namrar, Iowa, Harley Meyer, Webster City, Iowa, Sylvanus Skrovig and Frances, Long Island, New York \$13.00. **Rev. G. Kolb** by Rev. T. Senkeisen, Beatrice, Nebr., \$10.00. **W. C. Dueterhoff** by Mr. and Mrs. E. F. Kruse, Brenham, Texas \$2.00. **Grandma Elle Kleen** by Mrs. E. Kleen, Pomeroy, Iowa \$3.00. **Mrs. M. Heschke** by Ladies' Aid Society, Emmanuel Lutheran Church, Brandon, Wisconsin \$5.00. **David Schmidt** by Mrs. Addie Heuer and Mr. and Mrs. A. Schoonover, Niagara Falls, New York \$5.00. **Mrs. Chas. Buerger** by Mr. and Mrs. Herman Meyers, Niagara Falls, New York \$3.00. **Mr. and Mrs. E. E. Keng** by Zion Lutheran Senior Choir, Houston, Texas \$5.00. **Mrs. Minnie Klatte** by Dr. and Mrs. W. F. Hasskarl, Brenham, Texas \$3.00. **Pfc. Howard Bushman** by the neighbors, Mr. and Mrs. Otto DeWalt, Pochontas, Iowa \$2.00. Total \$99.50.

B. DONATIONS FOR SPECIAL PURPOSES.

Mrs. M. M. Huebsch, Cedar Rapids, Iowa \$5.00. Miss Mary Minick, Evanston, Illinois \$5.00. N. N. Cicero, Illinois \$22.50. Mr. and Mrs. C. Hakes, Wayne, Michigan \$10.00. Otto Wiederanders, Rock Springs, Wyoming \$5.00. Mrs. Augusta P. Baetke, Sheldon, Iowa \$1.00. H. Schuman, Garden City, Michigan \$10.00. Rev. R. F. Kibler, San Diego, California (Printer) \$5.00. N. N. Cicero, Illinois \$50.00.

Mrs. A. G. Studier, Columbus, Ohio \$50.00. Mrs. M. M. Huebsch, Cedar Rapids, Iowa \$5.00 (both for medical missions). Mrs. Heine, Thorndale, Texas (Indian Mission) \$1.00. Mrs. M. Huebenecker, Portland, Oregon \$2.00.

C. SCHOLARSHIPS

Scholarships Numbers 284, 248, 283, 234, 259, 283, 275, 288, 287, 268, 286, 283, 209, 210, 211, 289, 283, 262, 290, 252, 283, 289, \$387.03.

Summary: Receipts for Memorial Fund thus far in the year \$741.07. in Special Purposes Fund, \$2677.12.